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JANUARY, 1938

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Arise! Awake! And stop not till the Goal is reached

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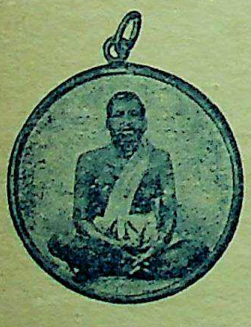
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PRABUDDHA BHARATA

JANUARY, 1938

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BY

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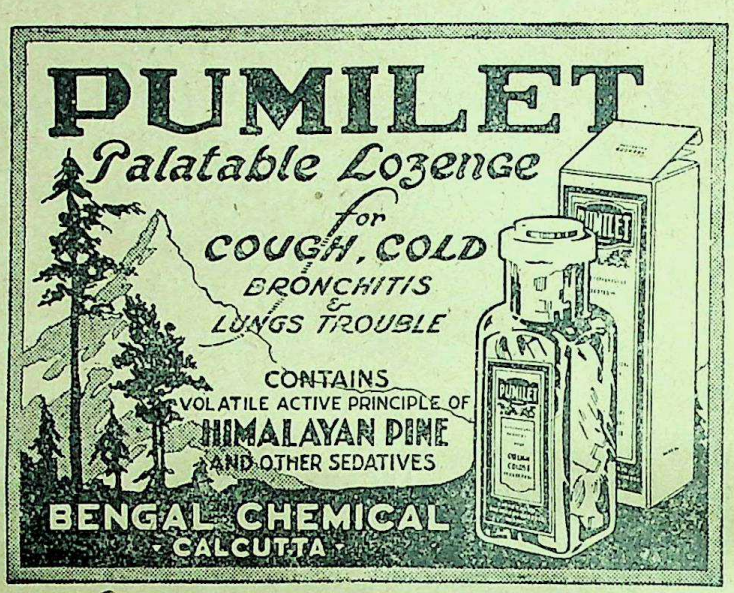
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Sri Ramakrishna

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PRABUDDHA BHARATA

VOL. XLIII *JANUARY, 1938* No. 1

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise ! Awake ! And stop not till the Goal is reached."

TO SRI RAMAKRISHNA

By Dorothy Kruger

You who have turned my eyes from passing faces
To hold them by the glory of your own,
Release me never, urge me on to places
Austere as pinnacles of snow-paved stone.
For I would go, your face alone before me
Dimming the fire-flies of love and hate,
From fields of senses where the nettles tore me,
To keep, on heights, my soul inviolate.
I am in love with your perfected Being,
The mountain-ledge of Truth you easily trod,
The love you crystallized for your own seeing
Through purest will, into the living God.
You who look love at me, turn not your face
An instant from me in this life of grace.

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THE CIVILIZATION OF TODAY

By the Editor

I

We are again on the threshold of a world war. The smouldering fire has already burst into flames, and malignant forces are at work to fan them into a mighty conflagration. The prospect of a huge Armageddon has sent a thrill of horror through the world and cast a gloom over the peace-loving sections of humanity. Time and again human civilization has been at stake and the proudest achievements of the shining geniuses of the world in the realms of arts and architecture, science and literature, philosophy and religion have been decimated beyond recognition by the ruthless fury of the warring nations. For when the trumpet of war blows and passions run high, the pretences of civilization disappear altogether and all human considerations are flung to the four winds. The man helplessly reels back into the beast and is driven to the perpetration of crimes which he would shudder to think in peaceful times. The epoch-making scientific discoveries and inventions are converted into powerful engines of destruction only to make a holocaust of the fairest fruits of human thought and culture.

Indeed, scientific inventions are not bad in themselves. For, if the inventive genius is not sacrificed to the warring instincts of nations but is pressed into human service to advance the common well-being of mankind, it would be hailed by every right-thinking person as a great liberating force in human society. Sir Oliver Lodge has rightly pointed out in his *Modern Problems* that scientific discovery can be made at once interesting, can be assimilated and its fruits reaped by all. Any discovery made by a group or by an individual becomes thereafter the property of humanity and the world is advanced a step higher. The power to produce ingenious things and use them is excellent; but the gratuitous bringing about of catastrophes by their means is diabolic. That is what war does; it brings about, on purpose, disasters which in peace we regard with special abhorrence. "When the nations," he further adds, "are working hand in hand in scientific discovery and invention, as well as in arts and crafts of every kind, when they recognize each other's good work with real enthusiasm and dine together and feel friendly and rejoice in each other's progress—then suddenly to reverse this attitude, at the bidding of a few frenzied newspaper writers, and convert the weapons which scientific investigation has made possible, into engines of destruction and slaughter—that is monstrous and detestable."

No truer words have been so candidly uttered. The prostitution of genius, scientific or other, has become the normal order of the day. Every nation possesses, though in a limited number, a group of creative geniuses and their productions, while being inestimable treasures and heirlooms of humanity, have in all ages served to enrich the life and culture of mankind for their monumental contributions to the sum total of human progress cannot remain cooped up within the four walls of a particular nation or a continent

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but become the common properties of men and are shared by all to the greatest benefit of human society in general. But when the healthy spirit of emulation is supplanted by that of blind competition and rivalry, when land-grabbing instinct, and greed for pelf and power become the ruling passion of the people, these creative forces are harnessed to the wheel of destruction, and the fair face of the earth is besmirched with the innocent blood of millions. The masses, the backbone of a nation, become the sacrifice. Above their heads are exchanged challenges for causes of which they know nothing and for stakes which are of no interest to them. Across their backs, bleeding and bowed, takes place the struggle of ideas, while they themselves have no share in them. For their part they do not hate. They are the sacrifice, and those only hate, who have ordered the sacrifice. Such are the ghastly tragedies that are being enacted in the name of politics and national efficiency on the theatres of the East and the West today!

Moreover, the intellectual giants of a nation are debarred in times of war from exercising their freedom of thought in the cause of universal peace and goodwill. This method of stifling into silence the voices of the master-minds of the world raised in support of the innocent and the oppressed, has been a recent development in the political life of the West. "Integrity," says Sir S. Radhakrishnan, "is lost and truth-seeking has become the handmaid of state policy. In the belligerent countries at the present day the intellectuals must think, if they think at all, in one particular way. If they show any independence they do so at the risk of their lives or their freedom of action. There is no use of making any profession of impartiality. We must think to order . . . Before our eyes we see how intellect has become the servant of diplomacy . . . spiritual powers are being exploited for temporal purposes. Religion is made to turn the mills of state authority."

To render confusion worse confounded Occidental philosophy has moreover begun at the present day to put a premium on the pragmatic values of human life. "The prejudice of the plain man is the seed of the plant of this new philosophy. The democratic movement has come to stay, not merely in politics where its value is undoubted, but also in art, literature and philosophy . . . The absolute idealists may dream sweet dreams of the unity of all life and the mystic apprehension of the Infinite. But these have no place in philosophy where restlessness is regarded as the truth of things. Men are suffering from the fever of violent motion and so they make a philosophy of it . . . Pure contemplation, æsthetic ecstasy or reflection on the end of life is dismissed as mystic raving or poetic dreaming . . . Anti-absolutism may be set down as the chief characteristic of the new philosophies." In fact those pragmatists have begun to accentuate and extol the material advantages of life with the result that the sublime philosophical speculation stands today in danger of being dragged down from its empyrean height of absolutism to the lowest level of sordid utilitarianism. It is but a truism that philosophy and religion are but the obverse and reverse of the same shield of spiritual life; they differ only in their method of approach to reality. Ultimately both harmonize and meet at a point where humanity, nay, the entire creation, stands as an indivisible whole. But when this lofty mission is forgotten, utilitarianism becomes the supreme interest in human life and conduct, and baulks every free

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and bold speculation on the ultimate destiny of mankind.

II

When the human intellect is imprisoned and the ideal of religion and philosophy is perverted and lowered to satisfy the immediate ends of men, the destructive forces are automatically released from the cauldron of human nature to play havoc in the society of men. The callousness with which the weaker nations of the world are being subjected and placed under the footstools of the stronger ones even at this advanced stage of civilization only strengthens the conviction that the principle of unrestricted competition as advocated by some biologists in the evolution of species is being pursued and applied with blind zeal even in the sphere of politics. In the opinion of these biologists the preservation of the weak is no benefit to the state, rather baneful, and the people would become supine, sluggish and effete without rivalry and competition. This reminds us of the fascinating political apothegm of the late Field Marshal Count Moltke of Germany, that, war being an element in the order of the universe ordained by God, the world without war would stagnate and lose in materialism! The great German philosopher Nietzsche in strict conformity with his national traditions only echoed the sentiments of this Field Marshal when he declared, "It is mere illusion and petty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. As yet no means are known which call forth so much into action as a great war that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervour born of effort in the annihilation of the energy, that proud indifference to loss, to one's own existence, to that of one's fellows, that earthquake-like soul-shaking which people needs, when it is losing its vitality." The political philosopy thus candidly enunciated is not the guiding force in Germany alone, but like an infectious disease it has sunk deep into the cultural consciousness of many other nations of the world. The successful manipulation of the two historical abstractions, force and fraud, is looked upon as the surest means to success in the political growth and territorial expansion of nations at the modern age.

But a cursory glance at the scintillating pages of human history, both ancient and modern, makes it abundantly clear that permanent peace and security or even lasting political domination can never be achieved by means of physical force, far less by political camouflage. Where are today the mighty empires of the Egyptians, the Assyrians, the Babylonians, and the Persians? Where are the vaunted glories of the Greek and the Roman empires? Like bubbles on the surface of the sea, they rose and melted away into nothingness leaving behind them only their ruins as landmarks on the road without issue. Thus the history of nations bears an eloquent testimony to the inevitable downfall and ruin of empires built on the quicksand of militarism.

It is a self-evident phenomenon that, in the present state of scientific progress and development, a nation cannot stand by itself as an exclusively separate unit without any inter-relation with the rest of the world. The fates of all the peoples have been so inextricably blended that any loss of balance in one part of the world is sure to produce a repercussion on the other. Willy-nilly all are sucked in the maelstrom and are con-

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trained to take part in actions which most of them would shun with positive abhorrence and in disgust. Great minds have risen in every age and clime to hold before humanity the lurid picture of the horrible consequences following in the wake of such a life without a spiritual foundation. Various earthly means have also been suggested and resorted to as safeguards against the orgy of bloodshed and the perpetration of these blackest crimes against humanity. Even in recent years various Legislations, International Agreements, Institutions, Leagues, Courts of Arbitration, and Conventions have been formed to combat the evil; but, as Paul Richard has rightly pointed out, 'all these are only so many obstacles and barriers set up in the way of the destructive torrent' only to allow it time to gather in strength and volume and to sweep away everything before its mighty onrush.

III

In recent years many intellectual stalwarts, who are seriously thinking of the problem of peace in the world, have given a wide publicity to their respective views to educate public opinion. Sir Oliver Lodge suggests that by an exchange of periodicals, by frequent international visits, by the action of great societies, and by making use everywhere of knowledge wherever it be acquired, people should be made to realize the solidarity of humanity. He further observes that no warlike enthusiasm or alien excitement is needed to break the monotony of the ordinary life or to keep up the vigour and health of a nation; for excitement and thrill are amply provided by the prospect of a discovery or a new invention, and there is plenty of room for strenuous exertion in other spheres of life as well. The nation that realizes the magnitude of the opportunity afforded by the earth-existence to promote the common good of humanity by enriching its own culture, the nation that by social and religious reforms liberates the human spirit from the shackles of parochialism and narrow-minded bigotry—that nation will arouse in its citizens a fervour of patriotism hitherto unknown, and to it will belong, not by military conquest but by divine right, the supremacy of the future and the gratitude of the human race.

There are persons like Eleen Power, who emphasize the teaching of history with an insistence on the interdependence of nations, which would stimulate a sense of the solidarity of mankind and community of aspirations, and generate a universal interest in the preservation of the fruits of human culture. Mr. H. G. Wells has made some significant observations in his *Open Conspiracy*. He says that, to avoid the positive ends of war and to attain the new levels of prosperity and power that now come into view, an effective world control, not merely of armed force but of the finance and the main movements of stable commodities, the drift and expansion of population as also of the supply of war materials, is required. For in his opinion if the great powers join hands in a spirit of fellowship in the interest of peace and establish effective control over the aforesaid items, the warring people would be bound to bend their knees before their concerted action. Mr. Wells further suggests in his *Apology for a World Utopia* that 'if Europe is to be saved from ultimate disaster, Europe has to stop thinking in terms of the people of France, the people of England or the people of Germany. . . . The first task before us in Europe is to release its children

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from the nationalist obsession—to teach the masses of European people a little truthful history in which each one will see his country in the proper proportions and a little truthful ethnology in which each country will get over the delusion that its people is a distinct and individual race. . . . It is the international mind that the world needs. If we cannot bring our minds to that there is no hope for us. Fresh wars will destroy our social fabric and we will perish as nations, fighting.'

Needless to say, these high-souled suggestions, if followed to their logical conclusion, may prove a deterrent to the unbridled display of wild passions in the collective life of nations. But we doubt whether any outward pressure to prevent war without a corresponding mental turn-over will be productive of any enduring results. Mere political education would be meaningless, as has hitherto been, unless it is accompanied by a spiritual training to open the vision of men to the glorious destiny of the soul. For man is not merely a political animal, but is a philosophical and religious being as well. The craving of the human heart for eternal peace and happiness cannot be silenced once for all by the acquisition of earthly glories and prosperity. There is something hidden in the inmost depths of the heart, which wants to break through all physical barriers and human limitations to visualize the supreme Reality. The realization of this highest Truth is the true measure of greatness in the life of an individual or of a race. For greatness is not a thing of kilometres or an extent in space. The true wealth of a man or a nation is the spiritual genius that shines and radiates, and unless and until this light of wisdom—the realization of the oneness of all being—is kindled in the human mind and it transfigures his entire personality, it would be vain to expect a healthy revolution in the existing relation between man and man, between nation and nation. In fact the warring instincts of mankind cannot be set at rest without a universal seeping of the spiritual ideal into men's minds and hearts. And this the West must learn from the immortal teachings of the Vedanta, the sacred treasure-house of the accumulated wisdom of the ancient seers of India. Rightly has Sir Francis Younghusband said in the *New York Times Magazine* from his personal experience, "We Westerners may have to put away our airs of superiority and recognize that, if India has much to learn from us in the way of scientific progress, mechanical inventions, big business and the art of government, we have much to learn from her in just those things of the spirit which we sadly need to possess. . . . Like bees in search of honey in the flowers, we must go to them and not expect them to come to us."

IV

India stands before the world as a living embodiment of spiritual culture. In spite of manifold vicissitudes in the sphere of her political life, she has never forgotten the paramount theme of her life—the cult of the spirit. So has the illustrious Swami Vivekananda declared, "Here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone. Let others talk of politics, of the glory of acquisition of immense wealth poured in by trade, of the power and speed of commercialism, of the glorious fountains of physical liberty, but these the Hindu mind does not understand and does not want to understand. Touch him on spirituality, on God, or

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the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands. This is the *raison d'etre*, that this nation should live on, in spite of hundreds of years of persecution, in spite of nearly a thousand years of foreign rule and foreign oppression." "Materialism and all its miseries," he adds, "can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West." No truer words have ever been spoken with such a forecasting vision of possibilities. The very foundation of Western civilization has been rudely shaken. It has been tried many a time and found wanting. It is time that the spiritual idealism of the East is accepted as the guiding factor in the social and political aspirations and movements of Western nations. There is no other way to unravel the tangled skein of modern problems of international life.

The oneness of being and the infinitude of soul, which is the sanction of all morality and the basis of universal brotherhood, must form the cornerstone of the philosophical systems of the West as it has done in the East from time immemorial. The supermen of all climes must stand shoulder to shoulder in defiance of their national prejudices and cast their eyes beyond the frontiers of their own countries on the cultural and spiritual glories of their neighbours. Unless such a breadth of outlook and universality of spirit is attained, no earthly machinery, however strong, would be able to put an effective curb upon the diabolical instincts of human nature and save *the civilization of today* from an impending shipwreck. "The whole of Western civilization will crumble to pieces in the next fifty years if there is no spiritual foundation. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. And what will save Europe is the religion of the Upanishads," so did Swami Vivekananda prophesy about forty years ago. And the world knows how his prophetic words are going to be fulfilled before its very eyes.

Standing firm on the eternal wisdom of her saints and sages India calls today the militant nations of the world to the cult of the spirit and to fight the malignant forces of materialism that are working havoc in the domain of human thought and culture. It is only in this sublime idealism of spirit that humanity will find the fulfilment of its noblest aspirations and the realization of the democratic dreams of a world federation and universal peace.

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DEVOTION TO SPIRITUAL PRACTICE*

By Swami Saradananda

The Lord says in the *Gitâ*: When man takes to worshipping God, his devotion takes two forms, that of work and that of knowledge. Man cannot attain knowledge without performing work; and without the attainment of knowledge mere renunciation does not lead to realization. Devoid of all works man cannot live even for a moment. In spite of his will the innate tendencies ingrained in the deeper nature of man goad him to work: "Be engaged in the performance of your duties always—it is better to work than to avoid it," "By avoiding all works even the maintenance of your body will be rendered impossible," etc. The Vedas teach how to attain the knowledge of Brahman. What self-knowledge is, what the means for its attainment are—these are the subjects the Vedas preach. They proclaim: In every living being from the highest manifestation to the meanest worm He lives; in the sun, the moon, the planets resides He. He lives in and out and through the entire creation like the warp and woof of a fabric.

Who can attain Him? The tenacious, the brave alone are able to realize Him. For one with a weak body and feeble mind—to attain self-knowledge is impossible. Man must possess vigour, then alone can he realize God. The Vedas speak specially of the Eternal Religion. What does it mean—this Eternal Religion? That which ought to be performed equally and at all times by every responsible creature, man or god, which remains the same, unchanged and unchangeable throughout eternity. And the Smritis, the Puranas, the *Bible*, the *Quran* and other scriptures speak of religions that hold good for one class of men or for a particular time or region. To suit the requirements of different times, climes and temperaments, different religions have been, and are still being, preached. They are the Yugadharmas or the religions of particular epochs which appeal to and hold sway over, the minds of people for a good number of centuries. We are of opinion that Sri Ramakrishna has showed in his own life what the Yugadharma of the modern times should be. It can be stated in brief to be this: You must be true and devoted to your own faith, but you must love others' faiths and not hate them. He has not only given expression to this in words but has actually lived it in his own life and thus held it as an example to us. By adopting the religious practices of all the important sects and religions he felt and realized that all roads lead to Rome, all religions are sure roads to the presence of God. All religions are true. According to his temperament man selects his own road.

Scriptures say that creation has no beginning. If beginning of creation is admitted the fault of imperfection devolves on God. If it is argued that even before creation He was perfect then it must be admitted that after creation He has become more perfect. And if it is said that after creation He has become perfect, it amounts to say

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ing that before that He was imperfect. So both the alternatives are faulty. "More perfect" is a contradiction in terms; for that which was perfect and has become more perfect was really imperfect. How is evolution possible of the perfect? Again if commencement of creation be admitted we thereby attribute cruelty to God; for do we not see in this world some poor, illiterate and diseased while others rich, learned and healthy? If God have placed different individuals under such varied circumstances the faults of cruelty and partiality become inevitable in Him. For this do the scriptures speak of creation as beginningless.

When it exists in its subtle state, as seeds of vegetation, it is said to be in the condition of dissolution; and when it manifests itself in gross forms it is called creation. One such creation and dissolution is called a Kalpa or aeon. Such creation and dissolution, one succeeding the other in a continuous series, exist from beginningless time. And this is nothing else but God; it is He who has become this. The scriptures say: He 'saw', *i.e.* resolved, 'I will be many as creatures,' and at once did He manifest Himself as creation and become many. The Lord cannot have any motive behind His act of creation; for He is perfect. Who have motives behind their actions? Those who have some wants. With a view to removing those wants they undertake various works and take the help of many extraneous things. But the Lord has no wants to meet, He has nothing to achieve, for He is perfect. So he has no motive behind His creation. The people of the West cannot understand it. If anyone say there is no motive in creation, they at once jump to the conclusion that there is no law, no uniformity in creation, it is the aimless act of a maniac. They cannot induce themselves to believe that there can be works without a motive behind. The reason is that seeing the imperfections of themselves and of ordinary folks they are convinced that motiveless work is impossible for any being. They see, they work only because they have wants to remove; from this they conclude that the work of creation must be of the same kind; being guided by some very great motive has God created this universe. But probe deep into it and the fallacy of the argument becomes evident, for in this admission the anthropomorphism of God becomes inevitable. No, God has no motive whatsoever in His act of creation. It is His sport, His joyous play, that is all. One might ask: Is motiveless work at all possible? The writers of scriptures say, 'Yes, it is quite possible'; and they instance the works of children. Seeing a butterfly, they go to catch it; They do many other motiveless actions. God's creation is like this. In this creation it is He who is playing these various parts, as in a drama—it is all His play and nothing serious.

We see in this world that some are rich and some poor, some are happy and some miserable, some are savants and some fools. What is the reason of this difference? Scriptures say it is due to *karma*. The word 'Karma' has been used in scriptures in a very wide sense. They say that even the stars and the planets are produced because of *karma*. What does it mean? It means here the manifestation in gross forms from subtle ones, the evolution from the causal unmanifested state into the gross visible forms. Such a transformation is *karma*. When creation has no beginning, it is but needless to add

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that this *karma*, which is the cause of all differences in creation, is also without any beginning.

Inevitable are the fruits of this *karma*. Do whatever *karma* you will, you must reap as you have sown. It is inexorable. Even the mental acts, the risings of thoughts and feelings have their results. The moment an evil thought crosses the mind, the whole mind gets defiled as a result of that and if the thought is strong it manifests itself as a physical act. Sometimes we do not see the results of *karma;* but they are somewhere lying latent, there is no doubt about that. Any breach of a hygienic law manifests itself as a physical ailment. Diseases are cured with medicines. What is this? It is but the transformation of one kind of results of *karma* into another—the mutation of a hygienic law into another through the administering of medicines, which again is another result of *karma*. But we had to suffer the results of both. None of them was lost—the only difference being that both combined to give the appearance of one result. Tie two ropes to the mast of a boat and drag the boat on from the two banks of the river, it will not come to either of the banks but will go through the middle of the river. The two pulls result in what appears to be a third. Similarly, two different works combine to produce a third. This much is the difference but the fruits of *karma* themselves are never lost.

Belief prevails in some quarters that by the mere pinning of faith on some divine Incarnation all sins are washed off. Vedanta says 'no' to this. Even if Hari, Hara and Brahmâ (the Hindu trinity, the preserver, destroyer and creator) undertake to instruct you in spiritual matters, your salvation rests entirely on your own effort.[1] What help do they give—these Incarnations and others? They hold before us their own lives, the fullest realizations of religion and teach us what we are to do. They hold an ideal life before our eyes, seeing which we may mould our own. They hold the ideal; they do something more—they tell us of the easiest way to realize the ideal through which we can achieve in a few lives, nay, even in one life, what would otherwise have taken us millions of lives to achieve. Hence the scriptures say that *karma* and its fruits are inexorably connected as cause and effect. During the period of dissolution it exists in subtle forms, during that of creation it comes into manifestation. This much is the difference.

Four kinds of men are generally found in the world. There are some in whom the element of reason predominates. They are not disposed to accept anything without subjecting it to a thorough criticism. They would not do anything trusting on another's words. There is the second class of men in whom the element of feeling or devotion prevails. They place their firm faith on some one, and the little of reasoning they do is based on that belief. The third class consists of those in whom the tendency to work is most prominent. To them doing good to others and the like are the only things worth attending to. True to this conviction they engage themselves in the performance of these duties. There are others again, the fourth group in which the mystic element is most prominent. They reach the farthest point of their progress by a thorough knowledge and discrimination of their mental powers.

[1] Even if Hari, Hara or the Lotus-born be your instructor, you cannot attain your real self-hood without the annihilation of your attachment for the world.

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It is however a mistake to say that men adopt only one of these four paths. The truth is that one or other of these prevails in all minds. Whatever might be the prevailing tendency of individuals and whatever path they might adopt, in the end all must feel their oneness with God. The scriptures speak of these four as but paths leading to that realization of oneness. They are called Jnâna-Yoga, Bhakti-Yoga, Karma-Yoga and Râja-Yoga. These four paths or methods are called "Yogas" (unions) because they unite us with God. Of these Karma-Yoga in brief is this: To do work for the sake of the Lord after having renounced the ego and all selfish desire—this is selfless work. Whatever work you do—even eating, dreaming and making merry—think sincerely that you are doing all for the sake of the Lord. Instead of thinking that I am doing it or doing it for my own sake, think that it is being done by and for the Lord. This is Karma-Yoga.

THE PILGRIM'S PROGRESS IN THE LIGHT OF THE VEDA

By Prof. S. V. Venkateswara, M.A.

Work and Progress

The first duty of the spiritual pilgrim is to save the soul from inertia. Man is not born to vegetate. The idea of progress is instinct in the soul, and voiced in the throb of life in every limb. But the earthly tenement in which the soul is encaged—"this muddy vesture of decay", often induces a life of indulgence and ease.

It requires the lure of happiness to keep the aspirant away from the instinctive indolence of the lotus-eater. So Vedic literature is full of passages which hold out hopes of progeny, prosperity and power[1] in this world. Those for whom power and pelf have little charm are impelled by the promise of a superior knowledge and effulgence, and of life in a better land.[2] In one place we have a regular ladder of happiness laid for all, with prospect of pleasure increasing at every step even by the Benthamite standard—in range, duration and intensity—through every grade of life from the humdrum human to the highest heavenly. The pilgrim finds his goal at each step until a higher and superior joy dawns on his spiritual vision.[3] So does he go on evolving through eternity, for there is no relief from work.[4]

There is no royal road to perfection. It has to be planned out for ourselves along the lines best in accord with the individual idiosyncrasy. But history repeats itself, and one may well benefit by the experience of those in the field before his time. The devout pilgrim is therefore warned 'to have his gaze fixed on the path trodden by his forefathers' which results in the illumination of the soul.[5] The marks of the right path are thus detailed in a tourist's hymn: "May the path be free from thorns and from the dregs of society who are thorns on the side of the virtuous! May it be free from perplexing epicyclic windings! May there be guides on the path like Mitra, the friend of the world, Bhaga, the bringer of blessings,

[1] *Prajâ, pasu, pushti, sâmrâjya,* etc.
[2] *Brahmavarchas, svarga.*
[3] *Tait. Up.* II.
[4] *Isa. Up.* I. 2.
[5] *Rig-Veda* X. 130. 7; *Ibid.* X. 2. 3.

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Pûshan, the nourisher, and Aryamâ the protector of the weak! May the purposeful traveller at his journey's end find his objective ready to fall, like ripe fruit, into his hands!"

Concord with Nature

The pilgrim is encouraged to drink deep of the magical beauty and majestic bounty of Nature. The rainbow-hues of the morning sky, the seven-steeded sun in lover-like pursuit of gold-haired rosy dawn,[6] the music of the spheres in the soft stillness of the night, wean the mind from a deadening love of self and wash away from the soul the dust and dirt of daily life. All study and activity are planned when Nature brings new corn out of old fields or when the new sap-blood of Spring surges through the veins. His annual term of study (*upakrama*) commenced on the full-moon day of Srâvana or under the constellation of Hasta. It was then that the herbs appearing amid the glad grass sparkled with rain-drops, and all Nature heaved with the pulsation of a fresh life. Vedic students returned to their chant when the frogs broke into a croaking harmony.[7] There were breaks or interruptions of study whenever Nature was in angry moods, as when the sky was overcast, or it thundered, or death or disease was in the air.[8] He was not to be within closed doors in the daytime, or keep his doors always open in the night. Attached to a teacher in a Forest College, he was to live in direct communion with Nature. He wove his fancies across the diurnal motions of the sun, the moon and the stars, and read restlessness in the wind and eternity in the sea. He lived in tune with Nature, to make earthly life a musical phrase in life's eternal symphony.

Nature continued to be his comrade even after he had ceased his studentship, for the scholar-pilgrim travelled far and wide. He observed red tracks cleave the gold and green of open cultivation, and verdant banks crushed by widened roads. He bathed in the running brooks, in blue waters which glide on the velvet slopes, the green sward or the stretch of brown gravel. A sweeping glance took in the smiling populace with their little rustic garden-circled homesteads peeping in between the tall trees, which flaunted their silken flags and waved him a silent welcome. He traced the courses of rivers dripping from the rocks and broadening into arteries of arable areas. He marked the plateau of the Heaven-kissing Himalayas with its eternal springs of snow-fed sacred rivers. He worshipped at the shrines of his gods among the pools of silver dappling the emerald valleys. Width of travel was a wholesome corrective to petty provincial prejudices. The eye gazed with relief on the eminence above, the expanse below, and the scenery around, suggesting thoughts that reached out to the Infinite.

In spite of elaborate descriptions of natural scenes in the Vedic texts, they are guiltless of local colour, of love of home as super-virtue or patriotism as the supreme creed. The moods of nature play greater part than her look in any locality. The pilgrim is not to be attached to Mother Earth but to Father Heaven. There is no hymn describing the return of an exile or his feeling for "Home, Sweet Home!" The bright friendly powers of Nature were wedded to the sky rather than to Mother Earth. The earliest hymn to the Mother Goddess appears in

[6] *Rig-Veda*, VII. 103. 9.
[7] *Ibid.* VII.
[8] *Taitt. Âran.* II. 14.

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a later book[9] of the *Rig-Veda*, and she nowhere receives the attention and prominence accorded to her among the Dravidian and other non-Aryan peoples. The outlook of the Aryans was not petty or provincial, but pan-Indian.

Accord With the Life Universal

It is essential that our energies run in line with Nature's forces. The most impressive of these is the sun. His progress from day to day shows that effort and work are divine. His diurnal motion is described as the threefold "*Vikrama*" of Vishnu, and it reveals a rhythm and a melody as object-lessons to the admiring world. So is the pilgrim advised to rise early, before the birds of the air announce the approach of the morn.[10] He is to gather bliss from dawn, imbibe her rosy health, and inhale her rich, pure air. He is to worship the rising sun who follows in her wake. For the sun is our first teacher of unremitting toil and selfless service, illumining what is dark and raising what is low, alike in the objective universe and the subjective world. "The sun at the height of glory at noon lights up the gloom in the darkest recesses of the human heart."[11] Hence the prayer of all congregations: "We meditate on the adorable effulgence of the Divine First Cause, so that He may stimulate our strivings."[12] As the shades of evening fall, the pilgrim's thoughts turn seriously to the Beyond. He gazes into the infinity of space, and prays to the all-encompassing god Varuna for forgiveness of sins and shortcoming.[13] His ideal has been high, but the world has been too much with him, the flesh heir to ills which drag him down, and the devil tempting him from the path of progress. Repentance strengthens his heart and energizes his nerves.

The pilgrim is to get an orderly routine of life. This is his first self-discipline. Hence the numerous references in Vedic texts[14] to the baths and worships of the day—morning, midday and evening—and especially to the twilight worships. The baths aimed at physical purity and at cooling the overwrought nerves of the thinker especially in a tropical country. The worships, and the prayers used in them, remind him that his spiritual progress depends on his energies and activities flowing in rhythm with the principles of the life universal. The daily routine and repetition serve to establish a habit of righteousness, apart from intellectual conviction, by working on the sub-conscious region of the mind. Prayers for peace and harmony prevent brain-storms and the unaccountable impulses from doing what is known to be wrong. Lastly, the daily life is so ordered that acts of routine are considered from the highest point of view. For instance, the hymns to the waters repeated by him at his bath not only remind him of the universal water which flows in the far-famed Ganges and other streams but of his sins and transgressions due to the push of all allurement, the wanton sweets and heating delicacies in lascivious banquets.[15]

Guides and Helpers

The decision must be taken at the parting of the ways. As the God of Death says in the *Kathopanishad*,[16] "The good (*sreyas*) is one thing, the pleasant (*preyas*) is the other. It is

[9] *Prithvî Rig-Veda* X.
[10] *Tait. Sam.* VI. 4. 3. 1.
[11] *Rig-Veda* I. 50. 10; *Atharva-Veda* VII. 53. 7.
[12] *Ibid.* III. 62. 10.
[13] *Ibid.* VII. 89. 5.
[14] *Rig-Veda* III. 56. 6; *Tait.-Aran.* II. 1.
[15] *Ibid.* X. 75. 5; *Ibid.* X.
[16] *Katha Up.* I. 2. 1.

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well with him that clings to the path that leads to the good. He who chooses the path of pleasure misses the goal. The fool chooses what is pleasant, through greed and avarice." Super-ethics bids man choose the fruitful, not the agreeable and easy.

But a mere pursuit of the good may lead one along blind alleys or winding ways of murderous gloom. All action is not necessarily progressive, and all progress is not in the right direction. There is need for light and guidance in order to avoid meaningless cycles and epicycles in progress. The quest of the soul is along the steep path of perfection,[17] and a false or unwary step may mean a fall into the valley of the shadow of death. Hence the need for the Teacher: "He who avoids the guidance of the dependable friend does not get even advice as his portion. He knows not the path of the good."[18] When the path is slippery and choked with outgrowths, it demands not merely a guide but a bearer or a carrier-steed.

Hence the prayer to Agni, the torch-bearer *par excellence* and the companion of the mortal traveller on the immortal path: "He is the way, the Truth and the life."[19] He wards off evil and conducts the pilgrim, as it were, in a boat, safely to the opposite shore, across the sweeping flow of sin and evil, to the expanding *terra firma* of heaven and the city that is impregnable. His light reveals the relative merits of the perplexing paths and bewildering ways. "Oh Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress and the bearers that help. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender ourselves unto thy guidance for evermore!"[20]

In one Upanishad there is a story of the three classes of mortals,—divine, demoniacal and human,—approaching Prajâpati for advice. His mystic *da* invokes introspection, and they are conscience-struck. The Asuras give up the state of *homo homini lupus* and learn to practise *dayâ* or *ahimsâ*. The men give up greed and cupidity and practise (*dâna*) gift. The Devas read *dainya* in *da* and learn humility and self-restraint. What a lesson to modern nations whether on the path of lust for dominion or economic exploitation, love of power or political domination, military glory or cultural arrogance! What a lesson to the human complex blended in different proportions of the nature divine, the instinct of greed, and the disposition to be destructive! It will conduce to progress all round if greed relax into liberality, cruelty melt into mercy and egotism bow to self-restraint.

Preparation and Self-Discipline

When once the conscience is awakened, spiritual progress is bound to follow. A hymn[21] to the waters implores them to wash off the sins due to hatred (*droha*), and one to Varuna is a penitential plea for pardon. Another[22] analyses the harm done to others as caused by the physiological functioning of the various parts of the body, by harsh and untruthful speech, and unkind or uncharitable thought. Yet another[23] strikes at the root cause of all evil,—which is in the mind: "*Kâma* and *Manyu* (Lust and Anger) are the agents of sin. I am neither doer nor abettor"—and aims at an attitude of detach

[17] *Rig-Veda* I. 136. 2.
[18] *Ibid.* X. 71. 6.
[19] *Ibid.* I. 1. 5.
[20] *Ibid.* I. 189. 1.
[21] *Rig-Veda* I. 23. 22; *Atharva-Veda* VI. 89. 3.
[22] *Tait.-Âran.* X. 26. 1; II. 3. 6.
[23] *Rig-Veda* VI. 58. 4; *Atharva-Veda* V. 29. 7; *Tait.-Âran.* X. 61.

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ment. The *Yajur-Veda* is full of reminders that even plants and animals have life and feeling. The grass or twig required for sacrificial purposes was to be lopped off from a knot so as to facilitate further sprouting from the stem or the branch.[24] The very directions given at an animal sacrifice breathe tenderness for the victim, and warn the callous pain-giver that his sins would recoil on his own head. Thus the principle of *ahimsâ* is well established. If harm be done by others unto him, it was not for him to indulge in revenge, but to invoke the aid of the gods to change their attitude towards him.

So in regard to the other two cardinal sins (greed and arrogance). Acceptance of gifts was a necessary evil, even at the El Dorado of an all-bounteous sacrifice, and had to be expiated by fasts and prayers. On the other hand, everyone had the duty of giving,—giving of his own and with all his heart. The gifts in the earliest times took the form of food (*vâja*) and presents (*dakshinâ*) at sacrifices. "He who eats his food alone and by himself is steeped in sin."[25] Sometimes there were permanent endowments (*ishtâ pûrta*) in the form of choultries and watering houses for feeding the hungry and quenching their thirst. But the highest *yajña* was the giving away everything one had (*sarvavedasam, anantadakshinam*). It became the one principle of Vedic teaching that "not action, nor liberality, but surrender and sacrifice (*tyâga*) was the path that led to immortality."[26] *Nyâsa* became exalted as the highest of the virtues.

But a self-conscious self-sacrifice tends to foster a certain spiritual pride, or leads to a thirst for fame, the "last infirmity of noble minds." The story in the *Kenopanishad* shows how the Devas, the very agencies that work untiringly in the interests of the universe, were infatuated with, and became arrogant from, the idea of the supreme importance of their work. For if the wind cease to blow, the waters to wet or the fire to quicken, how can life exist? Brahman appears before them to humble them and sets up a blade of common grass. The fire is unable to burn it, moisture to wet it, the wind to blow it away. Then there appears before them Umâ, the spotless daughter of the snow, and explains to the dumbfounded powers how they are all tiny reflections of the Spirit "without whose command even a windle-straw cannot be moved." "Who can act if that bliss in the heart of life ever cease to be?" "From fear of its ceasing, do Fire and Water act as ordained, and Death speeds on his dreaded duty." It was in the triumph of the Spirit that the Devas discovered their own true greatness.[27]

The introspection which leads to self-restraint, sympathy and self-sacrifice, pointed also to a system of self-discipline. The body is to be made holy (*punyam*) by periodical fasts, and vows, so that it may not respond to the siren voice of *Kâma* or blind the soul in the silken meshes of *Râga*. Continence is a cardinal virtue: *Brahmacharya* is extolled so that a diffused sensuality may not flow from suppressed sexuality. Hatred is often a translated form of lust, and disappears along with it. Bodily energies flow from food; so there is a scheme of food-regulation. Some kinds of food were forbidden as exciting passion. The company of evil-doers was to be shunned at dinner as also acceptance of food from the irreligious.

[24] *Tait. Sam.* I. 1. 2.
[25] *Rig.-Veda* X. 117. 6.
[26] *Tait.-Âran.* X. 10. 3; 60. 1; *Mah. N. Up.* 10. 5; 21. 2;

[27] *Ken. Up.* 26.

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Observance of these rules developed a certain mystic vision.[28]

Speech was the principal gateway of the mind, and was to be made gentle, truthful and comforting. It was to be stayed from reviling the good and the great, and from voicing scandal. It was to be mainly devoted to the utterance of sacred texts, so that the mind should dwell upon them and derive from them an urge towards the universal life. The other senses which like refractory horses, had dragged the mind away, now became its willing auxiliaries. The eye helped to fix the gaze and imprint on the mind the things that were holy,[29] the ear heard that which was good, and nerve and blood moved in every limb so as to serve the needs of a higher life.

Every impulse in the mind was sublimated. It ceased to be a hindrance and became a help. Greed learnt to hoard in Heaven, and hatred to hate itself. Low sensuality and lust were transfigured into adoration of the Beautiful. New facilities appeared and new faculties came to play. When the mind became steadfast and observed a vow (*vrata*), all the beings in the universe offered co-operation.

The Paths—A Scale of Values

The earlier generations had been content to follow the path of their Fathers (*pitriyâna*), living lives of rustic virtues and simple faith, observing "the seven rules of conduct laid down by the ancients," and honouring father and mother, teacher and guest. In after-life they enjoyed delights with Yama, in the placid moonlight.[30] But their happiness was consumed by the fulfilment of desire in *Yamaloka*, and they had to return to mother Earth with visions of fresh longings.

Higher than this was the path of the gods (*devayâna*). Here was an eternal summer that never fades. In this Better Land no hunger or thirst was heard of, and all were free from fear and crabbed age.[31] The gods transported themselves in ecstasies of delight and were in eternal pursuit of higher joys. But their orgies flowed only from the fountain of joy that welled up from their hearts. If that ceased to flow, all joy would cease, and the thought of its ceasing smote the Devas with horror.

The pilgrim's aim is to traverse the cosmic highway of Nature and her immortal Law. There are bye-paths leading into it on which the gods are invoked to shower their blessings. Ancient sages are referred to as the makers of these paths, and the gods Agni, Savitâr and Pûshâ as helpers thereon. Lighting on a track or a path in the wilderness was regarded as a gift from the gods. "The supreme *padam* of Vishnu is always beheld by the sages and is in the heavens. The wise and good, always on the alert, stimulate or quicken it as it is the supreme *padam*." It is usually rendered as the 'abode' of Vishnu, but would make no sense unless it be rendered as, 'way of life' or 'rule of conduct' resulting in the attainment of the light and bliss of Vishnu.

The thinking mind pondered long and seriously on the path of self-evolution. None of the paths seemed to satisfy. "Where is that Infinite Spirit on which all these are embroidered? Is it Food or Breath or Mind or Knowledge or Joy?" asked Bhrigu, the son of Varuna, plunged in thought.[32] His father set before him the canons of judgment and insisted on his finding it for himself by meditation (*tapas*). Thus did he finally realize that Ânanda was Brahman—the joy or happiness in life that ultimately sustains all creation.

[28] *Rig-Veda* X. 89. 8.
[29] *Tait.-Âran.* II. 6. 10.
[30] *Ibid.* II. 6. 10.
[31] *Katha. Up.* I. 1. 12.
[32] *Tait. Up.* 3. 1.

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And there is a scale of hedonistic values. The lowest are those of the world and the flesh, the pleasure of the humdrum human life. Higher were the pleasures in art and ideal, of the Gandharvas. Higher still were the pleasures of personality surviving bodily death which was enjoyed by the most advanced among the Fathers. The Devas had their joys intensified in concerns entirely of the Spirit, which brought successively knowledge, refinement and power. Higher was the delight of the all-wise Brihaspati, with his infinite illumination, rising to that of Prajâpati who created ever-new forms of increasing sweetness and light. Highest of all was the bliss of synthesis, the realization of the cosmos as a synthetic whole, and the capacity to identify oneself with every layer of the cosmic consciousness. When the little self had become extinct, the Universal Self appeared in its place.[33]

The Goal and Journey's End

The highest hedonistic value leads therefore to "mysticism" in the Vedanta. The quest of pleasure led to the conception of the one Whole (*akhanda*), single and invisible,—to be experienced and felt, not logically analysed or verbally described. Knowledge showed a correspondence of the macrocosm and the microcosm and along the lines of the one, the other[34] unfolded itself to spiritual vision. Progress meant increasing selflessness (*akâmahatatva*) as well as increasing power, so that the highest and best powers of the soul were released and surrendered to service.

The supreme effort of the Vedantic mystic was to clutch[35] at Infinity and Eternity as One Whole (*akhanda* or *pûrna*) whether as Power, as Truth, or as Bliss (progress along one path implied and included that by the other two). To this end, he had the training to move towards the Universal in the ordinary things of life and to look on every act of routine from the highest point of view. He might be bathing in a tiny brook, but the hymns he uttered brought deep thoughts of the waters that washed the globe, and quickened life, and the enveloping waters that symbolize the mystery of eternity. The food that he took nourished him with everlasting life, and in him food and feeder became as one.

The spiritual student, thus given glimpses of the high peaks and ridges of Universality, burned with a desire to grasp the whole. He implored the Highest to shed Its limitations and appear before him entire. "Oh Pûshan, path-finder, cast off thy veil of gold, the glitter of which hides from me the Reality. As I am on the right path, do let me realize the highest and best aspect of Thy Self. The Self that Thou art, that is the Universal Spirit, even that is me, and so I abide."[36] "Shuffling off the sheaths of the soul does the realized Spirit abide. He sings his routine of life, for by action he is not tainted. Not for him is the thought of the worry whether what he does may be right or wrong. He is alike subject and object, doer and deed, giver and receiver, the centre and circumference of Immortality."[37] "That is Perfection, hence the profundity of this; for, from Perfection verily arises infinite potentiality. Everything that is is but a speck of the Perfect and must needs be perfect. May Peace reign supreme!"[38]

[33] *Tait. Up.* I. 7; cp. *Atharva-Veda* XII. 3. 10.
[34] *Tait. Sam.* I. 6. 5. 1.
[35] *Rig-Veda* I. 23. 20; *Mah. N. Up.* 15. 10.
[36] *Rig-Veda* X. 125. 8; *Atharva-Veda* IV. 30. 3; *Isa. Up.* 16.
[37] *Tait. Up.* II. 9.
[38] *Atharva-Veda* X. 8. 29.

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A CRITICAL STUDY OF THE ADVAITA CONCEPTION OF ILLUSORY CAUSATION

By Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S.

The Advaitins affirm that Prakriti or Mâyâ (Primordial Matter) is the universal material cause. It is technically called the formative or transforming cause (*parinâmopâdâna*), inasmuch as it *actually* transforms itself into the world. Brahman, on the other hand, is regarded as the cause which *appears* to the ignorant mind as undergoing real modification in course of the evolution of the world-process. It is technically known as the illusory or apparent cause (*vivartopâdâna*). Strictly speaking, Brahman is no cause at all. It is only the substratum or fundamental basis (*adhishthâna*) over which this illusory process takes place, and its appearance to an ignorant mind becomes possible by reason of its being founded upon the real, substratum, viz., the Absolute Consciousness.

Thus the Advaitins come to distinguish between two types of causality:

(*i*) The formative substantive or material cause (*parinâmopâdâna*)—the cause which undergoes substantial change while producing the effect. As for example, milk is the formative cause of curd, as the transition into the effect is made possible by a substantial change in the nature of the cause—milk.

(*ii*) The illusory or apparent cause (*vivartopâdâna*)—the cause which remains absolutely unmodified while the effect is apparently produced from it. In other words, the cause appears as the effect. As for instance, rope may be called the illusory cause of snake, as the appearance of the effect (*snake*) does not affect the nature of the cause (rope) in any way.[1]

If the effect is of the same order of reality as the cause, it is said to have undergone real transformation,—as the change of milk into curds; if, however, the effect (or rather, the appearance of the effect) and the cause are *not* of the same kind of reality, we get a case of illusory appearance, e.g., the rope appearing as the snake.

To pursue the Advaita position further, Brahman, as the substratum, is concealed by the veiling power (*âvaranasakti*) of Mâyâ,[2] and is made to appear as the universe by virtue of its projective power (*vikshepasakti*). So really Brahman is not the changing material cause (*parinâmopâdâna*). But that does not debar us from regarding Brahman as the apparent cause (*vivartopâdâna*). Thus the concept of material cause, according to the Monists, does not necessarily imply a real process of transformation in the causal stuff.

[1] *"Parinâmo nâma upâdânasamasattâkakâryâpattih; vivarto nâma upâdânavishamasattâkakâryâpattih"—Vedântaparibhâsha.*

[2] " . . . . . Mâyâ is the finitizing process belonging to Brahman, and has the two properties of *âvarana* or hiding the truth, and *vikshepa* or misrepresenting it. While the first is a mere negation of knowledge, the second is positive generation of error. . . . . Mâyâ evolves a variety of names and forms, which in their totality is the *jagat* or the universe. It also conceals the eternal Brahman under this aggregate of names and forms. Mâyâ has the two functions of concealment of the real and the projection of the unreal."—Radhakrishnan, *Ind. Phil.* Vol. II, p. 571, first edition.

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The fundamental principle of homogeneity of the cause and the effect on which the Sânkhya system rests may be set forth as a stumbling block in the way of the Monists who advocate the doctrine of illusory or apparent causation, as in the way of those who hold the theory of the real transformation of Brahman (*Brahmaparinâmavâda*). In the topic of the *Brahmasûtras*, discussing the homogeneity of the cause and the effect,[3] the Sânkhyas urge that Brahman cannot be the cause of the world, since the two are of different nature—the cause being conscious, the effect can never be non-conscious. The argument is directed against those who assert that in the process of creation Brahman transforms itself into the form of the world; and hence it might seem that the Monists, too, cannot possibly hope to escape the charge by merely calling Brahman the apparent cause. Because in the *Vivartavâda* also, as in the *Parinâmavâda*, some similarity of nature is essential. We may cite, for example, a concrete case of appearance. It is seen that the shell invariably appears as silver, but never as charcoal, as there is some similarity between the shell and the silver, but none between the former and charcoal. So similarity of nature is the determining condition of all causality—real or illusory.

But between Consciousness and the material world there is absolutely no similarity. If we go deeper into the question we must see that similarity is unpredicable of the Absolute Consciousness, which has neither qualities nor parts in it; but similarity is based upon a large number of common qualities or of parts. So the world cannot be regarded as illusory superimposition also (much less a real transformation) on undivided Pure Consciousness, and this reduces creation or false appearance of the world to an impossibility. It might be urged that similarity is not the universal condition of false appearance (*adhyâsa*); as the crystal vase is seen to appear as red though there is no similarity between a red and a white thing. But this is irrelevant. The superimposition of the red colour is due to the presence of a scarlet flower and is conditional (*sopâdhika*) upon it. But no such condition can be pointed out in the case of the appearance of the world on the substratum of Pure Consciousness. The superimposition of such concepts as agency (*kartritva*) and the like may be explained by reference to the presence of egohood (*ahankâra*) as a condition, but so far as the whole world and the physical organism are concerned, their superimposition is not contingent on such condition. The Vedântist replies that the contention of the Sânkhyas is baseless. Similarity is not the universal condition of even unconditional (*nirupâdhika*) superimposition. The snake is perceived to have a fragrance like that of the Ketaki flower. Here the similarity of smell is a felt fact, but it cannot be explained on the basis of common qualities or of parts. So similarity may exist between the material world and the impartite and qualityless Consciousness. We, however, make no fetish of similarity. Similarity is one of the likely causes even of unconditional superimposition. The conch-shell is perceived to be yellow. The yellowness does not belong to the conch-shell itself, and yet it appears over it, though similarity cannot be trotted out as an explanation. The cause of this false appearance is the presence of jaundice in the percipient. So we see that similarity or the presence of a sufficient cause is necessary to make the emergence of false appearance possi-

[3] "*Na-vilakshanatva adhikarana*"—*Br. Sû.* II. 1. 4—11.

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ble and here in the case of Brahman and the world, the presence of *avidyâ* as the cause of such appearance is not lacking, —and this explains the apparent anomaly raised by the Sânkhyas. We may quote here Vâchaspati also in support of the position which we have adopted from the *Vivarana* and the *Tattvadîpana*.[4] Vâchaspati says: *"The whole world is a false appearance on the unchangeable Absolute Consciousness due to the working of beginningless false tendencies and impressions and is independent of similarity."*[5] So we see that the two important schools of Sânkara Vedânta—*Vivarana* and *Bhâmati*—are unanimous in this respect and they have exposed the fallacy of the Sânkhyas as due to partial observation and unwarranted generalization.

Hence the proposition—'Brahman is the Prakriti (substantive cause) of the material world'—may be interpreted to show that Brahman is to be regarded as manifested in the form of the universe, —that Brahman *appears* as the world, in the sense explained above. The expression 'Prakriti' would have to be taken in the sense of the apparent or illusory cause (*vivartopâdâna*), and not as the really transforming or formative cause (*parinâmopâdâna*). Brahman is thus the apparent cause; since It is hidden by Mâyâ which, again, is generally recognized by the Monists as really changing into the manifested universe.

[4] *Vivarana*, pp. 9—10, V.S.S., and *Vivaranaprameyasamgraha*, p. 13, V.S.S. and *Tattvadîpana*, p. 81, MM. A. K. Shâstri's ed.

[5] *"Vivartastu prapañcho'yam brahmano'parinâminah. Anâdivâsanodbhûto na sârûpyam apekshate."—Bhâmatî* under *Br. Sû.* I. 2. 21, N.S. Ed., p. 257. Also *vide, Sarvadarsanasamgraha*, A.S.S. Pp. 144-145.

THE ASPIRATIONS OF YOUNG JAPAN

By Prof. E. E. Speight

[The recent events in China have saddened the world, which is happily becoming increasingly sensitive to wanton aggression and cruelty under the guise of war. China, like India, has gone through terrible experiences of internal chaos and troubles, and it is particularly deplorable that she should be undergoing such sufferings at the time when she is so earnestly putting her house in order. We cannot see far ahead in these days, but it may well be that what she is now going through may be the only thing that could have united the discordant elements within her bounds. Though the present aggressive imperialism of Japan, like that of many other nations of the West, stands condemned before the bar of humanity, still I hope the following pages will reveal to the readers that there is another side to life in Japan].

To do justice to a cosmos of such variety, vitality and suggestion of latent power as the Japanese student-world is a matter I have long dreamt of, often essayed, but never cleared of the labyrinth of detail.

In the outer world the Japanese are a silent race. We are all waiting for Japanese poets and playwrights and story writers, for illuminating interpretation of Japanese life by the Japanese themselves. I myself should feel this the more intensely were I not able to show that it is rather want of opportunity and encouragement than of ability, which lies behind this state

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of things. Moreover, the background of Japanese student life, in one way rigid in its simplicity, in another almost cinematographic in its fluidity, largely explains this shyness in self-expression. The very language, by the wholesale adoption of Chinese vocables, has changed in the last generation as no language in the history of civilization. Through the medium of this new speech, that is, mainly verbally, the interminable facts of the outer world are rushing into the consciousness of young Japan—for the greater part without accompanying experience necessary to actual realization. And this at a time when the greatest thinkers and savants of Europe are deploring the inadequacy of our present terminology to suit the changed conditions and implications. Let me quote the words of a student who feels himself a victim of this external pressure :

"I suspect the thoughts of our country have fallen into chaotic confusion, which has given rise to these little, piteous imps of doubt, nihilism, destruction, vain resistance and so on. I, as well as all other young Japanese, live in this environment. Unhappy we are ! what would I not have given if I had been born in the era of Edo, when all people were peacefully enjoying themselves, and no wild intruders, such as capitalism and journalism, were yet known, and I could believe in Heaven, so that I cheerfully could have read the classic literature and written curious mystical novels that would have excelled those of Saikaku or of Ueda Akinari, with whom I would have been friends."

In the schools the contortion resulting from imperfect assimilation would be more painful were it not for the fact that many of the sturdier types of young Japanese have a native wisdom and common sense which atone for want of accuracy in detail and perspective. But there is a terrible danger ahead in the thousands of crude, undisciplined and misguided minds graduating from the higher institutions. The government is aware of this to a certain extent, but Japan's geographical and cultural isolation is a matter any government will find it more than difficult to remedy.

The world of the students is a reflection of the vastly interesting transition now in progress in Japan. One of the best of my students in the Imperial University could write as follows on widely different subjects, exhibiting one phase of the spiritual synthesis of the East and the West which is to play such a great part in history :

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(1) I do not know exactly why trees are so suitable for our spiritual society. With them, we can be on the most easy, equal and plain terms; they will never be offended, whatever dreams and whatever symbols we may confer upon them—so long as they are of the soul. Sometimes they bend over us like a mild sage, and at other times they stand behind us as faithfully as an old servant. I will not laugh at the pusillanimity of a legendary *samurai* who fainted at a gourd tree in the dusk, while I will most sincerely sympathize with the grim vision of Mr. Hardy's *Yew Tree*.

(2) The sense of form is very strong in China : it can say very much about things Chinese. You very well know how nicely and orderly arranged are China's functional rites, her political system, her philosophy, and even her grammatical syntax. That much praised pictorial script of hers is not very unlike Greek letters in giving me some æsthetic suggestions at first sight. And all these features of hers are sure to have evolved from the

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ground idea of form. But her common sense gives way to the final question: 'Why is the idea of form necessary then?' Like France in the 18th century, she seems to think of form before the thought it must contain. Here lies the very weak point of her decline.

(3) In this similar delight in the evening there lies one strong resemblance between the Celtic writers and Japanese, with all the divergences in the rest of their qualities. This is why we cannot free ourselves from the charm of such Celtic writers as Yeats, Maeterlinck, and Barrie, even though we may discard that brilliant word-painting of Gautier and the chromatic paraphernalia of the impressionists. Even to us there were days when we piqued ourselves upon false admiration of Realism, but now we know that attitude is not akin to our nature, and we would rather confess openly our supreme pleasure in reading Yeats' *Wind Among the Reeds* and Saigyo's *Sankushu*.

It seems to me that these young men are extraordinarily ready in their reaction to what is good or momentous in any part of the world. They are now conscious of the deficiencies which narrow and faulty methods of education have brought about. They are first and foremost Japanese of course, and that means that they most jealously guard their own individuality and nationality against the predatory intrusion from which most of Asia has suffered so long. This means also that they are eager to welcome anything which will build up and fortify their humanity. If war is called for they are ready in spirit; but if the war-spirit stands in their way, it must go.

Moreover, as time goes on the higher truths of science are becoming realized, —I mean such vital truths as the one thus expressed by Edward Caird: "The inner life of the individual is deep and full just in proportion to the width of his relation to other men and things," or as Henry Drummond memorably states: "Evolution is not to unfold from within, but to infold from without."

The realization of all such incalculably expansive truths as this is rapidly convincing whole sections of the younger generation of the vital danger of all policies of exclusion and aloofness, those fatal legacies of the Tokugawa period of arrest.

This brings me to another matter. I opened my paper one morning and read a report that the Japanese police had unearthed a plot, in which even University professors were engaged, to establish a branch of the Third Internationale in Japan. Be that as it may the sympathy of the Japanese reading public for Russian humanity is a very real thing, and a very important factor in the present state of world affairs, and is likely to be more so.

The words of Kirillovitch in the *Brothers Karamazov*, a book which may be said to have stirred Japan more than any literature of the English speaking world, are of special interest here. He speaks of the degeneration of youthful idealism into gloomy mysticism or blind Chauvinism,—"two elements which are even a greater menace to Russia than the premature decay, due to misunderstanding and gratuitous adoption of European ideas."

I have spoken of the ceaseless flood of new facts and ideas invading the Japanese consciousness from the West, and of the dangers of imperfect assimilation. But the reaction of young Japan to all this is quite different from that we have seen reflected in Russian fiction from Pushkin to Sologub. Instead of gloomy mysticism we have, it is true, a peculiar form of melancholy

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the sense of *mono no aware*, the sadness of all things, which is one of the most beautiful and most baffling traits of Japanese life, as beautiful as moss-grown ruins, or as the slow dying of dear memories, as baffling as genius itself. Let a student express it as it crystallizes into poetry :

I came to a temple in the mountains
One late spring evening,
Where my ancestors are sleeping
their endless sleep,
And found the cherry blossoms
scattering
At the sound of the bell,
Even in the windless quiet spring
evening.

Incidentally, I may remark that the best library of books of mysticism, chiefly in English and German, which I have seen anywhere, is in the possession of a Japanese friend who has lectured on the subject simultaneously in both Christian and Buddhist Universities in Kyoto.

Blind Chauvinism we have had enough of in Japan, and it is still prevalent, fostered by blunt and atrophied would-be patriots; but the consciousness of dependence on environment for real growth, or in other words, of the uplift and salvation of mankind through friendly co-operation regardless of race or colour or cruel, is shattering the old barriers.

I have been strongly impressed on a thousand occasions that the Japanese are a people who incline to brotherhood. Any movement for the more hearty communion of races will have their support. Here is a modern writer's rendering of an old poetical statement of this conviction :

"We are all brothers on Mother Earth, for when we plough the field with one mind, even mountains that we may see under the blue sky will move out of their praise for our fraternity." And this is combined with a recognition of the urgent need for preserving whatever is good in the old and characteristic civilization of Japan.

"There has been no such age as now, when all the good artists, musicians and authors of the western world are being introduced to our country. We have learnt much of them in every branch of culture that civilization can boast of. We have known many fresh sources of pleasure and the enjoyment of life. We have acquired knowledge of the manners and habits of Western life through descriptions, pictures, and especially through the cinemas. This knowledge has worked upon our own life and changed our manner of living in every part. Most of us earnestly wish to approach the Western life.

"But will it bring any good result to the world that Japan becomes utterly like the European countries, giving up all the original things she possesses? I cannot at all think so. The world can no more be expanded in space, but it can surely be done so in its spiritual quantity. Enrichment of life is the aim of every one of us, and it is attained by thoroughly exercising the individuality, the special talent a man has. Every nation must do its best in bringing out and refining its characteristics. We have spent too much effort in pursuing Western civilization alone, and now we come to the time to look back to our own culture. Are there not many things of Japan which even foreigners regret have been neglected for a long time? We must go on searching for the precious treasures of culture that old Japan brought forth in the past, and we must contribute them to the great treasury of the world."

The third menace Kirillovitch spoke of, 'premature decay, due to misunder-

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standing and gratuitous adoption of European ideas,' is counteracted by several elements in Japanese character, eminently the sobriety, practical nature, and low saturation point of most people. Moreover, if they do allow many things to run off their backs which would throw a Russian into a fever, they have a genius for seizing from the welter of new ideas such as are of constructive value. When I read Russian novels (as when I read Shakespeare) I am often struck by actions, attitudes and expressions more familiar in modern Japanese life than in English. But how much more there is in Dostoiefsky, in Chekhof, in Artzibashef, which is the very opposite of the good things Japan stands for! And while Japan has given harbourage to many Russian refugees, she has had salutary experience of the nonchalance and socially fatal extravagance of richer Russians. But let me quote from recent essays given me by Japanese students :

"The Russian situation in the world is very regrettable, and the internal condition of the country is very miserable, so that it is our responsibility to help Russia to emerge out of this present miserable condition. As we aspire to the world's peace, so we hope for a harmonious solution of the Russian problem."

"The Russian empire has been destroyed from her root, and the powers are gazing very cautiously at the Soviet Government. The authorities consider their red propaganda very dreadful and poisonous. But our young people do not wish for such a system as in Russia, and do not fear its coming to Japan. We are ready to take up the question of the Russian revolution and the propaganda of the Soviet Government, and to study exactly their processes and then discern the good and wrong thoughts and means."

"I cannot understand the growing tendency among Japanese youth of pretending to rival Russian grim profundity and pleasing themselves in the disguise of prison-like desolateness. If they are being intoxicated with the suggestions that Russia is grappling with the Supreme Truth which is beyond our apprehension, I must tell them that it is not only Russia which represents this agony, and at last warn them that hundreds of suggestions will come to nothing unless the story actually solves the problem in some way or other."

So far I have illustrated the subject of this paper indirectly. I will now quote from various essays which have been written for me in class under this very title :

"To be born on this earth is itself an accident. To be born in Japan is an accident of accidents . . . There are many who regard foreigners as enemies and do not like to have intercourse with them. . . . But a young man of this country must be a citizen of the world. 'A thousand miles is nearer than a neighbour.' It is our duty to strive for all our brethren. There should be no war, no poverty, no misery, no oppression."

"The awakening as men is one of the vivid tendencies in all young Japanese. In consequence of this self-awakening and the emancipation of our minds we can break the present irrational society full of awkward strife, and establish a rational society full of sympathy. We want to embrace all others and all nations, all races and all creatures. This aspiration, I believe, shows the tendencies of modern young Japan."

"The term *Young Japan* implies a spiritual movement of the rising gene

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rations of Japan, whose chief intention is to release them from the bondage of unprofitable conventions and meaningless traditions, and to proceed to the condition of culture and peace in a rather cosmopolitan way."

"One who proceeds always finds obstacles in his way. But young Japan has its arteries throbbing. Hardships and fights mean nothing but stimulus."

"Young Japan knows that every one should be a human being before he is a national. Young Japan knows that everybody should love peace, that everybody should make love and freedom the foundation of life. And Young Japan has made, is making, and will make, every effort to approximate to these ideals."

"Why are we so unhappy? We Japanese do not know the diffusive nature of society. One rank or profession confines itself in a strong fort and never communicates with the others. We are utterly and absolutely exclusive. It is not right. Society is no such thing. Politicians must be in touch with business men. Business men must be friends with poets. Poets must visit religionists. Religionists must exchange opinions with politicians. Then we shall realize the great social orchestra of liberty and equality."

"Most Japanese think that Japan is a first class nation in the world. Japan cannot be regarded as a fourth or fifth class nation. Since the beginning of the century the thought of democracy and liberty has been propagated more widely than ever. But do you not see the present condition of Russia, and what are the government and statesmen of Japan doing? It seems that they are not aware of that thought. They are mistaken, and they think that the thought of democracy and liberty is dangerous to Japan. It may be dangerous to the capitalists and peers, but for Japan herself it is the only one which will lead her to the means of making another reformation."

"One of the chief aspirations of Young Japan is democracy in education. There are, it is true, many schools, both public and private. In Tokyo alone there are more than ten universities and colleges. Every year there come tens of thousands of young men to the metropolis to be educated. It appears at the first glance that education in Japan is very flourishing, but it is not true. Education needs very much money, and those who receive higher education are the sons and daughters of rich people. If Darwin's theory of the survival of the fittest be the right way of evolution of a human being, the fittest must all be present in that struggle. Now in Japan there are many of the fittest men who do not receive higher education. We must establish schools of new kinds throughout the Empire. 'Education first' must be the motto of Young Japan. When this educational revolution is completed, Japan will be among the powers of the world in the true sense of the word."

"Japan now stands on a volcano. It seems that these years Japan has been on her way to degradation and now is far from the doctrines of the foundation of our country. Especially the spirit of most young people cannot be compared with that of half a century ago. Though I do not admire all the spirit of the days of the feudal system, some of it is essentially necessary now, and the rest should be made up for with western thoughts. Many young people are seeking only after curiosity, and are paying no effort to grasp the essence of the new, satisfied with superficiality. They have no aspiration, but fantasy or vision. No one can expect from them the sound development of

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our country. Far from it, she may not march with the world."

"I was interested in your lecture on Prof. Raleigh and in that on Hakluyt. The whole theme is interesting, and moreover there is a particular point that fascinates me. For, as you know, I am strangely attracted by men who live among lower races or a people little known to the world. Today I was especially delighted, because there were five such people mentioned: Sir Richard Burton, George Borrow, C. H. Doughty, Mary Kingsley and Colonel Lawrence. Will you laugh if you know that I thought once earnestly, whether it was practicable or not, to get an egg of a huge eagle and hatch it, feed and tame the bird to maturity, and fly riding over the mountains of Tibet or the plains of Siberia to some European village? I long for a strange place where I may live, quite satisfied, hidden from my native country. My longed-for Japan must be an actual land somewhere on earth, and may I soon be there!"

"What the Japanese must do is to learn to be humble, to stop priding themselves upon what they fancy peculiar Japanese superiority inherited from their ancestors. And then they will be able to recognize real beauty and real superiority in other nations. Then is the time of salvation for Japan."

"I am a son of a very wealthy industrial man. It was my grandfather who got the wealth. He was a warrior before the Revolution not of low extraction, but not at all well off. He lost his income at the abolition of the feudal system, and entered the mining business, in which he was one of the most successful in that period. I have too strong a conscience to merge myself in the industrial system of the present society, overlooking the terrible social evils caused by Capitalism. I have too great a longing for the natural life of mankind, to have myself drowned in the artificial modernism also based on Capitalism. I have no belief in capitalism, and have no trust in the present political system, although I have no intention either of joining or of instigating any of the destructive movements, because I have no trust in them either. I like to sit quiet, as distant from the present society as possible, and from its modernism, searching for the great truth which will lead us to a better social life, from the history of mankind; for what has been done is not to be ignored in finding out what we ought to do or to have in future."

What I have said personally of the Japanese student many will regard as an idealization. But there is all the difference in the world between idealizing and seeing through character to the abiding human interest and worth. My experience had been an unbroken one of exactly the same number of years as Lafcadio Hearn's; it has brought me friends in all walks of Japanese life, from the sons of charcoal burners to members of the Imperial family itself, and to the compensations for the many discomforts and sadnesses in that life I am fully justified in bearing witness.

The Japanese student as I have found him is a revelation, a new power in the world, making for steadiness and simplicity and loving kindness. He must be counted on in all estimates of the future, but he has his battles to fight and he deserves the noblest allies. In all the confusion which Japan's rapid approach to close acquaintance with Western life is causing, all the social and economic changes involved, all the inflation and decadence and catastrophe brought about by the War, it is well to feel assured of this grow-

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ing force that is making for rectification and construction and sounder processes and institutions.

It is more and more my conviction that the wisest and kindest attitude of the outside world is not one of destructive criticism but of sympathetic appreciation of Japan's difficulties and sacrifices, and that means a greater readiness to draw closer and take the trouble to discover the true reason of things we cannot understand.

And we must give a great nation, as well as a great man, leave to take its time.

It has been said that Japan is great in small things and small in great things, and never was a more unjust antithesis. The great things of Japan's achieving are beyond the vision of such shallow self-complacence. The small things of Japan have a molecular power of concourse; their very simplicity enables them to undergo fusion into a portentous whole.

The great things of which we are proud, the richness and variety of our life, our vast schemes and colossal achievements,—are they not also terribly cumbersome? Can we escape from them? Is not the adherence to simplicity and small ways, in spite of the allurements of modern life, a great buttress of character indeed?

The problem of the world is the simplification of life. Joyous life, like art, demands constant rejection of the superfluous, and in this direction Japan can come to the aid of the world, materially and spiritually.

On the other hand it is as clear as noontide that these sons of Japan deserve far more than they are receiving, more nourishing food, better teaching, higher encouragement, nobler leaders.

Many students and teachers are doing injustice to themselves in their adherence to rural habits of speech after entering higher walks of life. It is preventing them from realizing the all-important presence and meaning of style and atmosphere as evoked by care and precision, by vision and imagination, in the language of foreign writers. This is part of the indifference to quality of sound, to clamour and strident noises, which is a puzzling trait in an otherwise sensitive people.

But change is coming here, as in other things. Nothing has been so striking in all Japan's period of modern transition as the sudden and passionate devotion to the higher forms of Western music. Some of us foreign teachers owe our personal friendship with great European musicians to the introduction of a Japanese friend. They are all finding it profitable and exhilarating to visit Japan, where they find crowded houses and enthusiastic welcome. Ask Kreisler, Zimbalist, Godowsky, Hollmann, Miss Parlow or Madame Schumann-Heinck what they think of Young Japan. The dreariness of grunting parlour organs is over; in every corner of the land you will find gramophones and records of the finest classical and modern music. This and the advance of women's education, with the increasing opportunities for young people of both sexes to mingle in natural intercourse, are producing wonderful changes. I have sat beside one of the world's greatest musical performers and seen his emotion on hearing a chorus of Japanese young men and women sing Beethoven's *Elegische Gesang* as beautifully and feelingly as any choir in the homelands.

This is the greatest fruit of the Great War which has fallen to Japan's share, the realization of what the best music means in our lives, its consolations, its revelations, its rebuke, and its power

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of exaltation. And in no branch of education can such a wonderful advance be seen as in music during recent years. This is a greater matter than it may seem, first because it is making for community of emotional experience beyond the frontiers of race, and secondly, it is part of that imaginative renaissance, that emancipation from tradition and rigidity in expression of thought and feeling, which is the most vital need for Japan today in doing justice to the interpretation of her high ideals.

THE PHILOSOPHY OF BERGSON

By Anil Kumar Sarkar, M.A., (Gold Medalist)

Introduction

To take up the philosophy of Bergson is to take up the problem of reality and knowledge, all anew and afresh. He has brought about a total revolution in the realm of philosophy, by his radical "anti-intellectualism". For him, the reality is dynamic, it is a flow, a change, a "becoming", a "duration", a "creative evolution" of life, *Elan Vital*. To him, movement is original; the static thing or matter is derived from the original reality. For him the theory of "life or reality" is inseparable from the "the theory of knowledge". G. W. Peckham in his *Logic Of Bergson's Philosophy* says that he advocates the "Resemblance Theory of Knowledge", viz., knowledge to be absolutely true must coincide with its object. This at once strikes the key-note of his whole thought. His philosophy advocates that "motion" or "duration" is original. The problem of "motion" was first started by Heraclitus, and since then it has not left the realm of philosophy. Zeno's denial of "motion" by our conceptualistic form of understanding is right, for, surely our "intellect" is incapable of comprehending "motion". The denial of "motion" on theoretical grounds may be granted, but can we deny it absolutely? No. It is a real fact, or rather it is reality itself. So later philosophers tried to give varied answers to it but all have failed, for they "conceptualized" motion. In the *Creative Evolution* Bergson ably points out that "motion" can never be proved unless philosophy is freed from the "sterilizing" power of the "intellect." A total revolution in the philosophical world is to be brought about. Halfway "anti-intellectualistic" tendency will not do. As intellect is incapable of grasping the "flowing reality", so any clinging to it amounts to a sort of "dogmatism". Bradley's "anti-intellectualistic" tendency, as evinced in his conception of the "sentient experience" of reality, cannot give up the tail of "intellectualism" when he holds that the reality is a "harmonious whole", comprehending "motion" and other things of the apparent world.

If "intellect" is incapable of grasping the flowing spiritual or psychical reality, shall we abandon it for good and plunge ourselves in the gloom of the flowing reality? To this he says that we must take the help of intellect and language to express which we get in the "intuition" of "life", which is

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ever fleeting and eluding our grasp. He holds that beyond this use of the "intellect" and language we should not unjustly attribute to them the power of revealing the full phase of reality. His philosophy is thus a criticism of all the "systems" or "theories" which aim at solving the problems of philosophy, for none is free from the canker of "intellectualism." So he does not, like the Italian Pragmatist, Papini, allow theories to spring up, but shuts all doors to "theories". He does not like to give any definite name to his philosophy, except that it is a philosophy of life, but at the same time succumbing to no theory of life in particular. He only gives a new starting to thought, he creates a tendency without creating a "theory". What have been followed so long are so many "false theories," which will die a natural death from the disease of "intellectualism". He will even criticize the conception of reality as dynamic, if an attempt is made to show that it is a "conception", and as such can be intellectually grasped. His philosophy, thus, criticizes all conceptualistic ways of thought. He will not even brook the name of a "pragmatist", for, it also smacks of "intellectualism". Let William James in his *A Pluralistic Universe* praise him in glowing terms almost in a poetic form, "Ring out, ring out my mournful rhymes, but ring the fuller minstrel in", Bergson will not be deluded into a false adoration of his "radical empiricism", which, though not a "vicious intellectualism", yet wants a place of shelter in the cosy abode of a form of "conceptualism".

Bergson has been criticized and praised equally. Though he wants to remain aloof from getting a name for his philosophy, his philosophy has been called "vitalism" by Wildon Carr, in his *Philosophy of Change*, though not without hesitation. Charles Morris, in his *Six Theories of Mind*, calls it "idealistic activism". Ernest Hocking, in his *Types of Philosophy*, calls it "intuitionism". Bertrand Russell calls it a form of "evolutionism" in his *Our Knowledge of The External World*, and a form of "mysticism", in his *Mysticism and Logic*. Perry calls his philosophy by the name of "pragmatism". George Rostrevor in his book, *Bergson and Future Philosophy*, hopes to see a "glorious future" of this "philosophy of duration". He also points out that Bergson's philosophy is not "anti-intellectualistic" for it wants to point out a philosophy of higher intellectualism, as the intellect in its higher phase is "intuition", in its lower phase it is "analysis". Stewart, in his *A Critical Exposition of Bergson's Philosophy*, draws out his "non-intellectualistic" tendency in a very prominent way. Lindsay, in his *Philosophy of Bergson*, intellectualizes his philosophy. But in this discussion we shall try to find out what Bergson wants to point out really in his philosophy without having a bias for any sort of his interpretation. S. Radhakrishnan, in his book, *The Reign of Religion in Contemporary Philosophy*, says that Bergson's philosophy can stand only when it is supported by a form of "absolute idealism". J. E. Boodin, the Puck among the philosophers, says in his *A Realistic Universe* that Bergson by advocating "absolute flux" stoops to a form of dogmatism, but we shall point out in this discussion that though Bergson's philosophy may be criticized from the side of any philosophical theory, but since his philosophy does not want to receive any fixed mould of the intellect, it moves on like the "Go[illegible] God", delighting Himself in "eternal creation" or "creative activity". Let us now

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consider his new philosophy from the standpoint of some of these long lines of his critics and supporters, before turning to his revolutionary work of *Creative Evolution*.

Logic of Bergson's Philosophy

As the logic of Bergson's philosophy is at once novel and interesting we can forthwith start with the ideas that we find in the small book of G. W. Peckham, entitled, *The Logic of Bergson's Philosophy*. Here he wants to show that Bergson follows out the development of his "Resemblance Theory of Knowledge" in several of his books, viz., *Time and Free-will*, *Matter and Memory*, *Introduction to Metaphysics*, and *Creative Evolution*, and also in *La Perception du Changement*, and *L' Intuition du Changement*. We shall not question Bergson here for his conception of the "Resemblance Theory of Knowledge", for, it is the entire superstructure of his logic and philosophy. We shall only mark the trend of his thought without criticizing his doctrine. Moreover his reason is not conceptualistic, but it is biological. The reality for him, is *Elan Vital*, it is a ceaseless flow, his logic must be shaped accordingly. The original reality flows along two distinct lines, in the line of "instinct" and in the line of "intellect". In spite of their original unity they become distinct tendencies in the course of evolution. The instinct follows the direction of flowing reality, so it can install itself in the flow, whereas the intellect goes along the opposite direction, so it is not fitted to grasp it. To know the reality in its flow is to live the life of its flow. We shall have to install ourselves by "intuition" into the original flow. The "intuition" is nothing but "instinct" that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely.

A real philosophy of "duration" therefore, must be based on the intuitional form of knowledge, where there is a coincidence between the subject and the object of knowledge. This is what the "Resemblance Theory of Knowledge" tries to seek. Peckham says that this theory of logic has been followed throughout his several books. Behind this theory of knowledge there is the tendency of "anti-intellectualism", for, he will clearly show that the intellect is fitted to grasp the "static" matter. It is incapable of grasping the flowing reality, which is open to intuition.

In *Time and Free-will*, Bergson tries to show wherein lies true view of reality, which is "time" or "duration". Intellect, and also science which is based on intellect, "spatialize" "time" or the "flowing reality". This means the splitting up of motion into bits which, once separated, can never make up the flowing reality which is the whole. This is otherwise explained by Bergson, viz., that the "intellect" renders the "qualitative" flow into a "quantitative" one. Zeno's explanation of "motion", being intellectualistic, cannot get rid of the defects of intellectualism. He rendered the "motion" immobile. Real motion can only be revealed to "intuition". In this book he lays down the foundation of "psychology of intuition" in place of the conceptualistic psychology, which cannot account for "duration" or "motion". This is possible through the "Resemblance Theory of Knowledge", viz., knowledge must resemble its object.

In *Matter and Memory* he wants to reform the science of matter, *i.e.*, Physics. Here, also, the "Resemblance Theory" comes to his help. He shows that the root of all dualism lies in the conceptualistic form of understanding.

[1] *Creative Evolution* p. 186.

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The reality when "conceptualized" becomes matter, but if we go to "pure experience", we shall find that "pure matter" and "pure mind" coincide with each other. So we find that "pure perception" and "pure memory" are coincident. It is only when we deviate from intuition and go to intellect that we find their difference and hence "dualism".

In *Introduction to Metaphysics* we find a similar protest against the conceptualistic method of understanding reality. This again points to the same form of logic which coloured his previous writings. Here, also, his task is to purify the mental and the material sciences from the canker of intellectualism, by pointing out that science must be philosophical, and not philosophy scientific. This is only his protest against false sciences. So "intuitional metaphysics" must be distinct from "conceptual sciences". This distinction can be very well put after Bergson thus : Metaphysics is not an expression, translation, or symbolic representation of its object; it is not useful, not an "artificial reconstruction of its object", not a "shadow", it is disinterested, a reversal of the usual work of the intellect, it is independent of "homogeneous time", and of "homogenous space", and it does not represent to itself states and things by fixing the undivided mobility of the real, as do language, common sense, and practical life.

The same tendency of thought is also to be seen in his *Creative Evolution*. Here, also, the inability of the intellect is clearly shown. The same theory of knowledge is strictly followed here. But the aim here is not to create a cleavage between intellect and intuition, for, the distinction is epistemological, rather than biological. Here he shows the possibility of a "philosophy of duration", which alone can account for "creative evolution". The science is to be perfected and supplemented by this new philosophy.

In all these writings, we find two tendencies in his thought of "pure duration". Whenever Bergson is pressing an attack on analytical, selective conceptual science, "pure duration" is simply "immediate experience"; but whenever he is trying to build up an intuitional Psychology, Physics and Biology, "pure duration" becomes more or less than ordinary concrete experience. But all this is due to our essential inability to express the intuition of "pure duration" in conceptualistic terms. In *La Perception du Changement* he meets the objection of those who suppose "real duration" as something mysterious and ineffable by holding that it is the clearest thing in the world, it is "pure time", "most substantial and durable of all things". If our faculty of perception were unlimited, we should never need to have recourse to the faculty of reasoning. The task of philosophy is the task of enlarging and purifying perception, or the intuition of reality.

In *L' Intuition du Changement* the faculty of intuition has been defined as ineffable. Here he says that there are two modes of knowledge, viz., philosophy and science. Both forms of experience belong to consciousness, in the one case the consciousness is "expanded", in the other it is "contracted". Philosophy is defined as consciousness in contact with the contracted form of itself. The renunciation of this distinction is to be seen in a further statement when he holds that when consciousness contracts and gathers itself together it penetrates not only into life and reality in general, but also into matter; he holds, further, that philosophy is not only a contact with contracted reality, but an impulse which expands and.

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spreads or overtakes and moulds itself on the outline of science.

The philosophical intuition from this standpoint is analytical; it begins in unity and expands. This statement goes contrary to his first statement of the book regarding the ineffable nature of intuition. This tendency towards dualism, or rather a degradation of intuition as Peckham holds, is to be found in his *Laughter*, viz., laughter encourages an elastic adaptation of conduct to conditions external to the individual's existence, life to be perfectly real, must be a succession of unique phases, *i.e.*, succession of attitudes or acts that can be adapted to a common or social criterion, or to groups of circumstances that present any aspect of similarity. In "aesthetics", also, we find the same sort of difficulty. On the basis of his epistemological metaphysics, he says that the function of the artist is to express the unique periods of his own personality. But the appreciation of a work of art cannot then possibly be a "duplication" in the mind of another person of the expressed mood of the artist, for, the mood is unique; so to appreciate the painting is not to see what its creator saw, but to be encouraged to discern in one's own consciousness something else. This at once shows that there is theoretically no place in Bergson's philosophy for repetition or duplication, and novelty at the same time. All these are due to his logic.

From the examination of the logic and philosophy of Bergson, we find a novel theory of truth. According to him, each reality is the genuine truth of itself. Truth, in his hypothesis, cannot be expressed in terms of a relation holding between different realities; he adopts implicitly the view that predication is falsification, since it brings one reality into relation with another not itself. In the light of this we see that "time", when understood by the intellect, is "spatialized", and as spatialized, it becomes related to it, and as such, it is a "confusion" and cannot give reality. So Zeno's conception of time or motion is doubly fallacious.

Thus, in his philosophy, we find a definite monistic tendency when he sticks to his "Resemblance Theory of Knowledge", but it is definitely dualistic when he tries to express himself in intellectualistic terms. This is the Logic and Philosophy of Bergson according to Peckham.

The Philosophy of Change

We then come to the philosophy of Bergson as represented by Wildon Carr in his *Philosophy of Change*. The very title of the book speaks of Bergson's philosophy in a nut-shell. Here he considers the chief problems of Bergson's philosophy one by one. They are: The method of philosophy; the doctirne of intuition; the relations between the opposites, viz., mind and body, matter and spirit, perception and memory; the world as the "world of actions" and the consideration of God, freedom and immortality from the standpoint of reality as "vital impulse". Wildon Carr's *Philosophy of Change* gives the true spirit of Bergson's philosophy. We, therefore, cannot resist the temptation of following his own trend here.

Bergson's philosophy is a "revolt" against any form of conceptualistic philosophy. As the intellect is incapable of grasping the "flowing reality" a false clinging to it must not be continued. In this sense Bergson conforms to no theory. His philosophy is a philosophy of intuition. It is a new philosophy of evolution, viz., "creative evolution".

As "motion" is original, it advocates

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the doctrine that there are "no things", but "actions". Its aim is not to solve any problem of philosophy, except to show that there is an all-round "solidarity of actions" between the so-called opposites. The opposites are united by a "solidarity of action", for, there can be no other problem when the whole world is nothing but a "world of actions". So it can scoff off the solutions of dualism, monism, or parallelism as if by a whiff. There are greater and lesser circles of activity. Life and matter are united in an activity which accounts for the "cosmic motion",—"Cosmic *Elan*". The "solidarity of activity" between mind and body expresses "activity" in a lesser circle; similarly the "solidarity of activity" in the case of intuition and intellect, or memory and perception, indicates the same activity in still lesser circles. This again points out the vast field of activity of the *Elan Vital*. The Bergsonian dictum again sounds in our ears, viz., that there are no "things" but "actions". What we perceive are nothing but "forms" or "outlines" which our intellect leads us to think as solid "things". This gives rise to Bergson's theory of perception, viz., what we perceive are not "things" but "images". The perception does neither add anything to, nor detach anything from, reality.

This theory has a superiority over the theory of Alexander in that it is able to avoid the theory of "duplication" of reality. Bergson also gives a satisfactory theory of memory, when he considers it in relation to perception, for, they are united in a "solidarity of action". They are both selective operations of mind or consciousness; the memory selects from the psychical movement within; and the perception selects from without. They are united in the knowledge of the moment. This reminds us of the theory of Whitehead, who says that what is presented in awareness is "duration", and the perceived event marks the "where" of awareness. A perceived event is an event in a "time-system". The memory of Bergson has a reference to psychical movement which is a "pure duration", and has the past held in store. The fleeting perceptions are changed by memory into enduring moments. These contractions of memory take the "forms" of things. So the things are not really things; they are due to perceptual and memorial activities or functions of consciousness. They are but the results of the unity of those two functions. If we ask: Are the "images" phantoms of our mind? No. They are due to the natural tendency of our intellect. If we appeal to our intuition, we shall find them as real psychical movements,—pure qualitative duration. There is nothing as "something", but only "movements". This is his appeal to new philosophy of intuition.

This philosophy of intuition thus accounts for the problem of motion which remained so long unsolved. Bradley's denial of motion is only on intellectualistic grounds. Russell's solution of the problem of motion by the conception of the "infinite numbers" is a similar intellectualism. His contention that "infinity" gives "continuity" is totally false, for, in spite of the infinite number of points, the "gap" between two points can never be filled up. In the words of Bergson himself, it is nothing but a "cinematographical" way of creating motion but really it is no motion, for the different pictures are all stationary. Intellect divides motion and can never account for motion which is a "continuity". This is the new achievement of the

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philosophy of intuition. Here he points out a distinction between the two ways of philosophical speculation, viz., the way of logic and the way of life. The one is the intellectual apprehension of reality, or it is the rational principle, and the other is the principle of intuition. The one gives us the knowledge of matter, the other gives us the knowledge of the spiritual flowing reality. The one is the favourite soil for all such theories as materialism, naturalism, realism, idealism, dualism, monism, etc., and the other is the true philosophy of "life",—the one evolving process, the "creative evolution". It is thus a "revolt against all early and modern science and philosophy". It is turning a new court, and seeing a new light, which was not seen before.

If we ask now the problem about God and freedom, this new philosophy will give a ready answer by pointing out that the "vital impulse" is the God, enduring through free creations. He thus thinks of a free creative God. Humanity, like God, acts freely in this open universe. So human triumph lies in this freedom. It thus advocates the supreme value of freedom. All determinism is strictly abandoned. Personal immortality has no place in this philosophy. It shows us that however highly we prize our individuality, we are but the realization of the "life impulse" which has produced us as it has produced all other myriads of forms. This is thus a revolutionary philosophy. Its spirit of revolt has also been pointed out by William James in his *A Pluralistic Universe*.

In this book James wants to identify his own philosophy of "pure experience" or as he says the "flux of life", with the philosophy of the "pure duration" of Bergson. He also says that never was Absolutism so ably opposed as has been done by Bergson. He is a great critic of "intellect" and the conception of static reality. The reality is flowing, the intellect touches only the surface, it moves round the skirts, but it cannot go to its depth. Intellect has a practical function and not a theoretical one according to Bergson, but according to James, it has a theoretical function only if he is allowed to distinguish the "theoretic or scientific knowledge" from the deeper "speculative knowledge" of philosophy. The theoretic knowledge is knowledge about "things" as distinguished from the living and sympathetic acquaintance with them. Thought deals with the surface. Full knowledge can be gained only when it is allied with the sympathetic knowledge of reality. The conceptual knowledge by itself is a half-way house from reality. It cuts and fixes, and excludes the reality that is flowing, or which is the same as the "retrospective patchwork and *post-mortem* dissection of it." In *Pragmatism*, James says that, as Bergson believes in the sensible core of reality, he is to be regarded as a radical pragmatist. But it is not a conception of the static abstract reality of the Absolutists, it is the conception of an ever-growing reality. So in a humorous vein he says, "If he had to live in a tub like Diogenes he would not mind at all if the holes were loose and the staves let in the sun". It is a conception of a loose universe and demands freedom of the press from the rationalists. This is the word of praise to the philosophy of Bergson.

Charles Morris, the champion of "functional realism", characterizes the philosophy of Bergson as a "philosophy of idealistic activism". The thesis of Bergson is to resolve all dualisms by what is known as the "solidarity of activity". The reality for him is a "creative universal becoming",

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process that is neither mechanically determined by the past nor constrained to the achievement of a foreseen or predetermined goal. This primal urge differentiates itself into life and matter, then into mind and body, into intuition and intellect, memory and perception. They are all united in a "solidarity of activity". Morris criticizes the conception of "intuition" of flux or reality; for, how can there be perception or intuition without the selective action of the organism? He also objects to his view of mind, for, according to him, there is a confusion between "mind as substance" and "mind as process". So he says Bergson's revolt against "psycho-physical dualism" is a failure; he rather turns out to be "frankly dualistic". But after all this is a criticism from his own standpoint.

Perry, in *The Present Philosophical Tendencies*, regards him as pragmatist for his non-intellectualistic tendency. He hurls the same criticism of subjectivism at Bergson's philosophy, for, according to him, the conception of "time" as reality is subjectivistic, it is a false notion of pure and simple original reality. It commits the fallacy of "pseudo simplicity." As the "time" is not analysed, it is not known, it is a mystery and so a fiction. Moreover, the view of intellect as held by Bergson is too narrow, for our conceptions never mean that they stand for the objects themselves. Bergson is mistaken when he thinks that to "intellectualize" an object is to "materialize" it. If the intellect is not "symbolical", then, Bergson's term, viz., reality as "flux", "duration", "continuity", etc., means nothing. We shall examine this intellectualism when we shall consider the *Creative Evolution* of Bergson in detail.

Ernest Hockings, in his *Types of Philosophy*, refuses to regard Bergson as pragmatist simply on the ground of his regarding intellect as practical, for, his aim is not merely to speak of the function of intellect merely, but to advocate a "philosophy of intuition". He, therefore, calls him an "intuitionist".

S. Radhakrishnan, in his *Reign of Religion in Contemporary Philosophy*, wants to say that the philosophy of Bergson cannot stand unless it is supported by a form of "absolute idealism". We also find here a criticism of Bergson's idea of God from the standpoint of "absolute idealism". He says that Bergson's philosophy is fascinating to the popular gaze; but the specialists who judge systems not by their aims and intentions but by their actual results are wandering if the fairy-tale of speculation so charmingly described by Bergson does justice to the claims of religion and the demands of intellect. They admit that Bergson has rendered a service to the cause of philosophy in having emancipated it from the trammels of an abstract and vicious intellectualism, but they are not certain that his philosophic theories are self-consistent and satisfactory. He says openly that Bergson's philosophy admits no God of the idealistic thinkers, for, God cannot be a "continuity of shooting out." But Bergson is not prepared to own that his philosophy is atheistic. He feels that his system establishes a free and creative God. That is also the opinion of Le Roy's *A New Philosophy of Henri Bergson*. It will also be mentioned that his writings are instinct with religious interest, though he does not give a coherent view of God.

In him we find opposite tendencies in regard to his view of God which we can conclude from his conception of the *Elan Vital*. "If the dualism between life and matter is the last word of Bergson's philosophy, then, the *Elan* itself may be regarded as a kind of

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God opposed by matter, the evil principle." In that case Bergson's God becomes a suffering deity. "It is as limited as any of the mortals, for, it has to struggle through the opposing conditions to win its freedom. This is surely dualism."

If again we observe the thought of the *Elan* as free and creative, and the author of both life and matter, then, it is the God of pantheism, which is identical with the whole process of evolution. So the two conceptions of God are to be found here, viz., the God as absolute whole, and God as the life current. This struggle between the logical and empirical tendencies is to be found in the philosophy of Bergson. His God will not satisfy the religious-minded men.

Bergson's thought of the relation of God with man is instinct with the thought of the Absolutistic philosophy. In answering to the problem of human freedom he holds that man is free as he is the unique expression of God. Freedom is due to the participation in the real.

From all these considerations, we come to the conclusion that his philosophy is not a system but only a "vision". He is more a prophet than a philosopher. "There is a supreme principle whose nature is free activity, from which change and everything else originate. But in the detailed development of this vision, Bergson has not been quite logical. The vision requires for its basis and support a system of absolute idealism." But as the philosophy of Bergson is opposed to "absolute idealism", Radhakrishnan concludes by saying that his true vision and false logic stand apart.

(*To be continued*)

THE COTTAGEST OF COTTAGE INDUSTRIES

By Prof. K. S. Srikantan, M.A., F.R.E.S. (London).

Hand-spinning, said the Premier to the Government of Madras in the course of one of his brilliant replies on the floor of the Madras Legislative Assembly, is *the cottagest of all cottage industries*. Though the expression is rather queer, there can be no doubt about the fact that the idea cannot be more emphatically put. It is not often realized that the British conquered us by wearing Khaddar, for in the early part of the 18th century, spinning was the rule everywhere and England was no exception. It is no wonder therefore that the very Khaddar is now sought to be used by India as a weapon to escape from the tyrannies of the British trade. Now that the Congress has come to power in seven of the eleven provinces, there is no doubt this ancient industry of India will receive adequate support. Already the atmosphere is charged with the talk of the spinning wheel and not a day passes without some addition to the camp of the Khaddarites; yet it has to be painfully admitted that there are many who still doubt the vitality of the spinning wheel, and even those who have taken to Khaddar often say that they have taken to it because of the Congress discipline rather than of any belief in the potentialities of the wheel—"As Congressmen are bound to wear khadi and persons not doing so

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have every chance of being hooted out of all political meetings and conferences." In short, to a majority of people in India still, Khaddar is a broken reed and Mahatma Gandhi is most unfortunately shunting the car of reason on a false track. One writer goes so far as to say, "The proposal that our poor cultivators should work in their leisure hours on the charka to add a few annas to their monthly income is *inhuman*. While all over the world attempts are being made to reduce the hours of work and cost of production so that all people may get plenty of leisure and sufficient opportunity to fully develop their body, mind and spirit, our Khaddarites are trying to lead India in just the opposite direction." No time, in our opinion, is better suited to examine this problem dispassionately than the present one, for it is time that all parties joined hands in arriving at a definite plan for raising the masses from their miserable condition.

The moment one thinks of the spinning wheel his mind is carried back into the dim past, for it is almost the only cottage industry which has a history as old as the history of India itself. Like Indian civilization it has persisted and survived through the ages in spite of several economic hurricanes and military cataclysms. The earliest reference to the charka is in the *Rig-Veda* which is easily the oldest literature of the world. Says the *Rig-Veda*: "Having spun the thread and given it a shining colour, weave it without knots and so guard the pathways which the enlightened have chalked out, and thinking well lead posterity into the divine light. This truly is the work of poets." This *mantra* proves the existence of spinning and weaving in Vedic times. It also shows that it was an occupation of the highest and the lowest. Even the soldiers, we are told in the *Rig-Veda*, often spun and wove in their leisure hours; it was usual for the bride to weave the garments of the bridegroom—a custom which persists in Assam even to-day. Enough references are available in the *Rig-Veda* to show that spinning and weaving were as universal as farming both among men and women. The sartorial art was well advanced in those days, for we have several references to colours, fringes and gold borders.

Again in the institutes of Manu, we have the following: "Let the weaver who has received ten *palas* of cotton thread give them back increased to eleven by the rice water and the like used in *weaving;* he who does otherwise shall pay a fine of twelve panas." Up to the beginning of the 19th century the cotton fabrics of India formed a considerable item in the exports from the East. The delicacy of their fabric, the elegance of their design and the brilliancy of their colours rendered them as attractive to the better classes of consumers in Great Britain as are in the present day the shawls of Kashmir and the silks of Lyons. So much superior indeed were the productions of the Indian spinning wheel and handloom to those turned out by the manufacturers of Lancashire in the middle of the 18th century that not only were Indian calicoes and Indian prints preferred to British-made articles, but the Manchester and Blackburn weavers actually imported Indian yarns in large quantities for employment in their factories.

Who among our readers has not heard of the famous Dacca muslin! Dacca was the seat of manufacture of muslins better known to the ancients as the 'Woven Webs of Air.' With their rude implements the Hindus of

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Dacca formerly manufactured muslins to which European ingenuity could afford no parallel. It was beyond the conception of any European to say how this yarn greatly finer than the highest number made in England can be spun by the distaff and spindle or woven by any machinery. The Hindu spinner, with that inexhaustible patience which characterizes the race, sits down to the laborious task of cleaning with her instrument the fibres of each seed of cotton. Having accomplished this, she then separates the wool from the seeds by means of a small iron roller (dullen Kathee), which is worked with the hands backward and forward, on a small quantity of the cotton seeds placed upon a flat board. The cotton is next bowed or teased with a small bow of bamboo, strung with a double row of catgut, muga silk, or the fibres of the plantain tree twisted together; it is made up into a small cylindrical and having been reduced by this instrument to a state of light downy fleece, roll, (puni) which is held in the hand during the process of spinning. The spinning apparatus is contained in a small basket or tray, not unlike the cathteræ of the ancient Greeks. It consists of a delicate iron spindle (tukooa) having a small ball of clay attached to it, in order to give sufficient weight in turning; and of a piece of hard shell imbedded in a little clay, on which the point of the spindle revolves during the process of spinning. With the instrument the Hindu women almost rival Arachne's fabled skill in spinning. The thread which they make with it is exquisitely fine; and doubtless it is to their delicate organization and the sensibility with which they are endowed by nature, that their inheritable skill in their art is to be ascribed. The finest thread is spun early in the morning, before the rising sun dissipates the dew on the grass, for such is the tenuity of its fibre that it would break if an attempt were made to manufacture it during a drier and warmer portion of the day. The cohesive property of the filaments of cotton is impaired by high temperature accompanied with dryness of the air, and hence, when there is no dew on the ground in the morning to indicate the presence of moisture in the atmosphere the spinners impart the requisite degree of humidity to the cotton by making the thread over a shallow vessel of water. A specimen which Dr. Taylor examined at Dacca in 1846 measured 1349 yards and weighed only 22 grains which is in the proportion of upwards of 250 miles to a pound weight of staple. During the process of preparing the thread, and before it is warped, it is steeped for a couple of days in fine charcoal powder soot, or lampblack mixed with water, and, after being well rinsed in clear water, wrung out and dried in the shade it is rubbed with a sizing made of parched rice (the husk of which has been removed by heated sand), lime and water. The loom is light and portable; its cloth and yarn beans, batten, templet and shuttle are the appurtenances requisite for weaving.[1]

What has been said in the above paragraphs is enough to show that spinning has been a part and parcel of Indian rural economy from remote times and that the natives of India enjoyed the unique honour of being master spinners of the world. It would be stupid to deny the importance of the historical background of any cottage industry, for history is to a nation what memory is to a man. That economic structure alone will succeed which has its root deep in the past. If this position is granted, then the agitation

[1] *Cyclopædia of India*, Vol. I.

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the revival of the spinning wheel is an exceedingly legitimate one. It is rather difficult to understand why the very people who are for going back to the past in several other aspects of life should unhesitatingly object to the enthroning of the spinning wheel on its old pedestal.

The case for the spinning wheel, however, does not rest merely on its age. It is still one of the most vital cottage industries of India. In the words of the Royal Commission on Agriculture, "The handloom industry of India is still of great importance in the national economy and has, up to the present, shown remarkable vitality in the face of competition with factory products. It is likely to remain the principal form of village industry and there is no immediate reason to fear its decline." One should only be erring on the side of modesty if the total number engaged in spinning and weaving as a subsidiary occupation is put just at 10 millions. Mr. Chatterton in his book *Industrial Revolution of India* estimates the total consumption of yarn by our weavers at 400,000,000 lbs. valued at Rs. 45,00,00,000. A careful examination of the figures reveals that the mill-made cloths have not in any way affected the demand for hand-made cloth. On the other hand, even before the Khaddar movement procured the necessary momentum, the role of hand-made cloths in meeting the total demand for cloths was sufficiently significant as is clear from the following figures :—

Year	Total consumption of mill cloth Crores of yds.	Handloom production Crores of yds.
1909-10 ...	301	95
1915-16 ...	341	120
1917-18 ...	286	87
1920-21 ...	286	118

It is wrong to think that hand-spinning will kill the Indian mills, for, it is almost impossible even if there was any such idea behind in the minds of those who stand by the spinning wheel. But it has to be admitted that while it is impossible for the spinning wheel to destroy the mill, it is equally impossible for the Indian mills to satisfy the entire demand for cloth in India. As we have already seen, still a fair percentage (as much as 33⅓%) of our people are being clothed by hand-spun and hand-woven cloth and the mills cannot displace this partly because the number of mills is still far short of the mark and partly because the mills can never successfully compete in the manufacture of certain delicate fabrics with the spinners and weavers. The wheel and the spindle are complementary and not competitive to the mills. The gravamen of the whole situation is that the percentage of population whose demand for cloths the indigenous mills are not able to meet, go in for foreign cloth. "Why", asks Mahatma Gandhi, "should India import textiles and yarn from England and Japan to the value of approximately 250 million dollars a year? Let the Indian mills go on expanding slowly, as they should and must, but for immediate relief stop the annual export of 2 billion bales of raw cotton. Let the people of the villages, whose work is distinctly seasonal in character, leaving them with nothing remunerative to do for from two to four months out of the year, at least spin and weave enough cotton to clothe each household. Let the village looms again hum." As conditions are at present, the average farmer is so despicably poor that he cannot clothe himself unless he manufactures the raiment himself. There is place for a cottage industry in every village even if agriculture were

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a remunerative occupation, for it does not provide work for the farmer for more than 100 days in a year. "The bulk of the population is agricultural, and agriculture here means ordinarily the growing, harvesting and disposal of two crops in the year, and not the mixed farming familiar in England. Agriculture of this kind involves very hard work for certain short periods—generally two sowings, two harvests, and occasional weeding in the rains and three waterings in the cold weather—and almost complete inactivity for the rest of the year. In precarious tracts inactivity may be unavoidable for a whole season, or even for a whole year. These periods of inactivity are, in the great majority of cases, spent in idleness. Where the cultivator pursues some craft which will employ him and his family at times when they are not required in the fields—a craft in which continuity of employment is not essential—the proceeds of that craft are a saving from waste, and therefore a clear gain. The most typical of such crafts . . . . and the one which is most widely pursued, is the production of home-spun cloth."

As it is, every farmer has so much leisure that there is an enormous waste of human energy. Mahatma Gandhi's campaign to revive hand-spinning and hand-weaving industry in India is therefore not a mere sentimental revolt against machinery. More than once it has been pointed out that the chief problem in India is the problem of over-pressure on land. More people concentrate on agriculture than agriculture can support. Since 1901, the rural population of India has increased by nearly 50 million and the addition to the urban population in the same period has been less than 10 million. While the American President welcomes the reduction of rural population in his country from 75 per cent. a hundred years ago to 25 per cent. at the present time as a satisfactory development, the advocates of dependency rule in India have no word of disapproval for the growth of our farm population from 61 per cent. in 1881 to 73 per cent. at the present time.

Although only 14 per cent. of the population of the United Kingdom is dependent upon agriculture, rural economists are disinclined to advocate greater attention to agriculture in their own country. They recognize that "non-industrialization and poverty go together and excessive dependence on land is a pheomenon noticed only in the poverty-stricken countries of the East." This has resulted in an unparalleled fragmentation and subdivision of holdings. Agriculture has ceased to be remunerative and thus poverty has been forced upon the farmer. The immediate problem to be tackled is therefore to give the farmer an additional income.

In the words of Mr. Kumarappa, "It is an undesirable fact that there is an increasing pressure on land in India. Persons who are interested in initiating Western economic organization and those who derive their inspiration from it are wont to attribute this phenomenon to lack of industrialism. Such people forget that Western methods of production will not give employment to as large a number as we need. At most they can employ a few lakhs of people while our problem is concerned with crores of persons. If we go into this problem deeply enough we shall find the real reason is the lack of small industries that will occupy their time. At one time agriculture was well supplemented by other industries that were capable of finding employment for large numbers."

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It is quite easy to suggest that the farmer might move to the town and take up altogether a new occupation. The difficulty there is that the farmer is tied to his village by so many bonds not the least of which is that of the money-lender, that he cannot easily move. The crux of the whole situation is to find out a supplementary source of income without at the same time in any way dislocating the rural economic structure. It is needless to add that without a subsidiary industry agriculture alone cannot lift the burden of poverty from the backs of the masses. Hand-spinning is the only occupation that can fill the spare hours of the rural population if we take into account the limited skill and knowledge of the people and the necessary conditions of any spare-time occupation, namely, that it should be simple, easily learnt, and capable of being taken up and put aside any time so that it may not interfere with the main occupation. Till recently spinning and weaving offered this subsidiary industry. Scarcely a house was without its spinning wheel, and India manufactured not only all the textiles required for household consumption, but exported silk and cotton fabrics in large quantities to the Western world.

The case for the charka is merely this—that spinning on the charka is better than doing nothing whatever. It might be asked why among so many cottage industries spinning alone should be given the preference. The reason is not far to seek. It is the only industry which has survived through the ages and still persists in many of the villages. Mahatma Gandhi, the great exponent of the gospel of the charka, summarizes its advantages as follows :—

It is immediately practicable, because (*a*) it does not require any capital or costly implements; both the raw material and the implements for working it can be cheaply and locally obtained; (*b*) it does not require any higher degree or skill or intelligence than the ignorant and poverty-stricken masses of India possess; (*c*) it requires so little physical exertion that even little children and old men can practise it and so contribute their mite to the family fund; (*d*) it does not require the ground to be prepared for its introduction afresh as the spinning tradition is still alive among the people.[2]

It is universal and permanent as, next to food, yarn alone can be sure of always commanding an unlimited and ready market at the very door-step of the worker, and thus it ensures a steady and regular income to the impoverished agriculturist.

It is independent of monsoon conditions and so can be carried on even during famine times.

The case for Khadi was put in a very striking manner by the Premier to the Government of Madras in a recent speech : "If they considered deeply the various processes that had to be gone through before an inch of yarn was spun or an inch of cloth was woven, they would realize the full significance of khadi. Some poor cultivators in some part of the country had to raise the cotton crop, some old women had to spin the cotton and some one else had to weave the yarn. A good portion of the money they spent in purchasing khadi went to some poor person who was direly in need of it. The process of converting cotton into cloth was discovered by the hand-spinner. The mills copied him. The present situation was that they forgot the original and hugged the imitation.

"There is no doubt that khadi is

[2] Jathar and Beri: *Indian Economics*, Vol. I, p. 37.

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costlier than the mill-made cloth although the difference in price is not considerable. But even such a small difference in price imposes a heavy burden on the average purchaser who is too poor to purchase it. This argument, though apparently sensible, falls to the ground when it is realized that the average purchaser (who is not different from the average farmer) is expected to supply the cloths for his household by his own work and sell only the surplus. In short, the question of a high price is irrelevant to the farmers who are at once consumers and producers. The burden of a higher price therefore will fall only on those who consume khadi without producing it. Most people coming under this category are town-dwellers whose average income is certainly larger than that of the village folk and have therefore a corresponding responsibility. After all the difference in price between the mill-made-cloth and Khaddar is also not much. If they considered the question seriously they would begin to wonder how they were able to get a yard of khadi for $6\frac{1}{2}$ annas. Did not the labour of the agriculturists, the labour of the women who spun the yarn, the efforts of the little boys who prepared the warp and the woof of the weaver who produced khadi and on the top of them all the tale of misery behind all these people arouse their sympathy and should they hesitate to pay a little more for khadi? Even Rs. 10 per yard would not be much. When a Government servant was asked to take Rs. 60 instead of Rs. 65 as his salary he grumbled and raised his eyes towards heaven and remarked, 'Is this the meaning of Congress Government?' But every one of them asked six and a quarter annas instead of for six and a quarter anna instead of for six and a half annas?' The quarter anna made all the difference for th starving villager." (C. R.). That w why he maintained that buying kha was one of the greatest national servic any one could do. The price o pays for khadi, says a writer, is di tributed as follows :—

Cotton grower	...	37%
Spinners and weavers		54%
Workers	...	6%
Miscellaneous	...	3% or aga

A rupee spent on khadi gave
4 annas to the spinner,
5 annas to the weaver,
1 anna overhead charges,
6 annas to cotton-grower.

A rupee spent on mill-made cloth wer as follows :—

$5\frac{1}{2}$ annas to cotton-grower,
4 annas to mill-hands,
5 annas for interest, depreciation machinery commission etc.,
$1\frac{1}{2}$ annas waste in sizing.

It is rather amusing to see that th critics of the spinning wheel have no so far suggested any alternative sub sidiary industry. They are all agree in saying that some secondary occupa tions are necessary to enable the agri culturist to balance his budget. Bu what it is if it is not spinning nobody has so far suggested nor is it possibl to think of a better alternative. Eve Bee-keeping about which there visible in recent years an extraordinar enthusiasm cannot be compared t spinning and weaving, as a supple mentary occupation, for the industr is so complicated that it is far beyon the comprehension of the averag farmer. But if he is shrewd, he c have a hive along with a spinni wheel, for Bee-keeping requires o vigilance and intelligent supervisio Even Messrs. Jathar and Beri, th authors of *Indian Economics*, w are not very optimistic about the r of the charka in the economic regen

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ration of India, only observe, "But a more remunerative subsidiary industry is required to bring substantial economic relief to the cultivator." Such a conclusion by two of the outstanding theorists only shows that an alternative to this cottage industry has not yet been discovered.

The addition that spinning makes to the annual income of a farmer is not inconsiderable when one takes into consideration the total annual income of the farmer. The following figures taken from the Register maintained in the Gandhi Ashram, Tiruchengode, give the reader an idea of the income :

Spinners' Regd. No.	July 1927	Aug. 1927	Sept. 1927	Total for 3 months.
	Rs. A.	Rs. A.	Rs. A.	Rs. A.
799 ...	4-3	4-7	3-15	12-9
29 ...	6-5	3-5	3-4	12-14
304 ...	4-8	2-8	2-10	9-10
488 ...	4-6	3-1	1-6	8-13
1416 ...	2-7	2-0	2-4	6-11
565 ...	4-8	2-7	2-12	9-11

"It is the uniform experience of all khadi centres that a spinner gets about an anna and a half a day for about 6 hours' spinning. This earning is small undoubtedly, if taken by itself, but is not inconsiderable when we remember that the average income of an Indian has been calculated to be about one anna and seven pies a day. And let it not be forgotten that for this paltry six pice there are thousands who are willing to spin; there can be no question of depriving them of this means of earning without suggesting a better alternative and none has been so far suggested."

Enough has been said to establish the case of the spinning wheel. There is no room for scepticism. This problem of poverty has to be solved if the farmer is to enjoy the political repast that the Congress is promising. The spinning wheel has come to stay and it is the duty of every educated youngman to find out ways and means of improving the wheel, for that would surely enable the farmer and the members of his family to earn more. To the credit of the farmer and weaver, it should be said that he is not averse to improvements. The handloom workers of Serampore and the neighbouring districts, about 10,000 in number, have doubled their earnings and are in a fairly prosperous condition in spite of the fact that they are so near Calcutta. It is because they have learnt the use of the fly shuttle and a few labour-saving devices. So again the adoption of the Yervada spinning wheel has considerably added to the productive capacity of the spinners in several centres. Who could forecast the addition to the income of the spinner if electricity were carried to his doors?

The spinning industry is not dead, but is dying. The situation calls for immediate relief. Spinning should be made compulsory in all elementary schools and every province should have a central spinning institute for carrying on research. Spinning wheels should be supplied free of cost by the Government to all educational and other public institutions. Efforts should be made to improve the khadi dhotis.

We cannot but conclude this article with the following observation of Mahatma Gandhi: The world commerce at the present moment is not based upon equitable considerations. Its maxim is, 'Buyers, Beware'. The maxim of khadi economics is 'Equity for all'. It therefore rules out the present soul-killing competitive method. Khadi economics are designed in the interest of the poorest and the helpless, and khadi will be successful only to the extent that the workers permeate

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the masses and command their confidence. And the only way of commanding their confidence is doi selfless work among them.

SRI-BHASHYA

By Swami Vireswarananda

CHAPTER I

Section I

अथातो ब्रह्मजिज्ञासा ॥ १ ॥

अथ Then **अतः** therefore **ब्रह्मजिज्ञासा** the inquiry (into the real nature) of Brahman.

1. Then (after a knowledge of the work-portion of the Vedas and the ephemeral nature of the results of mere work has been gained by the study of the *Purva Mimâmsâ*) therefore (as the results obtained by mere work *i.e.*, sacrifices etc., are ephemeral and limited, whereas the result of the knowledge of Brahman is eternal and infinite) the inquiry (into the real nature) of Brahman (should be taken up).

The word 'Brahman' is derived from the root *brih* which denotes greatness, and is therefore applicable to all objects which have the quality of greatness but more aptly to that object which by nature and by qualities possesses this greatness to an infinite degree; hence the word 'Brahman' primarily denotes that Supreme Person who is the abode of all auspicious qualities to an infinite degree and is free from all worldly taint. This Supreme Person is the only Being the knowledge of whose real nature results in liberation.

The word 'then' denotes immediate sequence and 'therefore' signifies that the antecedent fact necessarily leads to an inquiry into Brahman. This antecedent fact is the knowledge of the work-portion of the Vedas. As th desired knowledge of Brahman depend on the interpretation of Vedic texts an as one who has studied the Veda (Svâdhyâya) naturally takes to th study of the exposition of work first, therefore an inquiry into work mus first be taken up. When from such a inquiry a person learns that the resu of all work is ephemeral[1] and limited while he finds that another part of th Vedas says that the knowledge o Brahman yields eternal and unlimite results, viz., liberation,[2] a desire t know Brahman arises in him. There fore, on account of that very reason an inquiry into Brahman should be taken up after an inquiry into work Scriptures also support this view "Having examined the worlds attain able through work, a Brâhmana should get dispassionate towards them. Th uncaused cannot be attained by th caused. To know that he . . . mus approach a *guru*" etc. (*Mu.* 1.2.12) A Brâhmana *i.e.*, one who is devote to the study of the Vedas having exa mined, scrutinized, with the help o the *Purva Mimâmsâ*, the true nature o work, and coming to know that th results of work are ephemeral and there

[1] *Vide Chh.* 8. 1. 6; *Brih.* 3. 8. 10: *Kath* 1. 2. 10; *Mu.* 1. 2. 7 and so on.

[2] *Vide Taitt.* 2. 1; *Chh.* 7. 26. 2; *Sve* 3. 8. and so on.

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fore work cannot help him to attain the eternal Supreme Person, gets dispassionate, and to know that Supreme Person he approaches a *guru* in all humility. It is the knowledge of the ephemeral nature of the results of work that necessitates an inquiry into Brahman.

An objection may, however, be raised that since the study of the Vedas (Svâdhyâya) itself gives one the knowledge that the result of work is ephemeral and limited, why should not one straightway take to the study of the *Uttara Mimâmsâ*? This is not possible. Even as the knowledge of Brahman gained from the mere study of the Vedas does not help one desirous of liberation, but necessitates on his part an inquiry into Brahman in order to make his knowledge precise and beyond doubt and also to preclude all wrong notions, so also a study of the *Purva Mimâmsâ* is necessary to realize definitely and beyond doubt that the results of all work is ephemeral and limited. It is only after such a definite knowledge is gained that the necessity of an inquiry into Brahman results as an immediate sequence.

Objection by Advaitin: Here the word 'then' refers to the fourfold spiritual requisites which existing, an inquiry into Brahman is possible and without which it would be impossible, and not to an inquiry into work, for it in no way helps one who aspires after knowledge or liberation. The cause of this bondage is the wrong perception of manifoldness due to beginningless Nescience (*avidyâ*) which covers, as it were, the non-dual and non-differentiated Brahman, the Pure Consciousness, which is the only reality. Vedânta-texts try to establish the knowledge of this Brahman, for such knowledge alone destroys Nescience and its product the manifoldness, which destruction is the same thing as liberation. To this end work is not only not helpful but is detrimental, since work is based on the assumption of plurality like caste, age, stage of life, object to be accomplished, its means and method, and so on. Scriptures also uphold the above view. *Vide* texts referred to in the footnote 1.

The *Uttara Mimâmsâ* discusses meditations (*upâsanâs*) though connected with work, because they are of the nature of knowledge; yet they are not directly connected with the subject-matter, viz., Brahman. The reference to the necessity of all works as scriptures prescribe (*B. S.* 3.4.26) is only in so far as they create a desire for knowledge. "Brâhmanas seek to know It through the study of the Vedas, sacrifices, charity," etc. (*Brih.* 4. 4. 22). They do not produce knowledge for which purpose scriptures prescribe calmness, self-control, etc., as direct means. (*Brih.* 4. 4. 23). So work without desire purifies the mind and creates a desire for knowledge. Then knowledge produced through the hearing, reasoning, and meditation on texts like, "Existence, Knowledge, Infinite is Brahman" (*Taitt.* 2. 1), "This Self is Brahman" (*Brih.* 2. 5. 19), "That thou art" (*Chh.* 6.9.7) etc., puts an end to Nescience. Therefore, the antecedent to the inquiry of Brahman cannot be an inquiry into work but the fourfold requisites.[3]

Answer: Granted that the destruction of Nescience is liberation and that knowledge of Brahman alone leads to it, yet the nature of this knowledge remains to be explained. Does

[3] (1) Discrimination between things permanent and transcient, (2) renunciation of the enjoyment of the results of work in this world and in the next, (3) the six treasures, viz., *sama, dama, uparati, titikshâ, samâdhâna* and *sraddhâ*, and (4) an intense desire for liberation.

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'knowledge' prescribed by scriptures as means to liberation mean merely the sense of Vedic texts as conveyed by the sentences or does it mean "the nature of meditation (*upâsanâ*)"? It cannot be the first, for experience shows that such knowledge does not destroy Nescience and its product, the manifoldness. It cannot be said here that the texts do not produce true knowledge which destroys Nescience so long as the notion of manifoldness lasts, for it is against experience and reason to say that all the necessary means of true knowledge are there and yet it is not produced. Nor can it be said that a little of the beginningless Nescience is still left behind even after knowledge originates from the sense of the texts, due to which the wrong notion of manifoldness persists; for this wrong notion also is false and is automatically destroyed when knowledge dawns. Moreover, such a position would mean that the wrong notion would continue to exist indefinitely since knowledge does not destroy it, and there is nothing else but knowledge that can do it. In other words there will be no liberation. It is equally meaningless to say that knowledge is produced by the sense of the texts, which destroys Nescience, but the manifoldness continues to exist though it has no longer the effect of binding the soul; for to say that Nescience, the root of manifoldness, is destroyed and yet the manifoldness continues to be experienced is ridiculous. It is not also possible that knowledge originates after destroying Nescience, for the latter is beginningless and therefore powerful, and cannot possibly be destroyed by an antagonistic notion of unity which has been comparatively of less duration and is, therefore, weaker.

In whatsoever way we may argue, if knowledge means the sense of Vedic texts as conveyed by the sentences, we find that such knowledge does not lead us to liberation and hence we have to conclude that knowledge prescribed as a means to liberation is not the mere sense of the texts as conveyed by the sentences but something different, viz., knowledge as conveyed by the term 'meditation' (*upâsanâ*). That 'knowledge' means 'meditation' is inferred from texts like "Knowing about It, one should *meditate* on It" (*Brih.* 4. 4. 21); "One should *meditate* on the Self alone" (*Brih.* 1. 4. 15); "This Self is to be seen . . . and *meditated* upon" (*Brih.* 2. 4. 5); "Having searched out the Self, he *knows* It" (*Chh.* 8. 7. 1), where the word 'knows' of the *Chhândogya* text also is to be taken in the sense of meditation prescribed by the other texts, since the purport of the different Sâkhâs of the Vedas is one. Scriptures also directly uphold this view in the following texts where we find the two words 'knowing' and 'meditation' interchanged in the introductory and concluding portions:[1] "One should *meditate* on mind as Brahman" (*Chh.* 3. 18. 1) which topic ends thus, "He who *knows* this" etc. (*Chh.* 3. 18. 8). See also *Brih.* 1. 4. 7 and the topic in *Chh.* 4. 1. 4-5 which ends in 4. 2. 2.

Meditation again is a constant remembrance of the object meditated upon like a continuous stream of oil. Texts like, "When constant remembrance has been attained all knots (bondages) are rent asunder" (*Chh.* 7. 26. 2) prescribe this constant remembrance as a means to liberation. This form of

[1] In the treatment of a subject the topic introduced should be referred to again in the concluding portion, otherwise the treatment becomes defective. Since we find these words interchanged in these portions in scriptures which are free from all defects we have to conclude that the two words 'knowing' and 'meditation' mean the same thing.

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remembering is as good as *seeing*. "When that Supreme Person is *seen* all the knots of the heart are rent asunder" (*Mu.* 2. 2. 8). The text, "The Self should be seen—to be heard of, reflected on, and meditated upon" (*Brih.* 2. 4. 5) also shows that *meditation* is as good as *seeing*. Remembrance when exalted assumes the same form as seeing or direct perception. About such constant remembrance or direct perception which is prescribed as a means to liberation scriptures further say: "This Self is not realized by the study of the Vedas, nor by the intellect, nor by much hearing of scriptures; whomsoever this Self desires, by him is this Self realized, unto him this Self reveals Itself" (*Mu.* 3. 2. 3). So hearing, reasoning, etc., do not lead to the realization of the Self, but it is realized by him alone who is desired by the Self. The extremely beloved is desired. He who extremely loves this Self is loved by the Self. So that this beloved may realize the Self, the Lord Himself helps him: "Those who are constantly attached to Me and worship Me with devotion—I give that direction to their mind by which they come to Me" (*Gitâ* 10. 10). See also 7. 17. Therefore, we conclude that he to whom this constant remembrance which is exalted to the height of direct perception is dear, because the object of that remembrance is dear, he is loved by the Self and by him the Self is realized. This kind of constant remembrance is called *bhakti*, for *bhakti* means devout worship. That is why Sruti and Smriti texts say thus: "Knowing him alone one goes beyond death" (*Svet.* 3. 8); "There is no other way out" (*Svet.* 6. 15); "Neither by the Vedas nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me. But by single-minded devotion I may in this Form be known," etc. (*Gitâ* 11. 53-54). See also 8. 22. For such constant remembrance sacrifices, etc., are means. *Vide* Sutra 3. 4. 26. This constant remembrance, which is the same as knowing, practised throughout life, is the only means to the realization of Brahman and all duties prescribed for the various stages of life (*âshramas*) have to be observed only for the origination of this knowledge. The Sutrakâra also refers to this in Sutras 4. 1. 12, 16 and 3. 4. 13. Scriptures also say, "He who knows both *vidyâ* (knowledge) and *avidyâ* (non-knowledge), he having conquered death by *avidyâ* attains immortality through *vidyâ*" (*Is.* 11). By *avidyâ* here is meant that which is different from *vidyâ i.e.*, duties prescribed for the various stages of life. By this all previous sins (death) which obstruct the origination of knowledge are destroyed. "By the performance of duty sins are destroyed." Thus the knowledge which is the means to the attainment of Brahman depends on the due performance of the works prescribed for the various stages of life. Hence an inquiry into work forms an essential pre-requisite of the inquiry into Brahman and the position of the Advaitin is not tenable.

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NOTES AND COMMENTS

IN THIS NUMBER

The *Prabuddha Bharata* enters the forty-third year of its existence with the dawn of this New Year. On this auspicious occasion we offer our cordial greetings to our readers, sympathizers and all those who have obliged us by their ungrudging help and co-operation. Today the world is passing through a rapid revolution of ideas and ideals. The modern civilization, in spite of its manifold sparkling achievements in the various spheres of thought, has utterly failed to satisfy the crying spiritual demands of humanity. Various reactionary forces are at work to demolish even the very foundation of the socio-religious life of the East and the West. The best minds are making high-souled efforts to counteract the influence of these evil forces and to usher in a better state of affairs in the world. *Prabuddha Bharata* has also spared no pains to contribute its humble quota of service to this noble undertaking. May it continue to do the same in the time to come for the realization of the cherished ideal of universal peace and brotherhood.

In the *Editorial* we have discussed the characteristics and the baneful effects of the civilization of today and suggested ways and means to save it from the impending catastrophe. *Devotion to Spiritual Practice* by Swami Saradananda, one of the Sannyasin disciples of Sri Ramakrishna, shows how the various paths lead ultimately to the same Truth. Mr. S. V. Venkateswara, M.A., Professor of Indian History, Presidency College, Madras, has given in his *Pilgrim's Progress in the Land of the Veda* a pen-picture of the spiritual life and ideal as depicted in the Vedic literature. *A Critical Study of the Advaita Conception of Illusory Causation* by Prof. Ashokanath Shastri Vedantatirtha, M.A., P.R.S., contains a lucid exposition of the Advaita theory of Mâyâ and a criticism of the attitude of the Sankhya school to it. In *The Aspirations of Young Japan* Prof. E. F. Speight, formerly of the Imperial University, Tokyo, and lately of the Osmania University, Hyderabad, India, has delineated from his personal experience and knowledge the idealistic dreams of the young generation of modern Japan. Mr. Anil Kumar Sarkar, M.A., (Gold Medalist), fellow of the Amalner Indian Institute of Philosophy, has discussed in his article on *The Philosophy of Bergson* the varied criticisms with regard to Henri Bergson's theory of creative evolution and pointed out the logic and essential features of his philosophical thought. In *The Cottagest of Cottage Industries* Prof. K. S. Srikantan, M.A., F.R.E.S. (London), of the Madura College, has put forward a strong plea for the introduction of hand-spinning and hand-weaving in India on a large scale to tackle the economic problems of the country. Swami Vireswarananda's *Sri Bhashya* is an English edition of the Brahmasutras, which contains text and word for word rendering and running translation as well as annotations based on the interpretation of Ramanuja. We hope to publish this forthcoming work of the Swami who is a monk of the R. K. Order, piece by piece in the columns of this journal for the benefit of our readers.

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INDO-CHINESE CULTURAL CONTACTS

Prof. Tan Yun-shan of the Sino-Indian Cultural Society, Nanking and Santiniketan, has sent us a copy of the address which he delivered some time ago on the cultural interchange between India and China. Indians have always felt a certain kinship of spirit with the people of China, not only because the religion and ethics of India have found a secure home in that far eastern land but also for the reason that the civilizations flourishing in these two countries share many things in common. We reproduce below portions from the address which point out the great similarities between the two cultures and the active intercourse between them in the far-off times.

"Looking over the geography and history of all the nations in the world," says the Professor, "we find there are not any other two nations that can be compared to our two countries. This is true from every respect and from every standard of observation and judgment." The two countries offer close resemblances as regards geography, climate, productivity of land, and population. The beginnings of both the civilizations are lost in the mists of a remote antiquity. Recent archæological discoveries make it "very clear that the ages and facts of the beginnings of Indian and Chinese civilizations are somewhat similar to each other." Not only do they date from a hoary past, but of all the great civilizations the world has witnessed they alone "have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have many times been trampled down, devastated and usurped by foreign peoples politically, economically, yet our superior traditions, teachings, systems, and customs have often assimilated the wild, barbarous invaders and made them educated and cultured, so that our two countries are able to survive others and shine permanently. Such are the great singular characteristics in the histories of India and China only." In their social relations both the peoples prize the same virtues and observe identical moral standards. Besides, the teachings of the sages in the two countries at different times have been very similar. To offer just one instance: "In relationships between man and woman, the Indians observe 'chastity' and prize 'modesty'. And so do the Chinese people."

The cultural interchange between the two civilizations began more than two millennia ago. There is a widely prevalent notion that the cultural contact between China and India developed only after the influx of Buddhism into China and that Buddhism went into China about 67 A.D. This is erroneous. "We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yung-Ping tenth year (67 A.D.), and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism." The influx of Buddhism at once became the signal for a vigorous activity along these lines. Numerous extant Chinese books relate how hundreds of Chinese came to India to learn and Indians went to China to teach.

This cultural intercourse, however, appears to be a one-sided affair. India played the role of a teacher all along, and China was content to be a humble student. "In China, we can see everywhere things and objects of Indian style or model; but in India we can

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hardly see anything of Chinese origin." The influence of India upon the civilization in China is "almost inexpressible in words. From the point of view of philosophy, the thoughts of Confucianists and Taoists had been closely intermingled with Indian thoughts since the dynasties of Wei (220-264 A.D.) and Tsin (265-419 A.D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (678-906 A.D.) and in the subsequent age of the 'Five Dynasties' (907-956 A.D.) till there was developed in the Sung Dynasty (960-1276 A.D.) a new philosophy called 'Li-Hsio' or New Rationalism. From the point of view of literature, the prose and poetry of Tsin and Tang Dynasties and the Records of the philosophical discourses in the Sung and Ming (1368-1643 A.D.) Dynasties, had a striking tint and flavour of Indian literature in form and quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Shou-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit words and then created a revolution in the pronunciation, sounds, and rhymes of Chinese words. And artistically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fresco, etc. As for the translation into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, as far as perfection and quantity are concerned. . . . In short, all the learnings, thoughts, systems, religious practices, social usages, and popular customs and habits of India have appeared more or less in the translated works of Chinese, and accordingly affected Chinese life to a considerable extent."

Though China has been content to be a pupil, she has gratefully done some service to the Indian culture indirectly. "It is that she has taken great care and made much effort to preserve, to cherish, to cultivate, and to magnify what she has got from India at different stages." In recent years the intimate relationship of old has shrunk or even stopped. *There is need today for the restoration of the old contact, so that the two cultures may work in co-operation to resist the tide of ruthless materialism.* "If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe." The world stands in need of a new philosophy of life, which India and China alone can teach. It is not that the achievements of the Western nations in the sciences should be thrown away, "but that the application of such sciences must be controlled, directed, modified, and adjusted by the benevolent and harmonious spirit of Indian and Chinese cultures, so that a new civilization will be brought about for the constructive benefit and betterment of all humanity." Unhappily China lies today prostrate before the might of Japanese militarism. But we have faith in the indomitable spirit of her people, and we believe that her culture will survive the present calamity as it has survived many in the course of her long history and that she will rise again with a new life to herald in co-operation with India the dawn of a new era in the world.

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REVIEWS AND NOTICES

THE SCIENCE OF THE SOUL (SRI SANKARACHARYA'S BHÂSHYA ON THE BRAHMA-SUTRAS). By Dewan Bahadur K. S. Ramaswami Sastri. *The Dharmarajya Office, 47 Swami Naick Street, Chintadripet, Madras. Pp. 207. Price Rs. 1-8.*

The history of orthodox Indian philosophy for the space of a thousand years and more has been a series of foot-notes on the celebrated *Brahma-Sutras* of Vyâsa. All the great founders of religio-philosophical schools in subsequent times based their tenets on an interpretation of these aphorisms which came to be regarded very early as the most authoritative systematization of the philosophical doctrines of the Upanishads. The importance of the numerous commentaries on the *Sutras* to students of Indian philosophy is therefore obvious enough. So far, however, only the commentaries of Sankara and Ramanuja have been made available in full to the English-reading public through translations. But, though the translations have been most efficiently and admirably done by the late Dr. Thibaut, yet they cannot be easily followed by those who have only a nodding acquaintance with the Indian philosophical traditions. For, the main trend of arguments in these commentaries is often hid under an overgrowth of discussions on side-issues and problems which have lost their temporary local interest and which strike the modern reader as quite meaningless and often wholly fantastic.

Nor are these discussions necessary for an intelligent grasp of the commentator's standpoint and the arguments in support of it. For this reason simplification of some of these commentaries has appeared in English as well as in some of the Indian vernaculars for the benefit of modern students who do not want to get lost in the elaborate discussions in the originals. In the present work Dewan Bahadur K. S. Ramaswami Sastri has ably attempted a similar task with regard to the commentary of Sankara for English readers. He has presented the Bhâshya in simple, direct, and argumentative manner without adverting to the various cross-currents of deflecting discussions. He has split up the arguments according to the separate *adhikaranas* which treat of different subject-matters. In fact it is a short summary of the principal arguments of Sankara in lucid manner. The author has also quoted in full the important Sruti passages upon which the great Âcharya has relied. The book, however, is blemished by a number of typographical errors, and the want of an index, suitable headings and contents is likely to repel many.

GOLDEN RESOURCES. By L. V. Narasinha Rao. *Published by the author, Santivasati, Guntur. Pp. 207. Price Re. 1-4 as.*

The author calls this book a guide to health, wealth, and happiness. In it he has discussed what he considers to be the various factors conducing to them, from vitamins and astrology to concentration and moksha.

NO-MAN'S-LAND. *The Theosophy Company Ltd., 51, Esplanade Road, Bombay. Pp. 91. Price 8 as.*

It is a reprint of the five articles originally published in the *Aryan Path,* February-June, 1937. The articles are, (1) Beyond Human Horizons, (2) Divine Incarnations, (3) Gods, Heroes and Men, (4) The Omnipresent spirit, (5) Spirits, Embodied and Disembodied.

THE KALYANA KALPATARU, VOL. IV, NO. I, SRIKRISHNA NUMBER. *The Gita Press, Gorakhpur. Pp. 280. Price Inland Rs. 2-8 as. Foreign 5s.*

The special numbers of the Kalyana Kalpataru are always a treat to readers. This is no exception. Herein more than sixty informative articles on the different aspects of the life and philosophy of Krishna have been collected from the pens of distinguished writers. The issue is also profusely illustrated. We are sure it will make a wide appeal and stimulate the religious consciousness of the people in general.

AGNIHOTRA. By Satya Prakash, D.Sc. *Published by the Secretary, The Sarvadeshika Arya Pratinidhi Sabha, Delhi. Pp. 198. Price Rs. 2-8 as.*

In this book the author has made a study of the ancient practice of fumigation

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(Yajna) from the chemical standpoint. He has not only described in detail the process of Agnihotra but has shown by means of the chemical analysis of the ingredients used in it that this practice of the ancient Aryans is healthy and hygienic.

THE GOSPEL OF THE GITA. By Dewan Bahadur K. S. Ramaswami Shastri. Pp. [illegible] *Price 3 as.*

This brochure contains a beautiful summary of the different chapters of the Gita, designed for young students.

NEWS AND REPORTS

SIR JAGADISH CHANDRA BOSE

The death of Sir Jagadish Chandra Bose on the 23rd of November last has been deeply mourned by the nation as well as by the whole of the scientific world. It has also been felt as a personal loss by us. He was long closely associated with the Advaita Ashrama, Mayavati, Himalayas. For a number of years both he and Lady Bose used to visit the Ashrama almost annually and to stay here during the summer months. The members of the Ashrama were drawn to them by their easy and natural manners, and they often used to watch with great interest Dr. Bose's demonstration of the fascinating story of a plant's life.

It will be superfluous to recount his achievements here. His remarkable anticipations of the principles of wireless telegraphy and his great discoveries of the lifelike responses of plants and inorganic matter to outside stimuli are schoolboy knowledge in India today. The doyen among the Indian scientists, he was the first Indian to win international reputation by original work in the field of experimental science.

Nature had endowed him richly. He possessed not only the clear intellect of a scientist and the imagination of a poet but also the artist's gift of felicitous expression and the heart of a patriot. His Bengali writings, though scanty in amount, are remarkable for their delicate expression and flights of imagination.

It is interesting to recall here that Swami Vivekananda met him in Paris in 1900 and blessed the young scientist when the latter stood alone to represent India at the International Congress of Physicists there. This is what Vivekananda wrote in a letter: "Here in Paris have assembled the great men of every land, each to proclaim the glory of his country. Savants will be acclaimed here, and its reverberation will glorify their countries. Among these peerless men gathered from all parts of the world, where is thy representative, O thou the country of my birth? Out of this vast assembly a young man stood for thee, one of thy heroic sons, whose words have electrified the audience, and will thrill all his countrymen. Blessed be this heroic son; and blessed be his devoted and peerless helpmate who stands by him always."

Sir Jagadish Chandra Bose is one among the few names by which the India of today is known to the outside world. His figure will occupy an important place in the history of India's bursting forth into new life and activity.

May Lord grant peace to his soul!

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls this year on the 22nd of January.

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THE PROBLEM OF MASS EDUCATION IN INDIA

By the Editor

I

It is the common experience of all that a national movement, however well consolidated, becomes more often than not an isolated phenomenon in the corporate life of the people when it fails to respond to the needs and aspirations of the country as a whole. Every noble undertaking for national well-being must draw its sustaining sap from the intelligent co-operation of the people who are the dynamic centre of a national organism. In India the danger and folly of an attempt to start and guide a national movement without the requisite moral support of the populace have not been realized a day too soon. And it is a hopeful sign of the times that the leaders of the country have made it an integral part of their national programme to admit the mute millions to the privileges which had so long been the monopoly of a handful of men. But it must be borne in mind that the support of these inarticulate masses who have not the adequate intellectual equipment to assess the true worth of a sacred cause or have not developed sufficient civic consciousness owing to a sheer want of education is also fraught with grave dangers. For, very often it ends, as it has done in many other countries, in social disruption and political cataclysm of a nature that serves eventually to defeat the purpose for which such blind forces are pressed into service. It is therefore a matter of supreme importance that, though the hearty co-operation of the masses is a desideratum in any such collective movement, their appalling illiteracy must first be seriously combated so as to make them fit to reali the magnitude of their responsibility a share in the corporate activities of t country. But it is to be regretted th no such serious attempt has hither been made either by the government by those who look upon themselves the responsible custodians of the phy cal, intellectual and spiritual interes of the people at large. These dumb m lions whose labour and life have cont buted to the affluence of the pampere aristocracy of the land, have, by a my terious combination of circumstance been reduced almost to the level brutes and forced to lead a life of utt intellectual stagnation in their ov homes. Their existence is a wea endless round of mechanical drudge unrelieved by a spark of intelligence higher graces of life. They have ev been made to serve as footstools to t persons in authority and ultimate knocked down when they have deman a fulfilment of their legitimate claim the rights and privileges. They a always the sacrifice—the innocent vi tims of economic exploitation, politic camouflage and social tyranny. N where in the world the masses are indigent and ill-fed, so illiterate a helpless as in India. And it is not f naught that Sir Daniel Hamilton indi nantly remarked, "If Britain has leave India as suddenly as Rome h to leave Britain, then England sh leave behind a country minus educatio minus sanitation and minus money. Indeed it is the woeful want of educ tion of the Indian masses that lies the root of these hydra-headed evi The problem of mass education shou

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be taken up and tackled in right earnest at an early date, so that their intellectual vision might be unsealed to the multiple malignant forces that are at work to emasculate them and drain them dry of all their resources. Needless to say the support of the people to any constructive national movement becomes spontaneous and effective only when it is the outcome of an intelligent apprehension of their actual position in the country.

The recent statement of Dr. Frank Lauback, a member of the World Literacy Committee of New York, who visited India some time back, discloses startling figures of the illiteracy of the world and of India in particular. According to him sixty-two per cent. of the world's population cannot read or write, and out of these billion illiterates in the world nearly two-thirds inhabit the continent of Asia, and the remainder live in Africa, South America and the Pacific Islands. And so far as India is concerned, ninety-two per cent. of her people are still without the elementary knowledge of the three R's. The world figures of the progress of literacy between 1921-1931 show an increase of four per cent., whereas India's progress during the same period was not even one per cent. He therefore concludes that at the present rate of progress it would take India not less than 1200 years to liquidate mass illiteracy. The figures, though disconcerting, are revelatory of our actual position in the educational world. What is more regrettable is that every year a large number of primary schools is being closed down or discontinued for want of funds and that no constructive scheme has hitherto been formulated to cope with the appalling educational backwardness of the Indian masses, while in the countries outside India vigorous efforts are being made to raise the masses to a recognizable status of literacy.

Wu Te-chen, the quondam Mayor of Sanghai, while addressing the members of the Sanghai International Educational Association in March, 1937, made a few significant observations. He said, "The fundamental force which is responsible for the advancement of a nation and for the development of its culture is knowledge. The height of the level of knowledge may safely be taken as a gauge indicating the progress or decline of culture, as well as the gain or loss in potentiality, in any country. With reference to historical evolution education is therefore not merely the initial step towards the establishment of a nation but is also the starting point of human progress." These words must be an eye-opener to those Indians who are trying to shape and guide the destiny of their motherland. What with the callous indifference to the hard lot of the grovelling masses and what with the absence of any legislation for free compulsory education, illiteracy in India has assumed serious proportions. While the shining lights of the country are busy increasing the number of colleges and spending huge sums for the maintenance of efficiency in the universities, the dumb masses who form the bulk of the Indian population and have not even the wherewithal to make the two ends meet, have been thrown in the cold shade of neglect with the result that, as Dr. Tagore has aptly remarked, a two-storeyed structure has been created without a staircase to connect the two floors. Verily, the educational edifice of India looks today like a pyramid built with its apex turned upside down.

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II

The sad spectacle of a giant race dying of starvation in its village homes, vegetating in the filthy atmosphere of a caste-ridden society, clinging to a myriad superstitions born of ignorance, and sinking rapidly into a life of hopeless inactivity, cannot but evoke a sympathetic response in every patriotic soul. Prompt educational measures must be adopted to equip the people with adequate means to earn their living and to fight the dark forces that are eating into their vitals. But the education the country needs is not the type of education which is being imparted to the Indians today under the British imperialism. The English education as now given is for the Indian mind 'a kind of food which contains only one particular ingredient and even that not fresh, but dried and packed in tins'. "The education," says Swami Vivekananda, "which does not help the common masses of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion, is it worth the name? Real education is that which enables one to stand on one's legs. The education that you are receiving in schools and colleges is only making you a race of dispeptics. You are working like machines merely, and living a jelly-fish existence." No truer words have been so boldly uttered. Indeed the present system of education is not only making us mere automatons but is sweeping us off from the moorings of our cultural life. To quote Sir George Birdwood, "It has destroyed in Indians the love of their own literature, their delight in their own arts, and worst of all, their repose in their own traditional and national religion. It has disgusted them with their own homes, their parents, a their sisters, their very wives, a brought discontent into every fam so far as its baneful influences ha reached. It has destroyed their fac ties of artistic imagination which ancient days unfolded to their visi the glimpses of the Unseen Beauty the image of which the artist wo mould his thoughts." In fact the Indi mind has been fed from the beg ning on foreign knowledge and ide and has become exactly like a w brought up in the house of a strang

The education of the people h therefore to be not only *national* b also *man-making*. It must hold t Indian ideals of devotion, wisdom, a morality, and must be permeated b the Indian religious spirit, so that may meet the national temperame at every point and develop a balanc national character. Education, it mu be remembered, should not aim at mere passive awareness of dead fac but at an activity directed towards t world that our efforts are to create. must open our eyes to the shining visi of the society that is to be, of t triumphs that our thoughts will achie in the time to come. In fact in eve scheme of education there should adequate facilities for stimulating th spiritual instincts of the boys and gir Sister Nivedita strikes the keynote an ideal national education when s says, "If all the people talk the sa language, learn to express themselv in the same way, to feed their realiz tion upon the same ideas, if all a trained and equipped to respond in t same way to the same forces, then o unity will stand self-demonstrate unflinching, and then we shall ha acquired national solidarity and pow of prompt and intelligent action." T benefit accruing from such an educati based on the bed-rock of national ide

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ism can hardly be over-estimated. Today one cannot read without emotion and pride the inspiring lines in the *La Petrie*, a text book of France, where it has been boldly proclaimed that 'the thirty-seven million inhabitants of France constitute the French family. They have the same history, the same joys, the same hopes. They sorrow over the humiliation of their common fatherland and take pride in her prosperity, they share her fortune, good or bad.' Indeed there is nothing more powerful than a national and man-making education.

Mahatma Gandhi also opines that unless the development of the mind and the body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. The baneful effects of the absence of proper co-ordination and harmony among the various faculties of body, mind and soul are obvious. As religion is the very breath of India's national being, the training to be rendered effective must appeal to the spiritual instincts of the people. They must be made to think that they are potentially as great as the most powerful in the world and that an infinite capacity for action is lying dormant in them. Besides, the eternal grand idea of the spiritual oneness of all must be brought home to their minds, for this is the only principle that would enable them to get over the deadening psychology of inferiority complex, and this is the dominant idea that must stand as the background of all our teachings and schemes for imparting education to the masses. Swami Vivekananda exhorted his disciples to go over from village to village, from one part of the country to another, and preach the inspiring message of fearlessness to all, from the Brahmin to the Chandal, and to teach each and all that infinite power resides in them, that they are sharers of Immortal Bliss. He wanted heroic bands of youngmen to go out from village to village with the message of love and toleration, equality and brotherhood and implant in the minds of the people an unshakable conviction of the greatness of their life and culture and awaken them to the consciousness of their glorious destiny.

III

But along with the unfolding of this spiritual idealism before the people, there must be a consolidated effort to impart secular education to the masses, too. Education must not be limited to the knowledge of the spiritual truths alone, but must be comprehensive enough to embrace all aspects of human culture, secular and spiritual. In the last educational conference held at Wardha under the auspices of the Silver Jubilee of the Marwadi Siksha Mandal, many distinguished educationists assembled from different parts of India and placed their weighty suggestions before the congregation. They lent almost unanimous support to the educational scheme of Mahatma Gandhi, the guiding spirit of the conference, who advocated therein a free and compulsory education for seven years on a nation-wide scale through the mother-tongue. The pregnant words of Mahatmaji deserve more than a passing notice. He pertinently observed that the present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive importance

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given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. For the all-round development of boys and girls all training should, as far as possible, be given through a profit-yielding vocation. In other words, vocations should serve a double purpose—to enable the pupil to pay for his tuition through the products of his labour, and at the same time to develop the whole man or woman in him or her through the vocation learnt at school.

In his opinion a proper and harmonious combination of all the three elements of a man's personality, viz., intellect, body and heart, is required for the making of the whole man and constitutes the true economics of education. Supposing, he says, he is set to some useful occupation like spinning, carpentry, agriculture, etc., for his education and in that connection is given a thorough comprehensive knowledge relating to the theory of the various operations that he is to perform and the use and construction of the tools that he would be wielding. He would not only develop a fine, healthy body but also a sound, vigorous intellect that is not merely academic but is firmly rooted in, and is tested from day to day by, experience. His intellectual education would include a knowledge of mathematics and various sciences that are useful for an intelligent and efficient exercise of his avocation. If to this is added literature by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural harmonious whole. Mahatmaji is fully alive to the danger of a slavish imitation of the Western method of costly education and therefore made the following significant remarks in the Wardha Conference by way of a note of warning, "We have to make them (the boys and girls) true representatives of our culture and civilization, of the true genius of our nation. We cannot do so otherwise than by giving them a course of self-supporting primary education. Europe is no example for us. It plans its programmes in terms of violence because it believes in violence. . . If India has resolved to eschew violence, this system of education becomes an integral part of the discipline she has to go through. We are told that England expends millions on education, America also does so, but we forget that all that wealth is obtained through exploitation. They have reduced the art of exploitation to a science, and might well give their boys the costly education they do. We cannot, will not, think in terms of exploitation, and we have no alternative but this plan of education which is based on non-violence."

IV

It must be borne in mind that *the purpose of education is not merely to manufacture bands of weavers, carpenters or mechanics. All our high-souled efforts and elaborate schemes for educating the masses will end in fiasco if, along with scientific or technical education, the people are not taught the profound truths of religion and their glorious cultural tradition.* That Western science must be pressed into service for the discovery of new avenues to production can hardly be gainsaid; but at the same time the masses must be admitted to the knowledge that has so long been considered to be the monopoly of the higher classes in order that the people may gain back

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their lost individuality, stand on their own legs and march forward on the path of progress as a self-conscious unit of our corporate life. "The ideas," says Swami Vivekananda, "must be taught in the language of the people; at the same time Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race . . . The only way to bring about the levelling of castes is to appropriate the culture, the education which is the strength of the higher castes. That done, you have what you want." Indeed what is needed is to kindle their aspiration for a higher idealism and to fillip their dormant energies into activity through a well-balanced scheme of practical education.

An education to be rendered effective and useful must be imparted in an atmosphere of love and sympathy to all irrespective of caste, creed or colour. Any insidious attempt to communalize the Alma Mater is to be nipped in the bud through the determined and concerted action of those who have really the interests of the country at heart. The communal virus that has of late been injected into the life-blood of the national organism has already begun to produce its demoralizing effect on the collective life of the people. In fact the well-being of the land demands that the sacred sanctuary of learning must ever remain free from all these petty-minded caste or communal considerations. The invidious distinction between the high and the low, the rich and the poor, as is witnessed in the socio-economic life of the people, has alienated a huge section of the Indian population from the higher classes and has been responsible in no small measure for their easy conversion to other proselytizing faiths. The educational system of the land must therefore stand far above these sordid considerations and should be governed by a spirit of undying love and sympathy for all, and should open out multiple avenues before the country to enable the rich and the poor, the high and the low to share alike in the immortal blessings of a true man-making education. There is no time to lose. The seething mass of humanity kept under the fetters of ignorance and tyrannized through vast scores of centuries would no longer brook this unseemly and intolerable state of affairs. The only way to properly utilize and guide these powerful forces is to train their intellect and heart and thereby make them fit to take an intelligent interest in every constructive scheme of national improvement.

The New India, as Swami Vivekananda has truly prophesied, shall rise not from palaces or mansions, but from the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper, from the grocer's shop, from beside the oven of the fritter-seller, from the factory, from the marts and markets. The New India shall emerge from the groves and forests, from the hills and mountains. Already the signs of a new awakening are discernible on the horizon of Indian life. The purple dawn has cast its lovely hue all over the land. The rays have penetrated into the humble huts and cottages of the people and have maddened them with the vision of a sunny cloudless sky. It is time that the guardian angels of India broke their hypnotic spell and came out from the hothouse atmosphere of their arrogant exclusivism and suicidal isolation to welcome the rising dawn. What is needed at this psychological hour is not mere pious platitudes or political shibboleths, but immediate practical steps to educate the voiceless millions of the land, to stimulate and guide their aspirations and

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energies to proper channels and thereby to realize the golden dream of a united India clothed in the aureole of h pristine glory.

GOSPEL OF SRI RAMAKRISHNA

It was Sunday, the 9th of April, 1882. Sri Ramakrishna had come to the house of Prankrishna Mukherji at Shyampukur in Calcutta. He was seated on the first floor surrounded by a group of devotees and invited persons. The Master was talking of the Lord and the lordly qualities :

This world is a manifestation of His lordliness. But everybody becomes fascinated by the revelation of power, and does not look for Him whose lordliness it is. Every one runs after the enjoyment of gold and lust, but gets more of pain and disquiet. The world is like the deep of Visâlâkshi; there is no escape for the boat which once gets into it. It is like the thorns of the Senkul shrub; no sooner you get rid of one than you are entangled in another. It is difficult to come out of a labyrinth once you have entered it. Man gets scorched and burnt, as it were.

A devotee : What's the remedy now?

Sri Ramakrishna : The remedy is association with holy men, and prayer. There is no cure for the disease until you visit the medical man. It is not enough to be in holy company for a day; it is necessary always, for the disease is chronic. Further, one cannot have any knowledge of pulse beats unless one associates with a medical man; one has to move about with him. Only then can one know which beats indicate the preponderance of phlegm and which of bile.

The devotee : What's the benefit of holy company?

Sri Ramakrishna : It creates an attachment for God; one comes to love Him. Nothing can be ha without yearning; continuous ass ciation with holy men makes the hea long for God, just as the mind is flurrie with anxiety when a member of th family falls sick, and continually think how the sick can recover. Again, on has to yearn like the man who ha lost his employment and is huntin from office to office for another. I he is told by any office that there i no vacancy for him, he returns the nex day and asks if there is any that day.

There is another remedy—praying wit fervour. He is our near one. On should pray to Him, "Show Thyself u to me. Thou must. Why hast Tho created me then?" The Sikh visitor remarked that the Lord is merciful. replied to them, "Why should I ca Him merciful?" He has created u Is there anything, therefore, to wonde at if He does good to us? Parent must look after their children. Wha mercy is there in it? He can't hel doing it; so we must enforce our prayer with demands. He is our Mother an our Father. If the son gives up food the parents portion out his share eve three years in advance. And agai when the child persistently demand money from the mother in piteous tone she rather gets annoyed and gives it couple of coins.

There is another good that accru from holy company, namely, the di crimination between the real and th unreal. The real is the eternal, i.e. God. The unreal is that which evanescent. One should discrimina between the two when the mind run

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after fleeting things. The *mahout* strikes the elephant with the goad, whenever the latter holds out his trunk to reach the banana plants which belong to another.

A visitor: Why, sir, do sinful propensities arise?

Sri Ramakrishna: His world contains all kinds of things. He has created the good as well as the wicked. He is the inspirer of both the good and the evil tendencies.

The visitor: We have then no responsibility if we commit sins.

Sri Ramakrishna: God has ordained that sin should have its wages. If you take chillies, won't they taste hot? Sejo Babu* was given greatly to self-indulgence in his prime of life; so he fell a victim to various kinds of ailments at the time of death. All this cannot be clearly felt in early life. They stack a great quantity of Sundari wood in the Kali Temple for cooking the offerings to the Deity. Those damp fuels burn well at first. One can hardly know then that there is water inside. When the fuel is almost burnt up all the water comes out at the end with a hissing noise and puts out the fire. It is necessary, therefore, to beware of lust, anger, greed, etc. Just see how Hanuman burnt Lanka in anger, and later recalled that Sita was staying in the Asoka forest. He then felt worried lest anything should have happened to her.

The visitor: Why then has God created the wicked?

Sri Ramakrishna: It's all His wish, His sport. There are both knowledge and ignorance in His creation. There is need for darkness too, for darkness sets off the grandeur of light all the more. Lust, anger, and greed are indeed evil. Why then has He created them? It is because He will make men great. One who conquers passions becomes great. What cannot one who has conquered passions achieve? Such a one can even realize God through His grace. Again, look at the other side. Lust is sustaining His creative sport.

There is need for the wicked too. One Golak Chaudhury was sent to a manor where the tenants had become refractory. The renters began to tremble at his name—so stern was his government. Everything has its need. Sita once said to Rama, "Rama, it would have been good if all the dwellings at Ayodhya were stately mansions. I find many of them old and in ruins." Rama replied, "If all the buildings were so and in order, what would the masons do?" (Laughter of all present.) God has created all kinds of things—He has created good trees, bad trees, and even parasites. There are good and bad ones among animals too—tigers, lions, snakes, and others.

The visitor: Can one who lives in the world realize God?

Sri Ramakrishna: Most certainly. But, as I have just now said, one has to associate with holy men and to pray without ceasing. One has to weep in His presence. He is seen when all the dirt of the mind is washed away. The mind is, as it were, an iron needle covered with mud. God is the magnet. Unless the mud is removed the needle will not unite with the magnet. Constant weeping washes away the mind covering the needle. The mud covering the needle stands for lust, anger, greed, sinful desires, and worldly instincts. As soon as the mud gets washed away, the magnet draws the needle. That is to say, one will see God. One can realize Him when the mind has been purified. What can quinine do when the fever is raging and the body is full of infection? Why should it not be possible in the world? These are

* Mathura Nath Biswas, the son-in-law of Rani Rashmani.

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the means—association with holy men, prayer with tears, and occasional retreat to lonely spots. If they don't put a hedge round a seedling on the footpath, goats and cattle may destroy it.

The visitor: Will they, too, who live in the world find Him?

Sri Ramakrishna: Everybody will attain salvation. But, then, one should follow the counsel of the Guru (teacher). If one strays into a crooked path, one will have difficulty in finding the way back; and salvation will be delayed. Perhaps one may miss it in this birth, and one may not attain it until after many births. Janaka and others worked in the world too. They used to work with their mind fixed on God, just as nautch girls dance with jars on their heads. Have you not seen how the girls in the western provinces walk and talk and laugh while they carry pitchers of water on their heads?

The visitor: You have spoken about the teaching of the Guru. How can we find out one?

Sri Ramakrishna: Any one and every one cannot be a Guru. Big logs float of themselves and can also carry many animals on them. But if one rides on a small piece of wood, both the wood and the rider are drowned. So God comes down to earth from time to time for the instruction of men. The Existence-Knowledge-Bliss is the Guru.

What is knowledge and who am I? "God is the doer and not I" is knowledge. I am not the agent but an instrument in His hand. So I say, "Mother, I am the machine and Thou art the mover; I am the house and Thou art the mistress; I am the engine and Thou art the engineer; I move as Thou makest me move; I do as Thou makest me do; I talk as Thou makest me talk. Not I, not I; but Thou, Thou."

A PSYCHOLOGICAL ORIENTATION TO THE CONCEPT OF CULTURE

By Prof. P. S. Naidu, M.A.

I

The spirit of our age is at war with itself, tearing its body to pieces, and heading to, what appears to be, the final engulfing of civilization. When the situation is examined carefully it is found that the disaster that threatens the whole world is due to the conflict of cultures. Aryan culture is arrayed against Semetic, White against Coloured, American against Negro, and Aryan (Brahmin) against Dravidian (non-Brahmin). The war of cultures is threatening to assume unmanageable dimensions. What then is this culture under whose banner so many people are preparing to take the field?

Cultural objects, that is, objects that are believed to be the expressions of the culture of the individuals or nations that have produced them, are diverse in their nature. From the cave drawings and the stone implements of primitive man, to the pyramids of Egypt and the Ajanta cave paintings and the Taj Mahal, it is a far cry indeed. Yet all these objects are equally representative of the respective cultures of their creators. And the Futurist and Impressionist drawings too! They represent

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a very significant aspect of contemporary culture. Philosophy, art and science, language and literature, music and dance, painting, sculpture and architecture, clothes and ornaments, dwelling places and even the food of peoples (according to the opinion of a deceased professor who occupied the chair of history in the Annamalai University) are expressions of culture. What is the significance of designating this bewildering mass of things by one name? There must be some unity among them justifying the common name. They express an inner *something* of which they are but different products.

Treatises on culture—their number is legion—are not very illuminating. They fail to orient us properly in the vast mass of facts of culture gathered by painstaking research workers. Taylor, the great authority on primitive culture, says, "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."[1] There is utter confusion here between culture and civilization,[2] which are utterly different things, and between such widely differing aspects of experience as art and knowledge. Moreover there is an implication that culture can be acquired only by 'man as a member of society.' The standard encyclopædia are not any more illuminating in this matter. *The Encyclopædia of Religion and Ethics* tells us 'that the most essential element in the psychology of culture is that which relates to the intellect and the will with the accompanying contrast between the life of culture and that of activity.' This definition neglects completely the affective aspect of human life which is the sole basis of culture, and exalts intellect which plays only a subordinate part in cultural life. *The Encyclopædia of the Social Sciences* has a long article on culture which is full of brilliant suggestions. At times the reader feels that he is being taken to the centre of the problem, but at the critical moment a sudden halt is made, and thereafter there is a sliding downwards. 'Culture comprises inherited artifacts, goods, technical processes, ideas, habits and values.' 'The real component units of culture which have a considerable degree of prominence, universality and independence are the organized systems of human activities called institutions.' This article recognizes the need for a psychological analysis of culture, but lacking the proper psychological foundation, it is not able to come to grips with the problem. *The New English Dictionary* defines culture as 'cultivation, tending, cultivating or development of the mind, faculties, manners, etc., improvement or refinement by education and training.' Apart from the suggestion regarding cultivation, this definition is the least illuminat-

[1] Taylor: *Primitive Culture.*

[2] *Civilization*, as the term is understood in the West, is the antithesis of *culture*. There ought to be complete harmony between the inner culture of an individual or group, and the outward form the culture assumes when it is expressed in a cultural object. True culture consists in this harmony between the inner and the outer aspects of the organization of the sentiment-values. When such harmony is lacking, or when disharmony is introduced out of set conscious purpose, then culture ceases to have any meaning. In Western life, as it is lived today, there is complete disharmony between the inner organization of sentiment-values and its outward manifestation. Instead of preaching the practice of universal love, Western code of conduct tolerates hatred, and puts a premium on diplomacy, statesmanship, polished behaviour, etc., which are based upon a false scale of values. This is civilization; and such civilization is not culture. Civilization is the means of getting on in this world; true culture is the means of getting to the other world.

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ing of all the definitions given so far. Our need at present is an orienting concept, which will reduce to some pattern the vast mass of cultural facts and objects, just as a magnetic field reduces to a comprehensible pattern the widely and wildly scattered filings within the field. In the light of a simple orienting concept we should be able to grasp the meaning of cultural objects, and their proper relationships to the mind that created them. In the zoological world of pre-Darwinian days facts of evolution were many and varied, but they were puzzling and chaotic. The simple evolutionary formula, which the genius of Darwin suggested, reduced immediately the extensive range of facts to order and coherence. We need such a simple formula which would enable us to introduce order and system into the apparently chaotic world of cultural objects. Any simple cultural formula is bound to be psychological, for the very obvious reason that culture is the ordering of the mind in its endeavour to reach or create a better order of things than that which it finds in the environment. It is proposed in this paper to frame the simple psychological formula needed for understanding human culture in broad outlines. The formula will be tentative, and will bear modification and expansion indefinitely. But it will be sound in essentials, and will be a very safe guide for further exploration.

The formula that we propose to put forward as being most adequate to the facts, and as being most competent to interpret cultural objects, will be gathered from the psychological elements of the Hormic theory of Professor McDougall. Behaviourism being ruled out as the school whose star is well on the wane in the psychological horizon, there remain as serious rivals to the Hormic school only the Psycho-analytic and the Gestalt schools. Of these, the former is approaching Hormism more and more,[3] while the latter, good in itself as a discipline in analysis, will have to find its crowning phase in Professor McDougall's system. That accounts for our preference for the Hormic school.

According to Professor McDougall the human mind is structured at birth but not infinitely structured. The inherited structure which exhibits itself in certain types or patterns of action was originally called *instinctive* by the Professor, but later he gave up the term *instinct* for *propensity*. He says, "In my earlier efforts to throw light on the nature of man, I attributed instincts to the human species. This broad usage of the word 'instinct' has involved me in endless controversy. In this book I have used the word in a stricter sense and have preferred the good old word 'propensity' to designate those factors of our constitution which I formerly called 'instincts'. This concession to my critics does not imply any radical change of view. . . ."[4] Whatever the name, the fact of innate structure is indisputable. This native structure is very simple in the lowest types of living beings, while, as we ascend the scale of life, it becomes more complicated, losing a good part of its rigidity on the perceptive and executive sides. Even in the case of the humblest of living beings we can distinguish between a native ability and a native propensity. "A *propensity* is a disposition, a functional unit of the mind's total organization, and it is one which, when it is excited, generates an active tendency, a striving, an impulse

[3] McDougall: *Psycho-analysis and Social Psychology.*

[4] McDougall: *Energies of Men*, Preface VI.

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or drive towards some goal . . ."[5] The definition of innate 'ability' is a more difficult task. An innate propensity functions always in conjunction with an innate ability. The 'food-seeking' propensity, for example, functions in conjunction with the ability to *perceive* the *object* which is suitable as food, and with the ability to perform the action necessary for securing and consuming that object. The propensity by itself is not capable of achieving anything. 'Ability', therefore, has two aspects—the perceptive and the executive. But Professor McDougall says, "This distinction is not an absolute one. It may well be that every ability is both cognitive and motor. The simplest motor ability functions under the guidance of sense-impressions, if only those form the motor organs themselves. And every cognitive ability seems to have some natural mode of expression in bodily movement or other bodily changes. But we must recognize that in some abilities the executive or motor aspect, in others the cognitive aspect, greatly predominates."[6] Of the innate propensities man has a certain fixed number, seventeen according to our author with 'a group of very simple propensities subserving bodily needs, such as coughing, sneezing, breathing, etc.,' added as the eighteenth. These are (1) the food-seeking, (2) disgust, (3) sex, (4) fear, (5) curiosity, (6) protective or parental, (7) gregarious, (8) self-assertive, (9) submissive, (10) anger, (11) appeal, (12) constructive, (13) acquisitive, (14) laughter, (15) comfort, (16) rest or sleep and (17) migratory propensities.[7]

When a propensity, excited by the perceptive ability and linked to certain innate executive abilities, is at work, it is accompanied by a definite and appreciable feeling. The subjective aspect of the experience when an innate propensity is in operation was called *emotion* by Professor McDougall in his earlier works. Emotion and instinct were then considered by him reciprocal. When his view was subjected to criticism it underwent certain fundamental changes. He says, "I now see there is no sufficient ground for regarding a conative part as distinguishable from the emotional or affective part."[8] We must, however, recognize that the conative affect is a fundamental aspect of the experience generated by the working of an innate propensity.

Innate propensities, innate abilities and the conative affects are the elementary structures of the animal mind. They are inherited, and constitute the raw material, as it were, of the edifice of life. In the lower animals the innate structure is very rigid and very little capable of modification. A particular type of wasp will rather die of starvation than eat a grass-hopper or spider when its usual food, the caterpillar, is not available, though the former are equally nutritious. In the case of man, on the other hand, the innate structures are as fluid as the topological structures studied by the contemporary geometrician. We have mentioned already that the human mind is finitely structured at birth. The innate propensities represent the finite structure. This finitely structured mind is capable of infinite structural modification or organization with the advancing age and experience of the individual. Man commences his organization by building up his elementary propensities round concrete objects or persons. When, for example, the sex, protective, self-assertive and submissive, appeal, acquisitive and comfort pro-

[5] McDougall: *Energies of Men*, p. 118.
[6] *Ibid.* p. 100.
[7] *Ibid.* p. 98.
[8] McDougall: *Social Psychology* (23rd edition), p. 495.

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pensities get organized round a woman, the sentiment of (sexual) love is formed; when the anger and fear propensities are organized round a person, the sentiment of hatred is generated. In this manner the human mind organizes within itself, from the fundamental propensities, several concrete sentiments. From the concrete, man proceeds to the abstract sentiments, building up patriotism, honour, loyalty, etc. These sentiments, just like the fundamental propensities which are their elements, are often in conflict. This undesirable conflict can be avoided only when the sentiments, concrete and abstract, are arranged according to a permanent scale of values with a dominant sentiment at the top, and the others occupying each its assigned position. Animals are capable of forming, at the highest, only concrete sentiments. Man alone is capable of forming abstract sentiments and attaching different values to them. Hence, in his case alone there arises the need for an abiding scale of sentiment-values. In a well-balanced person there exists such a permanent scale of values. He or she has organized all the sentiments in such a manner that there is always one dominant sentiment ruling over all the others, and these others too do not shift their respective places in the scale of values. Each one has a fixed place. Yet, while these may be rearranged under special circumstances, the dominant sentiment is never dethroned. It continues to be the sovereign sentiment. This is what we mean by culture.

Culture consists in organizing and maintaining an abiding scale of sentiment-values with a dominant sentiment which is never dethroned. Culturing is the cultivation of the mind, that is, of its fundamental structure, in such a manner as to evolve a permanent scale of values. What we have called culture is what McDougall means by character. The words do not matter.

Just as the individual mind produces individual culture, so also the group produces its group culture. In the formation of group culture, hereditary factors play a very important part. Institutions, social, political and religious are the results of group culture.

It is a fundamental law of the human mind that it must express itself in some manner or other. Culture, therefore which is merely the organization of the mind in a particular way, must find outward expression. The simplest type of expression is conduct. He who has formed a sentiment will behave in a particular way with regard to the object or person round whom he has built that sentiment; and he who has formed abstract sentiments will order his daily conduct in a regular manner; and finally he who has built a permanent scale of sentiments, that is, he who has cultured will have evolved a beautiful type of conduct-pattern. With such a person first things are always first, and last things last, without any possibility of their changing places. Conduct is not the only expression of culture. The cultural organization of the human mind finds expression, very often, in new objects and institutions created by the individual or the group. When culture finds expression in this manner in an object or objective situation created by the human mind, then a cultural object comes into existence.

To sum up, culture is the culturing or cultivation of the human mind. It is the process of mental organization wherein the fundamental structure of the mind, which is infinitely elastic, is built up round objects and persons to start with, then round abstract, but definable ideas; and wherein finally an abiding scale of sentiment-values is created by the sovereign dominance

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one supreme master sentiment in relation to which all other sentiments, concrete and abstract, are arranged in a hierarchical order. A perfect and finished culture is one in which the scale of sentiment-values is permanent. As human culture can never reach perfection, we can speak only of a comparatively permanent scale of sentiment-values; but there is one abiding feature of this relatively permanent scale, namely, the master sentiment. In the absence of a master sentiment there can exist no culture worth the name. Cultural *objects* are the outward manifestations of the nature of the culture of the individual or the group. They come into existence as the result of the creative activity of the mind which must perforce express itself (and its culture) in some unique objective situation.

II.

Armed with the Hormic formula of culture we may proceed to interpret the cultural objects. Art, philosophy and science, music, dance and drama, architecture, sculpture and painting, social and political institutions and every form of organized activity, all these are expressions of the culture of the individual or the group. They are outward manifestations of the manner in which an abiding scale of sentiment-values has been organized by the creator of these *objects*. We have to note that the group, in forming its culture, is mainly under the influence of a dominating individual who is ahead of the other members of the group and so imposes his scale on the others. He is, what we call, the leader of the group. An outstanding leader is one who sets up a new scale of values and makes the group also accept the scale. Of the outstanding leaders there are two types —the destructive and the constructive. The destructive leaders are those who, setting aside all that the group has conserved from the past, impose an absolutely new scale of values on the group. The breech which they attempt to create between the past culture and the present is very wide, but their attempts never succeed. For the time being, it is true, the group is dazzled by their audacity and succumbs to their seductions, but soon their hollowness is discovered, and what is best in the past regains its footing in their minds. The constructive leaders, on the other hand, are those who, realizing the shortcomings of the present, attempt to raise the level of the group by a new scale of values which is a continuation of the old. Hitler and Mussolini are the destructive leaders of the group, while Mahatma Gandhi, Tagore, Tolstoy and Bergson are constructive leaders.

From the cave drawings of the primitive man to the most exalted types of paintings such as those found in the Ajanta caves, we find our Hormic formula of culture operating without exception. All cultural objects may be analysed and explained by seeking in the first place for the sentiment-values of the individual or the group whose culture is expressed by these objects. The cave man was dominated by two propensities—the fear of the wild animal or the supernatural, and the food-seeking propensity. Hunger and fear in all their varied forms are, for the primitive man, the two compelling propensities. The concrete sentiments that he builds up are dominated by these two motives. Hence it is that we find him taking infinite pains to paint or carve the outlines of the deer and such like animals that serve as his food, or of the elephant and others of its type which are the excitants of his fear propensity.

As our illustrations are only meant to be typical we shall now take a very wide stride and approach the cultural

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objects of the modern Western peoples. Professor McDougall has, in his brilliant analysis of the Western character, shown that the dominant sentiment in the Western scale of sentiment-values is self-regard. Every other sentiment is subordinated to this motive.[9] The self-regarding sentiment rules over and controls all other sentiments. Within this sentiment self-assertion plays a most important part. It is no doubt true that the propensities of appeal, gregariousness and protection also enter as components into this sentiment, yet they are all subordinated to self-assertion. Team-work and club-life are often put forth as instances which belittle the significance of self-assertion in Western life. But we would point out that the element of competition is the very life of team and club spirit of the Western citizen. Games played without points, matches and tournaments in which both the participants win, elections without individual canvassing, and government without party leadership are simply unthinkable to the Westerner. In all these the competitive element is dominant, and competition without self-assertion is impossible. Hence every cultural object of the West is expressive of the individual self. It is round the 'ego' that everything is organized. When we compare the Western family organization with the Eastern, we notice immediately the supreme dominance of the ego. Joint family life is impossible for the Westerner. It is said that under one roof there could be only one female. In literature, the novel and the biography are the most popular types. The motive for possession (the acquisitive propensity) is so powerful that no author ever thinks of effacing his personality and of allowing his mental production to go without the label of its producer.

[9] McDougall: *An Outline of Psychology*, pp. 426-434.

The lure of copyright is so great th even legitimate quotations are now fo bidden. In the realm of religion too th individuality of the self is considered t be of supreme value. Social service shot through and through with the sen of the individuality of the person rende ing the service. Western national li of the present day with its fascistic an totalitarian tendencies is a significa example of the dominance of the indiv dual self even in group life. Truly th self-regarding sentiment is the maste sentiment of the Western citizen.

As against the self-regarding sent ment of the West, the East has en throned the Brahman-regarding sent ment as the master sentiment in th scale of values. It is often said b those who do not understand the Hind philosophy of life that the Hindu con ception of salvation is selfish. This i an utterly mistaken view. The self o the ego, as conceived by the West, a thing of little value for the Hind mind. The supreme ideal is Brahma Every thing Hindu betokens the suprem ideal. Family organization, domest architecture, national festivals, villag government by the panchayat, these an several other expressions of the cultura organization of the Hindu mind indicat without any ambiguity the suprem importance attached to the comple subjugation of the self to the Brahma sentiment. Above all, it is in th peculiar type of temple architecture o the Hindu, that we find the comple realization of the Brahman-regardin sentiment. From the early Vimana t the latest complicated plan of sacre architecture in which the *prākāra gopurams* and other adjuncts play a important part, we can no doubt trac the evolution of the temple through its complex stages of development, b we must note that underlying all th multifarious manifestations of the diffe

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ent types of cultural organization in different epochs of religious life, there runs a principle of unity, the unity of the Brahman-regarding sentiment.

We shall discuss one other cultural object and show how our formula is fully adequate to the explanation of its mysterious structure. The object contemplated here is the Egyptian pyramid with its adjunct the Sphinx. Scholars have puzzled their minds over unnatural hypothesis relating to these sacred structures. The pyramid is neither a structure meant for taking astronomical observations, nor is it a tomb for the mighty monarchs of old. Paul Brunton has unravelled the mystery of these colossal edifices in his marvellous book, *Search in Secret Egypt*. He there points out that the pyramid was built solely for the purpose of securing the exacting environment demanded for the initiation ceremony—the *participation mystique*—in which the individual soul was made to realize its at-oneness with the cosmic soul. The ancient Egyptians too had organized their sentiment-values in much the same manner as the ancient Hindus of the Upanishadic age had done. For both these mighty ancient minds the supreme ideal in life was the realization, here and now, of the unity of the individual soul with the cosmic soul. Hence it is that we find these colossal edifices, the pyramids, towering high above every other structure and ending in an apex signifying the eternal aspiration of the self for union with the supreme Godhead. The Sphinx is not the puzzle-propounding monster intent on devouring the unwary passer-by, but the beneficent guardian spirit welcoming the individual ripe for final initiation, and keeping watch over the secret entrance to the *participation* chambers in the heart of the pyramid.

Truly may it be said that *Tattvam Asi* was the inspiring ideal of the cultures that gave birth to the sentiment-values which expressed themselves in the colossal pyramids on the one hand and massive temples on the other.

III

We have said that the hypothesis put forward here is provisional, requiring co-operative verification at the hands of the various workers in the fields of anthropology, ethnology, aesthetics, sociology, comparative religion, etc. But the formula is sound in fundamentals. As the result of joint endeavour of research scholars, it may undergo modification in detail, but it will stand the severest test that may be imposed on it.

In order to give the formula its final shape it is necessary to make a comparative analytical study of the cultural products of a given age. Works of art, literature and philosophy, discoveries and inventions of science, social, political and religious institutions of a given age, and, above all, the cultural creations of the rare and gifted individuals belonging to that age should be carefully analysed with the object of discovering the scale of sentiment-values organized by the *spirit of that age*, the spirit which, while expressing itself in multifarious ways, maintains a fundamental cultural unity in its foundations. Then, an attempt should be made to study the various cultural epochs of a given nation in order to discover the stages of evolution of the spirit. This is bound to reveal the fact that, in the case of any nation worth the name, the scale of sentiment-values has remained constant from the beginning down to the present time, so far as the fundamental aspects go. If any nation has overturned its scale at any stage, then we shall find that this reversal is only ephemeral, in the case of those people who have built their values on a solid founda-

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tion, whereas in the case of the others it is symptomatic of the instability of the foundations. In the case of our country there arises a temptation now and then to copy the Western scale, but the attraction is only temporary. The Brahman-regarding sentiment asserts itself very soon. In the West on the other hand we find that great upheavals affecting the very foundations of national life occur at regular intervals. The West has yet to discover a fundamental scale of values. The study of the cultural development of an ancient nation will teach us many lessons. It will point to us the direction in which fruitful reforms could be undertaken. It will also point out the futility of attempting to reverse the scale of values which has stood the test of time.

The research, suggested here, could only be undertaken by mature scholars each a specialist in his own field, under the guidance of profoundly learned philosopher-psychologist, who would direct the work of all the specialists and co-ordinate their valuable results. The universities and learned bodies alone can undertake this colossal research work which, when it is accomplished, will teach us how to bring about harmony between nations which are now warring against one another, and how each nation can best develop along lines most congenial to its own genius. It will also suggest how in the long run man can achieve international harmony by evolving a universal scale of sentiments values acceptable to all men on earth.

THE BEHAVIOUR OF A JIVANMUKTA

By Prof. Surendra Nath Bhattacharya, M.A.

To know is to be. To know the tree is to be it. It may sound strange but it is a fact. So long as I am conscious of the tree, my identity is completely merged in it. So to know Brahman is to be Brahman (ब्रह्मविद् ब्रह्मैव भवति). And Brahman is Chaitanya (Consciousness) absolute.[1] Is it, therefore, possible for a knower of Brahman (ब्रह्मज्ञ) to do any thing bad, to think an evil thought, to feel pain? The question is a pertinent one and it baffles many an honest student of the Vedânta. True, the popular conception of Brahmanhood is that of a perfect state of beatitude, purity and goodness. So when we hear of a Buddha, a Samkara, a Ramakrishna apparently feeling excruciating pain from a fell disease, or of a Vasishtha mad with sorrow at the death of his sons, we are naturally led to doubt if they at all realized the truth. On the other hand, when we find a yogi apparently undisturbed even when an operation is performed on his body or shuffling off the mortal coil in a particular posture after giving previous warning, we at once believe that he must have attained to the highest stage of realization. But we forget that our standard of judgment is not necessarily a correct one. We forget that we have made an artificial and conventional distinction between good and bad, that there is no permanent universal standard by which one thing can intrin-

[1] स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघनः—*Brih. Up.* IV. 5. 13

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cally be stigmatized as bad, impure or painful, and another extolled as good, pure or pleasurable. When looked at from our angle of vision the sun is seen to rise and set. But from the viewpoint of the sun these would be quite meaningless. We try to avoid certain things, because we have been trained to regard them as bad. Again, we hanker after certain other things, because these have been believed to be good. But for one who has realized the whole truth, who has become Brahman, can such distinction of good and bad exist? Certainly not. A Brahmajña is free from the sense of the avoidable and the acceptable (हेयोपादेयवर्जित). To him the distinction of one thing from another is illusory. He knows that it is the one that appears as many and therefore there cannot be any essential difference between one thing and another. (Even to one who sincerely believes that God has erected the whole universe, there cannot be anything bad).

The *Srimad Bhagavad-Gitâ* says :—

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

—Chap. II. 57

One who has no attachments on any side, who does neither rejoice at having a thing which is known to be good (शुभ), nor hate a thing which is known to be bad (अशुभ), is established in true knowledge. This is possible because what is good or bad to us is not so to him. He sees the absurdity of such an artificial distinction. Yet it is a fact that both शुभ (good) and अशुभ (bad) do come to him. Some are under the impression that the enlightened soul attains a state in which these become extinct or at least he becomes perfectly immune from them. Some again believe that he must be able to avert evils at will. This, they believe, should be a criterion of enlightenment. But nothing of the kind happens. Good and evil do continue to exist; the enlightened soul is not unconscious of their occurrence (except in *samâdhi*), nor has he any necessity for resisting or averting the so-called evils. It is the mind that makes the distinction between good and bad, purity and impurity, pleasure and pain. If there is identification with the mind, these pairs of opposites indeed would trouble us. But the enlightened soul transcends the mind and stands only as a witness to the events.[2] Why should he then try to avoid the so-called evils? The criterion of enlightenment is the absence of the sense of good and bad (हेयोपादेयबुद्धिराहित्यम्). The enlightened is beyond good and evil, beyond causality.[3] To him there is nothing bad. He is indeed found to be extremely tolerant. He can lovingly embrace even the greatest villain. No wonder therefore that seers are heard to procreate sons, that Vasishtha runs away for fear of life or that Sikhiddhvaja remains undisturbed even when he sees his own wife in the arms of another man.[4] It does not stand to reason that an enlightened soul must not feel the pain of a disease. It is the mind that feels. Why should the enlightened soul disturb the natural course of the mind? If you would expect absence of feeling from him, you may as well demand that he should neither eat nor answer the calls of nature. If his gross body,

[2] "गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते" । —*Gitâ* III. 28. Also *vide Gitâ* XIII. 29, XIV. 24, 25, etc. "अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः"—*Brih. Up.*

[3] अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात्—*Katha Up.* I. 2. 14

[4] यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ —*Isa. Up.* 6

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with all its faults, be not detrimental to his enlightenment, why should his mind with all its natural functions? He stands transcending all his three bodies, gross, subtle and causal, in reality, although in his outward behaviour he appears to be identified with them. The enlightened soul indeed does feel quite as much as he walks, sleeps, eats and talks. He sees no need of paralyzing his external nature and habits.[5] To him each work is as worthy as any other.[6] He knows that it is the mind and the senses that actually work, he-in-himself is inactive (निष्क्रिय). Whatever might be the nature of the work, he is merely a witness and is not the least concerned. To him every work is Brahman.[7] (In this connection a perusal of the *Gopâlottaratâpinyopanishad* will be most illuminating).

So when a Ramakrishna is found to feel pain, we must not jump to the conclusion that he has no realization. On the contrary, if he were found to try to ward off that physical suffering by his will-power, we might have reasons to doubt whether he had attained final realization. Neither should it be supposed that simply because a *yogi* withdraws his senses (including his mind) within himself and dies a painless death, therefore he is above all pairs of opposites and is established in supreme knowledge; this kind of mental abstraction may be due to the force of his mere habit. In fact, the behaviour of a *jivanmukta*, whether he be a *jñâni*, a *yogi* or a *bhakta*, is hardly ever the sole criterion of his realization. It is only his habit, and when he has visualized the whole Truth he does not feel the necessity of disturbing his second nature, nor is he-in-himself ever affected by it. To try to measure the depth of one's spirituality by one's behaviour is a sheer mistake.

Now a question arises: If the *jivanmukta* makes no distinction between good and bad [and Sâstras also place him above all injunctions (विधि) or prohibitions (निषेध)], can he lapse into immorality (although conventional) and do things unapproved by Sâstras? The answer is an emphatic 'No'. He has neither the training nor adaptability for such actions, nor does he like to mislead the ignorant[8] and encourage social disruption.[9] Although now he sees no distinction between good and evil, yet he must have begun his career with a scrupulous regard for it. He must have begun his *sâdhanâ* by a rigorous practice of virtue and avoidance of vice. In fact, नित्यानित्यवस्तुविवेक (discrimination between the permanent and the transient), विषयदोषदर्शन (realizing the evil effects of the objects of the senses) and र य (detachment from sense-objects) are the A B C of spiritual life. To grasp the Truth in its entirety the mind must be thoroughly purified and cleansed. Then and then alone will it acquire the power of comprehending things-in-themselves. And purification of the mind is practically its returning to itself. Ordinarily the mind is diffused due to its running after the thoughts of the manifold things in the world and cannot be focussed on any particular point. Till this perfect mental equipoise is attained, the

[5] न द्वेष्टि संप्रवृत्तानि न निवृत्तानि च काङ्क्षति।
—*Gita* XIV. 22

[6] आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥
—*Gita* VI. 32

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥
—*Gita* IV. 18

[7] ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्—*Gita* IV. 24. Also *vide Ibid* V. 7.

[8] न बुद्धिभेदं जनयेदज्ञानाम्—*Gita* III.

[9] उत्सीदेयुरिमा लोकाः...—*Gita* III.

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mind only apprehends partial truths. So in the beginning a distinction of good and bad is an indispensible necessity for training and discipline, without which realization is a mere fond hope and is never to be attained. Although to a *jivanmukta* there is no distinction of good and bad, yet till that status is attained the distinction must be scrupulously observed. One must be moral in order to transcend morality. So the *jivanmukta* cannot lapse into immorality. His behaviour subsequent to his enlightenment is only a continuation of his past habits. Indeed by evil practices no one has ever attained the status of a *jivanmukta*. Even if he commits a bad act due to the unavoidable momentum of actions that have begun to fructify in this life (प्रारब्ध), he for himself is beyond reproach and others must not emulate this aberration.

THE CIVILIZATION OF CHINA

By Prof. Tan Yun-Shan

The European scholars often make the grave mistake of looking upon the Egyptian and Babylonian civilizations as the two oldest in point of time. This mistake is occasioned by their almost complete ignorance of Chinese history and misunderstanding of Chinese culture. I venture to suggest that the Chinese civilization is much older than either of these two civilizations. The Egyptians and Babylonians have long vanished away, and the relics which have survived the onslaught of time are also few. But as to China, her old chronicles are almost complete and the numberless historical records of the country point to the great antiquity of her civilization.

According to old historical records You-Tsao first invented houses to teach the people to live safely. Suei-Jen invented fire by drilling wood to teach the people to cook. These discoveries took place more than ten thousand years ago. Fu-Hsi taught the people to catch fish with nets, animal with snares and he also taught them to sing to the accompaniment of guitars. He also laid down the formal rules of the wedding ceremony; this is the inauguration of social marriage in human society. He created the Eight-Diagrams which were the origin of the written characters. He found the way to measure time, which is the prelude to the almanac. Shen-Nung invented spades and ploughs and taught the people to cultivate corns. He established a kind of market and taught the people to exchange their products. He experimented with the curative qualities of various plants, roots and leaves and thus laid the foundations of the science of medicine. He also reformed the system of calendar. It is to be remembered that all this took place more or less than ten thousand years ago. Since then many great sages, one after another, have laid the world under a great debt of gratitude by their inventions and discoveries. Huang-Ti or the Yellow Emperor ruled over the country about 2700 B.C. He was a successful king but we remember him today most for some of the vitally important inventions connected with civilized life. Amongst his numerous useful inventions, mention should be made of (1) cap and dress, (2) vehicle and boat, (3) mortar and pestle, (4)

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bow and arrow, (5) compass, (6) metallic coins and (7) coffin. Apart from his direct personal inventions, he had reformed and improved upon many of the things already in current use. Astronomy and the system of determining the seasons, studies into the solar system are only a few of the fields he had enriched with his genius.

The growth of human civilization has a long and definite course. Man first solves the problem of housing and food, then come clothing and making of household implements. Astronomy, the system of determining seasons and time, medicine and communications come next, and then follow script and written literature. Then he develops social etiquette, music and governmental system, and last come ethics, morality, religion, and philosophy. From the beginning of Chinese history up to the reign of the Yellow Emperor (2697-2598 B.C.) all these things which are the essentials of a civilized existence were completely developed in Chinese society. Religion, philosophy, ethics and moral science reached the zenith of their development during the period of Hsia, Shang and Chou Dynasties (about 2000-1000 B.C.). This period was a golden age not only in the history of the Chinese civilization but also in the history of the world's progress.

The script of a nation's language is a most important source of historical research in that particular civilization. The Chinese script was invented by Fu-Hsi and completed by the Yellow Emperor. According to tradition, Tsang-Chi, the Yellow Emperor's Minister of History, created the script under Imperial direction. As a matter of fact, the script was not created by him nor in his time—he merely rearranged and classified the script. Most foreign scholars, in their utter ignorance, consider the Chinese language a the most difficult to learn. Mar others again consider the script a pictorial writing contrasted to the spe words of other nations. To assert tha Chinese is difficult to learn is not quit correct. After comparative researc into different scripts, I personally fe that the Chinese language is easier an more reasonable than most other langu ages of the world. To speak of Chines as a pictorial writing is only partiall true. There must be three element present to the making of a prope script, namely, form, sound and mean ing. Any script lacking any of thes elements is an incomplete one. I truth, there is no script in the worl which is purely pictorial or spelt. Th construction and use of Chinese scrip are classified into six headings called si writings. What the foreign scholar miscalled pictorial is only one of thes which we call "Resembling Forms". This system of the Chinese script ha not been changed since the most ancien times. And another thing we have t notice is that the script and the writte language is the same for the whole o China, an area, we should remember vaster than that of the whole of Europe The use of a common script has contri buted greatly to the unity of the Chines people.

The old historical records are als important materials for the detailed research into the past. China ha her written historical records from th time the script was created. Early i the reign of the Yellow Emperor, ther were Ministers of History: the one wh stood to the left of the throne wrot down the speeches, which were mad by the Emperor himself, as well as b his ministers and the petitioners, an the other who stood to the right chro nicled the events which happene during the time. Unfortunately ther

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records have mostly perished, mainly due to the notorious Chin-Shi-Huang-Ti who seems to have had a special delight in the burning of books. There are of course other contributory causes during this long course of time. We only know of the titles of the books, but in most of the cases, the books themselves have vanished. Many old books however still remain such as *Yi-Chin* or "The Canons of Changes" a book of the time of Fu-Shi. *Shang-Hsu* was written between the years 2357-2208 B.C. It was begun during the time of Tang and Yu. *Shih-Chin* or "The Canons of Poetry" which was compiled by Confucius was a collection of songs of the period of Shang and Chou (about 1500-500 B.C.). There are no books in the world, excepting the Vedas, as old as these ones. Apart from these books, there are numerous folksongs of very olden times recorded in some other books. I shall give here the example of a folksong of the age of Tang-Yao (about 2300-2200 B.C.) and a song composed by Yu-Shun about the same period :

(1) "I rise when the sun rises
And rest when the sun sets;
I dig a well to drink
And plough the land for food.
The power of Ti, let it be,
But what has it got to do with me."

(2) "Oh, Lucky Cloud, spread
Your splendour, over and over;
Oh, Sun and Moon, brighten and beautify
The days for ever and ever."

The modern world is proud of its science, but China is its land of origin. Early in the period of San-Tai or the three Dynasties (about 2000-1000 B.C.) there were studies of Lu-Yi or Six Arts and Lu-Kung or Six Works. The names of the Six Works are Tu-Kung or Architecture, Chin-Kung or Metallurgy, Shih-Kung or Masonry, Mu-Kung or Carpentry, Shou-Kung or Zoology, and Tsao-Kung or Botany. The names of the Six Arts are Li or Etiquette, Yo or Music, Sheh or Archery, Yu or Coachmanship, Shu or Writing, and Su or Mathematics. There are various divisions in each of these arts : 5 in Etiquette, Archery and Coachmanship, 6 in Music and Writing, and 9 in Mathematics. There were elaborate studies into political theory and organization as well as in the military science and tactics in warfare. All these above studies were logically and systematically classified. This, I contend, is the real beginning of modern Science. China also takes the credit for four of the most significant inventions of Science—compass, paper, printing and gunpowder. They are really the harbingers of the age of Science. Yet, quite significantly enough, the gunpowder was used by the Chinese only for fireworks and bonfire for amusement, and not for the killing and destruction of life as in the West. Herein may be found one of the most characteristic differences in the basis of civilization in China and the West.

In my opinion, the four chief merits of the Chinese civilization can be enumerated as below :—

(1) It was creative and original. The civilization was entirely a product of her own soil. It did not borrow nor imitate.

(2) Secondly, comes its great quality of permanence. As said before, Egypt and Babylon have passed into the limbo of time; China lasts and even develops.

(3) Thirdly, comes its all-pervasive character. Take the script and the language for instance, as narrated before; it has always been the same for an area larger than that of the whole of Europe.

(4) Lastly, must be mentioned the

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humanitarian and the beneficial attitude of the Chinese civilization. Gunpowder, as mentioned above, is an excellent example in illustration. What was a thing of pure amusement in China became the most potent force of killing in other countries.

Having regard to all these special qualities, I make bold to assert that the Chinese civilization is superior in quality to all other civilizations, past or present, excepting that of India. The civilizations of Egypt and Babylonia were not so lasting, those of Greece and Rome not so pervasive. It is yet too early to pronounce upon the modern European civilization, but is any one even now really enamoured of it?

RELIGIOUS CATEGORIES AS UNIVERSAL EXPRESSIONS OF CREATIVE PERSONALITY

By Prof. Dr. Benoy Kumar Sarkar, M.A., Ph.D.

The Self as Creator and Guide

Religions may come, and religions may go, but creative man goes on for ever. As an instrument of life and as a creation of the human personality religion in its diverse forms and processes is universal and eternal. It is the dignity of the individual as the supreme fact of the universe that is the foundation of man's spiritual existence.

The group and the society, Nature, the region and the world are being perpetually influenced, moulded and remade by the creative personality of man. The rôle of the individual as the transforming force in cultural metabolism has ever been the factual substratum of world-evolution. In the sociology of values no estimate of man's position *vis-à-vis* the world is more appropriate than what we find in the Jaina *Samâdhi-sataka*, which says :

Nayatyâtmânamâtmaiva
Janmanirvânameva vâ
Gururâtmâtmanastasmât
Nânyosti paramârthatah.

"It is the self that guides the self, its birth and its extinction. The self is its own preceptor and there is nothing else from the standpoint of superior values." Religion is one of its creations like every other thing that belongs to culture or civilization.

The Psycho-Social Gestalt in Religion

Dharma and religion are almost synonymous or identical categories, in so far as each implies a binding or connective principle. A cementing or associative ideology is inextricably bound up with the Indian term as with the European. It is in the *milieu* of sociality, solidarism, harmony or equilibrium, in the domain of human experiences, whether individual or collective, that we have to move while dealing with the substance of *dharma* (religion). Naturally, therefore, both in the East and the West no category has been taken, consciously or unconsciously, in a more synthetic, comprehensive and all-sweeping manner than religion (*dharma*).

Comprehensive categories are as a matter of course elastic and rather indefinite in contour and make-up. A delightful and often dangerous vagueness has therefore attached from the nature of the case to *dharma-religion*

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discussions. Religion has ever and everywhere been appealed to, as it can by all means legitimately be appealed to, on the most varied items of human life.

Our Manu and indeed all authors of *Dharma-sâstras* before and after him have devoted attention as much to the health and wealth of men and women as to their manners, customs, laws and constitutions. From eugenics, dietetics and sanitation to jurisprudence, economics and politics there is no branch of human science, physical or mental, individual or social, which has been ignored, overlooked or minimized in these encyclopaedic treatises.

Psychologically, therefore, if there is anything on which the human brains have a right to fight among themselves it is pre-eminently religion (*dharma*). Generally speaking, it would be a sheer accident if any two thinking, scientific, philosophical or creative minds were independently to focus their activities on just the same phases and items of life or thought while dealing with such an all-sweeping, synthetic or pluralistic category. A museum of religions is just the most appropriate pandemonium of thought,—the veritable battle-ground of nations.

In the manner of the chemical analyst in his laboratory it may indeed be possible for the anthropological, historical, scientific or philosophical student of religion to isolate the diverse items or aspects of the religious complex from one another and deal with them one by one individually. This intellectual analysis may be of great help in logic, psychology, metaphysics or sociology. But it is the synthetic whole, —and not the individual parts—that men and women, even the philosophers and scientists themselves, vaguely call religion or *dharma* when they apply it to their own life in the interest of day-to-day and concrete problems, individual or social. Religion is really one of the expressions of the psycho-social *Gestalt*[1] or "configuration" of creative man. In the interest of intellectual clarification the *Gestalt* or structural whole may be pulverized into its contentual atoms, into the *Beziehungen* (relations) and processes, to use an expression from Von Wiese's sociology. For certain purposes of scientific and philosophical laboratory-collaboration we may dissociate the religious from the psychical and the social. This pulverization or dissociation can however but lead to the isolation of anaemic or bloodless corpuscles such as pure abstractions ought to be called from the viewpoint of human values. The analysis of parts may nourish our brains as a discipline in logic; but it is the *Gestalt* or total inter-relations and form-complex that rule our life. The identities in the individual items, the elemental atoms or raw materials may not therefore lead to any identity or formal similarity in the psycho-social or socio-economic *Gestalt* of the persons or groups.

The Gestalt of Primitive Religion

The results of scientific analysis in the field of religion are quite well-known. Even in analytical treatments of religion we are but presented with a diversity of views.

In one group[2] we encounter the view as formulated by Wundt, for instance,

[1] S. C. Mitra: "Gestalt Theory in German Psychology," Lecture at the Bangiya Jarman-Vidya Samsad (Bengali Society of German Culture), Calcutta on September 26, 1936. See the *Calcutta Review* for January, 1937. See also R. H. Wheeler: *The Science of Psychology* (New York, 1929) and K. Koffka: *The Principles of Gestalt Psychology* (London, 1935).

[2] C. Bouglé: *L'Evolution des Valeurs* (Paris, 1929), pp. 127-129; W. Schmidt: *Origin and Growth of Religion* (London, 1935), p. 132.

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in his *Ethik*, that all moral commands have originally the character of religious commandments. That religion furnishes the beginnings of all morality is almost a postulate with a very large number of investigators. The most extreme view is perhaps to be found in Durkheim's *Les Formes élémentaires de la vie religieuse*, according to which science, poetry, plastic arts, law, morality and what not, have all been derived from myths, legends, religious ceremonies and ritualistic practices.

An exactly opposite view is also tenable. In Westermarck's *Origin and Development of Moral Ideas* morality cannot be traced in its origins to the gods or religious ideas. Among very many peoples religion cannot be proved to be associated with the regulation of social life, says he. The independence of morality from religion is likewise the conclusion to be derived from Meyer's studies in the *Geschichte des Alterthums* (history of the ancient world).

Religion and society are both creations of man. Instead of establishing the religious "interpretation of society" or social "interpretation of religion" it is time to recognize or rather re-emphasize the supreme majesty of man as the creator of the thousand and one items which constitute the *Gestalt* of culture or civilization. This is why we should be prepared very often for situations in which the social and the religious are inextricably mixed up with each other, instead of the one being the *function* of the other.

In an objective examination of human attitudes and relations it is possible even to establish an equation between religion and family-life, as Tönnies does in *Gemeinschaft und Gesellschaft* (Community and Society).[3] For, it is in and through the sacredness ascribed to marriage, birth of children, respect for elders, mourning for the dead and other incidents of family life that religion has always and everywhere worked on human spirit and conscience.

Thus considered, religion is virtually coeval with man and his creations. It is impossible to accept the recent thesis of *La Mythologie Primitive* in which Lévy-Bruhl has developed the doctrine of primitive society as being marked by pre-religion. A condition like this is as unthinkable psychologically and undemonstrable anthropologically as his conception of pre-logical or pre-critical mentality such as had been established by him in *Les Fonctions mentales dans les sociétés inférieures*.[4]

Rather, in regard to the relations between the logical and the pre-logical or illogical an acceptable view is that of Pareto, who in his *Trattato di Sociologia Generale* has brought into the boldest relief the instincts, emotions, prejudices, etc., i.e., the non-logical and non-rational elements, such as influence the purely rational or mechanistic scheme of human life. The activities or behaviours of men and women are determined by "constant drives" or "residues" of personality. And these residues are as a rule so conflicting that human behaviour becomes normally, to all intents and purposes, illogical and self-contradictory. There is then plenty of logic in Frazer's standpoint that superstitions are as natural, nay, as beneficial to human beings as rationalism, logicalness and self-consistency.[5]

[3] Edition of 1935 (Leipzig), pp. 37, 234-235.

[4] Goldenweiser: *Early Civilization* (New York, 1922), pp. 380-389. W. Schmidt: *The Origin and Growth of Religion* (London, 1935). A. Ouy's resumé in *Revue Internationate de Sociologie* (Paris, May-June 1935), pp. 317-318. J. Leyder: "Association primitive d'Idées" in *Comptes rendus du deuxième Congrès National des Sciences* (Brussels, 1935), which furnishes an objective criticism of Lévy-Bruhl's *La Mythologie Primitive*.

[5] J. G. Frazer: *Psyche's Task* (London, 1913), p. 154.

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The "irrationals" of Pareto are not however to be discovered as the only mental features in the alleged pre-logical and pre-religious strata of primitive society. Besides, the Paretian irrationals are quite in evidence even in the most hyper-developed conditions of complex culture-systems. And criticism, discrimination or logic is to be credited to the most primitive of all minds. It would be wrong to identify the religious with the irrational. In the making of religion the whole personality of creative man is active.

The position of Bouglé is, therefore, reasonable, which admits that[6] the logicality and rationality of the primitives are abundantly manifest in their religious prescriptions. The modern mind, known to be logical and rational as it is, has not established anything more serious than obedience to the old, generosity towards friends, living in peace with neighbours, avoidance of intercourse with the wives of others, such as were imposed by their gods on the Australians. The divinities of the Andamans likewise punish thieving, robbery and adultery. All these items of "savage" life are not less logical and not less rational than any set of commandments devised by civilized man.

"*L'existence d' une mentalité logique*" (the existence of a logical mentality) may be demonstrated among the Sudanese peoples of Belgian Congo. Even the mystical mentality is not absent, although rare, say Leyder.

The mixture of the rational and the irrational, the logical and the illogical is an integral part of the human *psyche*. Herein is to be found the eternal duplicity of man, as Pascal maintained. Morality is indeed dualistic, nay, pluralistic. Inconsistencies are nowhere more glaring than among the "leaders" or builders of civilization, whether ancient or modern, in whom, as a rule, as Sorokin observes, the "savagery of a lion," the "slyness of a fox," or, at any rate, severity, cynicism and moral indifferentism constitute the "necessary pre-requisites for successful climbing through many channels."[7]

In other words, the presence of alleged superstitions, wherever they may exist, does not lead to the total eclipse of many rational, logical, 'humane' and such other desirable cultural characteristics.

Primitive mentality as operating in the religion of 'savages' was not all haphazard, bizarre and incoherent. The *Wakan* of the Sioux tribe of North America and the *Mana* of the Melanesians are impersonal and anonymous forces such as serve to impart movement and life to the animate and inanimate objects. It is forces like these that are embodied in the *totem*, which is ultimately adored as the divine ancestor of the race. It is impossible to minimize in *totem*-worship the profoundly religious aspects of life as understood by the modern mind.

In the rites organized by the primitives to permit contacts between the two worlds, secular and sacred, "don't we recognize", asks Bouglé quite correctly, "the rudiment of the sacrifices, communions and oblations which will occupy such a great place in the most complex religions?" Mysticism is thus found to have a very long history.

In the most ancient of human cultures, again, if we may follow Father Schmidt,[8] the belief in a Supreme Being was very deeply and strongly rooted. Traces of this belief are to be found among the

[6] *L'Evolution des Valeurs* (Paris, 1929), pp. 135-136, 141-142.

[7] P. Sorokin: *Social Mobility* (New York, 1927), pp. 308-311.

[8] *The Origin and Growth of Religion* (London, 1935), pp. 260-262.

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Hokas, Algonkins and other tribes of North America. And the idea is gaining ground that this Supreme Being is really the god of a monotheism, especially among the Bushmen of Africa, the Kurnai of South-East Australia, most of the peoples of the Arctic culture, and virtually all the tribes of North America.

Folk-Religions

Between the totemism of the primitives and the world-religions of to-day the psychological and moral links, then, are not few and far between. Not less prominent are the intimacies between the most diverse races of the civilized world so far as the intellectual and moral outfit of personality is concerned. The folk-psychology of the East and the West, as exhibited in the literary creations of Eur-Asia, is found to be uniform in a remarkable degree.

We find no difficulty in believing, for instance, with Renan who maintains in his *Mission de Phénicie* that mankind from the earliest times on has worshipped at the same place.[9] No matter what be the race, it has virtually succumbed to the magical or hypnotic spell, so to say, of the sacred spots of history.

The history of North Africa shows that from generation to generation the same holy place changes the names of the saint. Only the names change, however; but the sacredness, the divine consecration and the sanctity of the place are handed down through the rise and fall of folk-tradition from the earliest into the most recent times. The Folk-Mohammedanism of Tunis and Algeria, for instance, is essentially the worship of gods and saints—the *Ginn*—to which the North Africans had been used for centuries.[10]

Folk-festivals in connection with the tombs of *Wali*, both male and female, are to be observed as much among the Bedouins of Arabia and the fellaheen of Egypt as among the Moslems of Mesopotamia, Syria, Palestine and India. And in many of these festivals the non-Moslems take as great a part as the Moslems.[11]

In the domain of folklore, also, which is very often virtually identical with and forms an integral part of folk-religion the most striking characteristic is the identity or similarity between the mental reactions of the Eastern and Western races. Delight in the stories of adventure, interest in the romantic, the humorous and the marvellous, and sympathy with the fortunes of the heroic personalities, whether fictitious or real, are not confined to any particular race. These are ingrained in the "original nature" of man, so to speak, and form part of his theatrical instincts, love of play and sense of fun. The stories of the *Râmâyana*, the *Iliad*, the *Cuchulain*, the *Beowulf* and the *Nibelungenlied* cater to the same demand among different peoples.[12]

The mysteries and miracles of mediæval Europe as well as the "passion-plays" of Oberammergau and Erl have had their counterparts in India too. Chambers's *Mediæval Stage* is an account as much of the folk-*ludi*, feasts, pageants, buffooneries, folk-dances and folk-drama of Europe as of the *Yâtrâ*, *Râmalîlâ*, *Bharat-milâp* and *Gambhîrâ* of India with slight verbal modifications.[13]

[9] J. Goldziher: *Mohammedanische Studien*, Zweiter Theil (Halle a.S., 1890), p. 334.
[10] Goldziher, Vol. II., pp. 344-245.
[11] Goldziher, Vol. II., pp. 328-334.
[12] Ridgeway: *Origin of Tragedy* (1910). *Dramas and Dramatic Dances of Non-European Races* (1915). Ed. Chavannes: *Contes et Legendes du Bouddhisme Chinois*, *Fables Chionis du VIIe au VIIe Siècle*, *Cinq cents Contes et Apologues*. The migration of folk-lore is traced by Chavannes in these studies.
[13] B. K. Sarkar: *Folk-Element in Hindu Culture*, London, 1917.

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Masks of beasts besmeared with filth are not yet things of the past in European festivities.[14] Christian manners grant "indulgences" to the moralities which are practised in connection with 'vigils' or 'wakes' (i.e. all-night watches) that are enforced on the anniversary or dedication day of churches. Summer festivals in the Occident are notorious for such "moral holidays." All this is not psychologically, ethnologically or climatologically distinct from the Asian practices wherever they may be detected by sociologists.

Some of the Buddhist *Jâtaka*-stories of the pre-Christian era as well as of the tales prevalent among the various peoples of India today are common to those with which the Europeans and Americans are familiar, e.g., in Grimm's collections. Thus the stories of St. Peter in disguise as beggar being entertained by Bruder Lustig, of *Brüderchen* and *Schwesterchen*, of the substituted bride, of the ass in Kaden's *Unter den Olivenbäumen*, of Teufel smelling human flesh, of the queen's order to kill Maruzedda's three children and bring their liver and heart, of the daughter telling her father, the king, that she loves him like salt and water, of gold-spitting princes, and pearl-dropping maidens, belong to the tradition of both Hindustan and Europe.

The popular May-festivals of Europe and the spring-celebrations (*Holi*, *Dolyâtrâ*, etc.) all over India are born of a common need and satisfy the same hunger of the human heart. The agricultural observances, harvest rites, ceremonial songs, and rustic holidayings of the Christian are akin to those of the Hindu.[15]

The ideals of life have been statistically and historically the same in Asia and Eur-America. The student of culture-systems can, therefore, declare his inductive generalization in the following words of Walt Whitman:

"These are really the thoughts of all men in all ages and lands,
This is the grass that grows where the land is and the water is,
This is the common air that bathes the globe."

It is the higher intellectuals in a community that are interested in the doctrines of theology, philosophy and metaphysics, while the man in the street in the theatrical, scenic or anecdotal aspects of God, the soul and the other world. The morals, however, though they depend in the last analysis on the individual's status in the economic grades or classes of a people, may for ordinary purposes be taken to be the out-come of its general consensus and collective tradition. In a study of comparative religion we must take care to point out exactly which of these three phases of socio-religious life or human values we have singled out for discussion, for it is clear that it would be unscientific to compare the popular superstitions and folk-beliefs of one faith with the metaphysical speculations in which the high-browed Doctors of Divinity indulge in another.

The Sociology of Christianity

Dante, the greatest poet-saint-mystic of Roman Catholicism, was very much agitated over the "she-wolf" (moral and political muddle of his time). He

[14] Chambers: *Mediæval Stage*, Vol. I., pp. 93, 115, 145, 149; Stubbs: *Councils* and *Ecclesiastical Documents* (1869-78), p. 149; cf. Lecky: *European Morals*, Vol. II, pp. 288, 367.

[15] Martinengo-Caesaresco: *Essays in the Study of Folksongs*, London, 1914; John Moyle: *The present ill state of the practice of physik in this nation truly represented*, London, 1702 (a study in British superstitions).

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used to predict the advent of a "Greyhound", a *Veltro*, or Deliverer, who would restore on earth the Universal Italian Empire, both temporal and spiritual. His prophecy finds expression in several eloquent passages of the *Divine Comedy*. Thus Virgil, the "master and guide" of the poet, gives the following hope in the first canto:

"This beast
At whom thou criest her way will suffer none
To pass, and no less hindrance makes than death;
To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that Greyhound comes, who shall destroy
Her with sharp pain. He will not life support
By earth nor its base metals, but by love,
Wisdom and virtue; and his land shall be
The land 'twixt either Feltro. In his might
Shall safety to Italia's plains arise,
For whose fair realm Camilla, virgin pure,
Nisus, Euryalus and Turnus fell."

The same apocalyptic faith in a *Yugâvatâra* or God-incarnate-in-man has maintained the optimistic Hindu in all ages of national distress. The advent of Messiahs to embody the successive *Zeitgeists* is thus guaranteed in the *Gîtâ* by Lord Krisna Himself:

Yadâ yadâ hi dharmasya
Glânir bhavati Bhârata
Abhyutthânam adharmasya
Tadâtmânam srijâmyaham.
Paritrânâya sâdhûnâm
Vinâséya cha dushkritâm
Dharma-samsthâpânârthâya
Sambhavâmi yuge yuge.

"Whensoever into Order
Corruption creeps in, Bhârata,
And customs bad ascendant be,
Then Myself do I embody.
For the advancement of the good
And miscreants to overthrow
And for setting up the Order
Do I appear age by age."

Mediaeval Christianity did not produce only one *Divine Comedy*. Each of the Gothic Cathedrals of the thirteenth century Europe is a *Divine Comedy* in stone. It may be confidently asserted that the spiritual atmosphere of these noble structures with their soul-inspiring sculptures in alabaster and bronze has not been surpassed in the architecture of the East.[16]

We shall now exhibit a few specimens of Christian anthropology. On Christmas and New Year days the folks of Christendom are used to forecasting their lot according to the character of the first visitor. And what is the burden of their queries? "What will be the weather?" they ask, and "what the crops?" How, besides, are they to "fare in love and the begetting of children?" And a common superstition among the *Hausfrauen* enjoins that wealth must come in and not be given out on these days. Such days and such notions are not rare in Confucian-Taoist, Hindu, and Buddhist Asia.

It is well known, further, that in South-West England as in parts of Continental Europe, there are several *tabus* in regard to food. Hares, rabbits, poultry, for instance, are not eaten because they are "derived from his father" as the peasant believes.[17] There is nothing distinctively Christian in these customs and traditions. Asians can also heartily take part in the

[16] B. K. Sarkar: *Hindu Art: Its Humanism and Modernism* (New York, 1920) and "The Aesthetics of Young India" (*Rupam*, Calcutta, January, 1922).

[17] Gomme: *Ethnology and Folk-lore* (London). Ashton: *Shinto, the Way of the Gods* (London, 1905). Harada: *The Faith of Japan* (London, 1914).

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processions attending the bathing of images, boughs of trees, etc., with which the rural populations of Christian lands celebrate their May pole or summer festivities. And they would easily appreciate how men could be transformed into wolves by the curse of St. Natalis Cambrensis.

Would the ritualism, the rosary, the relic-worship, the hagiology, the consecrated edifices, the "eternal" oil-lamps in *Waldkapellen* (forest-chapels), pilgrimages, prayers, votive offerings, self-denial during Lent, fasts and chants of the Roman Catholics scare away the Shintoists of Japan, Taoists of China, or Buddhists of Asia? By no means. Indeed, there are very few Chinese, Japanese or Hindus who would not be inspired by the image of Mary. Nations used to the worship of Kwanyin, Kwannon, Târâ, or Lakshmi could not find a fundamentally new mentality or view of life in the atmosphere of a Greek or Catholic Church service. And the doctrine of faith (*bhakti, sraddhâ*), the worship of a Personal God, and preparedness for salvation (*mukti*) are not more Christian than Buddhist or Hindu.

Men and women who do not feel strong without postulating God would produce almost the same philosophy of the Infinite and of the immortal soul if they happen to be intellectual. But if they happen to be emotional or imaginative or "irrational" (?), as human beings generally are, they would create more or less the self-same arts (images, pictures, *bas*-reliefs, hymns, prayers, rituals, fetishes, charms). Humanity is, in short, essentially one,—in spite of physical and physiognomic diversities, and in spite of deep historic race-prejudices. The effort to understand the nature of God or the relations between man and Divinity is the least part of a person's real religion. The *élan vital* of human life has always and everywhere consisted in the desire to live and in the power to flourish by responding to the thousand and one stimuli of the universe and by utilizing the innumerable world-forces.

The Categories of Confucianism

Let us watch the psycho-social *Gestalt* of China. Confucianism is the name wrongly given to the cult of public sacrifices devoted to *Shângti* (the One Supreme Being), the *Tâo* (or the Way), and ancestor-worship that has been obtaining among the Chinese people since time immemorial. This cult of what is really an adoration of nature-powers happens to be called Confucianism simply because Confucius (B.C. 551-479), the librarian of Lu State in Shantung, compiled or edited for his countrymen the floating Ancient Classics, the *Yi-king* (Book of Changes), the *Shu-king* (Book of History), the *Shi-king* (Book of Poetry) and others in which the traditional faith finds expression. The work of Confucius for China was identical with that of Ezra (B.C. 450) of Israel who edited for the Hebrews the twenty four books of the *Old Testament* that had been burnt and lost. In this sense or thus misnamed, Confucianism had existed among the Chinese long before Confucius was born in the same manner as the Homeric poems had been in circulation in the Hellenic world ages before Pisistratus of Athens had them brought together in well-edited volumes.

Confucianism is often considered as not being a religion at all, because it is generally taken to be equivalent to positivism, i.e., a Godless system of mere morals, and hence alleged to be necessarily inadequate to the spiritual needs of man. The fact, however, is quite otherwise. The Socratic sayings of Confucius, that are preserved in the

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Analects, the *Doctrine of the Mean* and other treatises, have indeed no reference to the supernatural, the unseen or the other world. The fallacy of modern sinologues consists in regarding these moralizings as the whole message of China's Super-man. Strictly speaking, they should be treated only as a part of a system which in its entirety has a place as much for the Gods, sacrifices, prayers, astrology, demonology, tortoise worship, divination and so forth of Taoist and Folk-China as for the purely ethical conceptions of the duty towards one's neighbour or the ideal relations between human beings.[18]

This alleged positivism or atheism of Confucius, and the pre-Confucian religion of ancient China, which for all practical purposes was identical with the polytheistic nature-cult of the earliest "Indo-Aryan" races have both to be sharply distinguished from another Confucianism. For since about the fifth century A.C. the worship of Confucius as a god has been planted firmly in the Chinese consciousness and institutions. This latter-day Confucius-cult is a cult of nature-forces affiliated to the primitive *Shângti*-cult, Heaven-cult, Tai- (Mountain) cult, etc., of the Chinese. In this Confucianism Confucius is a god among gods.

Buddhalogy and Christology

Similarly, in Buddhism also we have to recognize two fundamentally different sets of phenomena. There are two Buddhisms essentially distinct from each other. The first is the religion or system of moral discipline founded by Sâkya (B.C. 563-483), the son of the president or archon (*râjan*) of the Sâkya republic in Eastern India, who came to be called the *Buddha* or the Enlightened (the Awakened). Sâkya founded an Order (*samgha*) of monks, and adumbrated the philosophy of twelve *nidânas* (links between ignorance and birth) and the ethics of the eightfold path. In this Buddhism, which should really be called Sâkyaism, Buddha is of course neither a god nor a prophet of God, but only a preacher among the preachers of his time. The system is generally known as *Hînayâna* (or the Lower Vehicle of Buddhism). Its prominent tenet is *nirvâna* or the cessation of misery (annihilation of pain).[19]

But there is another faith in which Buddha is *a* or rather *the* god. This Buddha-cult, or Buddhism strictly so called, cannot by any means be fathered upon Sâkya, the moralist. It chanced to evolve out of the schisms among his followers. Buddha-worship was formulated by Asvaghosa and came into existence as a distinct creed about the first century A.C. in northwestern India during the reign of Kanishka, the Indo-Tartar Emperor. This faith, also called *Mahâyâna* (the Greater Vehicle), was theologically much allied to, and did not really differ in ritual and mythology from, the contemporary Jain and Puranic Hindu "isms" of India. It is this Buddhism, furnished as it is with gods and goddesses, that was introduced from Central Asia into China in A.C. 67, from China into Korea in A.C. 372 and from Korea into Japan in A.C. 552.

The contrast between Sâkya the preacher and Buddha the god, or Confucius the moralist and Confucius the god has its parellel in Christology also. Moder-

[18] B. K. Sarkar: *Chinese Religion Through Hindu Eyes* (Shanghai, 1916), "Confucianism, Buddhism and Christianity" (*Open Court*, Chicago, November, 1919) and *The Futurism of Young Asia* (Berlin, 1922). See also Werner: *Chinese Sociology* (London, 1910) and De Groot: *Religion in China* (New York, 1912).

[19] De la Vallée Poussin: *Nirvana* (Paris 1925), T. Stcherbatsky: *The Conception of Buddhist Nirvana* (Leningrad, 1927), N. Dutt: *Aspects of Mahayana Buddhism and its Relation to Hinayana* (London, 1930).

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criticism expresses this contrast, says Bacon in the *Making of the New Testament*, in its distinction of the gospel of Jesus from the gospel *about* Jesus. The distinction between Sâkyaism and Buddhism, or between Confucianism as the system of tenets in the body of literature compiled by Confucius and Confucianism in which Confucius figures as a Divinity, as a colleague of *Shângti*, is the same in essence as that between the teachings of Jesus, the Jew, and teachings, say, of St. Paul about Jesus the Christ who is God-in-man.

(*To be continued*)

THE PHILOSOPHY OF BERGSON

By Anil Kumar Sarkar, M.A., (Gold Medalist)

(*Continued from the last issue*)

We have so far dealt with the varied opinions and criticisms with regard to the philosophy of Bergson. We have also considered his logic and philosophy. He advocates the "Resemblance Theory of Knowledge" and holds that the reality is the "vital flow." The world is not a world of "things", but it is a world of "actions". There is an all-round dynamism to be found in his philosophy of "solidarity of activity". It is characterized by a definite "anti-intellectualistic" tendency. By holding that intellect is incapable of grasping the flowing reality he lays down the foundation of a "philosophy of intuition", for, intuition is capable of grasping it. The criticism of his conception of God by Radhakrishnan is from the side of "absolute idealism". But Bergson being a revolutionist will not subject himself to such a pent-up system. His conception of reality is the conception of a "creative evolution." Let us concern ourselves with the chief thoughts of his revolutionary work of *Creative Evolution*. In this book we shall find the echoes of all the thoughts we have seen and examined before. But as everywhere the thought of the author has a greater impression on our minds we cannot but delight ourselves with the original currents that seem to overflow us with a soothing stream. His *Creative Evolution* is a running stream of thoughts, which plunge us in the luminous stream of "pure concrete duration", after scaling over the ups and downs which our intellect created before us. It criticizes the intellectualisms of ancient and modern thoughts. He shows that intellectualism of any kind is but following the reality in its reverse flow. But this new philosophy teaches us to install ourselves in this flow to live the life of reality. Without this original experience no philosophy is worth the name of true philosophy. The illusion of intellectualism must be abandoned, so that a new line of thought can be begun. Let us now feel the force of his arguments against intellectualistic tendencies from this book.

The *Creative Evolution* not only speaks of a new philosophy, but also a new logic which directly follows from the conception of his reality. His philosophy and his logic are mutually dependent. His logic lies in making a clear conception of the distinction between the functions of instinct (intuition) and of intellect. They are tendencies and not things. The two

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tendencies at first implied each other, for they flow from the same *Elan Vital*. "They both went to seek their fortune in the world and turned to be instinct and intelligence" (p. 158). They are the two distinct tendencies, one following the movement of life, and the other following the movement of matter. The one is fitted to understand life and the other to understand matter. They have also natural endowments—the instinct is an innate knowledge of "things", the intelligence has an innate knowledge of "relations". The former says, "That is"; the latter says, "If the conditions are such, such will be the conditioned." In other words, the first is to be expressed "categorically", the second "hypothetically." The one supplies the "matter", and the other "form" of knowledge. The two when considered alone have mutual advantages and disadvantages. The formal character of the intellect deprives it of the ballast necessary to enable it to settle itself on the objects that are most powerful interest to speculation. Instinct, on the contrary, has the desired materiality, but it is incapable of going so far in quest of its object; it does not speculate. We formulate it thus: "There are things that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find; but it will never seek them" (p. 159). Now let us consider these functions more in detail.

(a) The function of intellect is to establish "relations," which lead us to go from object to object, which is essentially necessary in "speculation." The function of intelligence is essentially "unification". Intellect posits an "ordered universe", and a possibility "activity". It is at home with the "inert matter", for here alone the "fabrication", which consists in "carving out" the "form" of an object, i possible. It has an unlimited power "decomposing" according to any la and recomposing into any system. Th at once points out the fact that th intellect is incapable of fitting itself t "psychological order", or the "flowin reality". But man's life is not merel "individual", it is "social" as wel The individual intellect is associate with other intellects. How this relatio among different intellects are possible This takes us to the consideration "language." The language is th means of communication of "signs from one individual to another, and i has the advantage of passing from th known to the unknown facts. So say Bergson very beautifully: "Withou language intelligence would probabl have remained riveted to the materia objects which it was interested i considering. It would have lived in state of "somnambulism," outsid itself hypnotized on its own work Language has greatly contributed to it liberation. The word, made to pas from one thing to another, is, in fact by nature transferable and free." (p. 167). "It profits by the fact tha the word is an external thing, which th intelligence can catch hold of and clin to, and at the same time an immateria thing, by means of which the intelli gence can penetrate even to the inward ness of its own work (p. 168)." This leads intellect to pass beyond its own boundary, it not only considers the in animate matter, over which it has natural control, but even life an thought. This liberation of the intellec by language is not an unmixed boon for, the intellect inspite of its liberation cannot give up its old habit of convert ing the flowing object into a thing, applies forms that are of unorganize matter. It is made for this kind o work. It definitely sounds humorou

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when Bergson concludes his criticism of intellect by saying: That is what intelligence expresses by saying that it arrives at "distinctness" and "clearness." Its "distinctness" lies in perceiving itself under the form of "discontinuity." "Concepts" in fact are outside each other as objects in space; and they have the same stability as the objects, on which they have been modelled. Taken together they constitute an "intelligible world," that resembles the world of solids in its essential characters, but whose elements are lighter, more diaphanous, easier for the intellect to deal with than the image of concrete things. . . . . They are, therefore, not images, but symbols (p. 169).

Our logic is, therefore, a logic of "symbols." But as geometry is also concerned with "symbols," logic is also allied to geometry. Logic and geometry engender each other. They are strictly applicable to matter, in it they are at home, and in it they can proceed quite alone. But outside this domain the intellect is all helpless. "Hence its bewilderment when it turns to the living and is confronted with organization. It does what it can, it resolves the organized into the unorganized, for it cannot, without reversing its natural direction and twisting about on itself, think true continuity, real mobility, reciprocal penetration,—in a word, that creative evolution which is life" (p. 170).

From this we can readily conclude that the science which uses this logic is incapable of giving any explanation of life and continuity. The intellect is not meant to think "evolution," that is to say, the continuity of a change that is pure mobility. Suffice it to say that the intellect represents the "becoming" as a series of "states," each of which is homogeneous with itself and consequently does not change. As the intellect always tries to "reconstitute" what is given, it lets what is "new" in each moment to escape. So it rejects all creation. In fine, we can say that it can neither prove "evolution" nor "creation," *i.e.*, "creative evolution." This takes us at once to the consideration of the nature and function of instinct and intuition.

(*b*) From our preliminary discussion we know that the instinct is moulded on the very form of life. While intelligence treats everything mechanically, instinct proceeds, so to speak, organically. In instinct the consciousness is in its ebb. The instinctive actions are all unconscious. There are different degrees of perfection in the same instinct and also in the instinct itself in the progressive movement of the *Elan Vital* along that line. It attains its final stage of development in the species of Hymenoptera. Like intelligence, instinct is also "social" for the individuals of the same species are characterized by the same kind of instincts. Though the instinct is not within the domain of intelligence, it is not situated beyond the limits of mind. "In the phenomena of feeling, in unreflecting sympathy and antipathy we experience in ourselves,—though under a much vaguer form, and one too much penetrated with intelligence,—something of what must happen in the consciousness of an insect acting by instinct" (p. 184-5). This is because of their original unity. Without going to consider the scientific theories of instinct we can at once consider the characteristic of the instinct which is philosophically important.

"Instinct is 'sympathy'. If this sympathy could extend its object and also reflect upon itself, it would give us the key to vital operations . . . just as intelligence, developed and disciplined, guides us into matter" . . . "Intelli-

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gence goes all round life, taking from outside the greatest possible number of views of it, drawing it into itself instead of entering into it. "But it is to the very inwardness of life that 'intuition' leads us,—by intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely" (p. 186).

This kind of faculty, viz., the "intuition" is proved by the existence in man of an "aesthetic faculty" along with normal perception. "Our eye perceives the 'features' of the living being, merely as assembled, not as mutually organized. The intention of life, the simple movement that runs through the lines, that binds them together and gives them significance, escapes it. This intention is just what the artist tries to regain, in placing himself back within the object by a kind of sympathy, in breaking down, by an effort of intuition, the barrier that space puts up between him and his model" (p. 186). It takes as its object "life" as intelligence has "matter" for its object. The intuition may enable us to grasp what intelligence fails to give us. So intelligence must be supplemented by intuition. Intuition lies only in the expansion of our consciousness into the domain of life, which is reciprocal interpenetration, endlessly continued creation. "But, though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached. Without intelligence, it would have remained in the form of instinct, riveted to the special object of its practical interest, and turned outward by it into movements of locomotion" (p. 187-8).

From this, it is evident, that there is no antagonism between the two. We shall not, therefore, hesitate in the least in hoping, with Rostrevor, "a philosophy of duration" in the future. The instinct and intelligence are but the two sides of our consciousness and we can hope to construct a new philosophy by following the "solidarity of action" between them. This will at once set at rest the problems of science and philosophy. Bergson very beautifully clears this fact when he feels the need of them both in the following strain: "Intuition, at first sight, seems far preferable to intellect, since in it life and consciousness remain within themselves. But a glance at the evolution shows us that intuition could not go very far. On the side of intuition, consciousness found itself so restricted by its envelope that intuition had to shrink into instinct, that is, to embrace only the very small portion of life that interested it" (p. 192). "On the contrary, consciousness, in shaping itself into intelligence, that is to say, in concentrating itself at first on matter, seems to externalize itself in relation to itself; but just because it adapts itself thereby to objects from without, it succeeds in moving among them and in evading the barriers they oppose to it, thus opening to itself an unlimited field. Once freed, moreover, it can turn inwards on itself, and awaken the potentialities of intuition which still slumber within it" (p. 192). Thus man comes to attain a "privileged position."

The new philosophy can, thus, be built upon these two functions of consciousness. Ancient and modern philosophy, being wholly intellectualistic, failed to account for life and evolution. They confused the "vital order" with the "geometrical order." The "physical or geometrical order" is "automatic order," while the "vital order" is "willed order." They only looked to the physical order and failed to explain the vital order; their philosophy is therefore confined to the inert materia

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world. The new philosophy carries us from the narrow intellectual consciousness to the wider intuitional consciousness. So it lays down the principle thus: "In order that our consciousness shall coincide with something of its principle, it must detach itself from the 'already-made' and attach itself to the 'being-made.'" It is nothing but installing ourselves in the flow of life. But it is difficult, for, here we have to do violence to our natural tendency to think outwards. So after great effort we can get the flashes of intuition. Philosophy is nothing but the flashes of intuition. Dialectic or the conceptualistic way of thought is necessary to put intuition to the proof of others. Intuition, thus, gives a sort of impetus, and the dialectic is nothing but a "relaxation of intuition." Bergson, thus, speaks much of the development of this faculty. "The object of philosophy would be reached if this intuition could be sustained, generalized and, above all, assured of external points of reference in order not to go astray. To that end a continual coming and going is necessary between nature and mind" (p. 252). So he says: "When we put back our being into our will, and our will itself into the impulsion it prolongs, we understand, we feel, that reality is a perpetual growth, a creation pursued without end. Our will already performs this miracle" (p. 252).

This clearly shows that we are to perform both the functions of consciousness, for, philosophy is concerned with both the "vital order," and the "material order." This is because of the fact that we are not the vital current itself; we are this current already loaded with matter, that is, with congealed parts of its own substance which it carries along its course. We shall have to observe the universe in totality. The reality cannot be mind or matter, the reality is "concrete duration." The universe is not made, but is being made continually. The illusion of a "world of things" must be abandoned, for really it is a "world of actions". There are "no things" but only "actions". The things and states are only views, taken by our mind, of becoming. So we are again compelled to quote from Bergson: "Now if the same kind of action is going on everywhere, whether it is that which is unmaking itself or whether it is that which is striving to remake itself, I simply express this probable similitude when I speak of a centre from which worlds shoot out like rockets in a firework display . . . . provided, however, that I do not present this 'centre' as a 'thing,' but as a continuity of shooting out" (p. 262). Thus we get a good picture of world and the ever flowing reality. If now we speak of God, we shall find God has nothing of the already-made; He is unceasing life, action, freedom. "Creation, so conceived, is not a mystery; we experience it ourselves when we act freely. . . . . To speak of 'things' creating themselves would, therefore, amount to saying that the understanding presents itself more than it presents to itself—a self-contradictory affirmation, an empty and vain idea. But that action increases as it goes on, that it creates in the measure of its advance, is what each of us finds when he watches himself act" (p. 262). This is the true notion of "creation." We again quote, therefore, Bergson's saying which almost seems to sound as a command: "Let us try to see, no longer with the eyes of the intellect alone, which grasps only the already made and which looks from the outside, but with the spirit, I mean with the faculty of seeing which is immanent in the faculty of acting and which springs up, somehow, by twisting on the will on itself, when action is turned into

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knowledge, like heat, so to say, into light. To movement, then, everything will be restored and into movement everything will be resolved" (p. 264).

This is the vision of true philosophy of life after Bergson. It combines, in itself, a protest against intellectualism, and also a hint at a true philosophy. In him, we find, the echo of Nietzsche when we find him saying that it is consciousness or rather supra-consciousness that is at the origin of life. "Consciousness or the supra-consciousness is the name for the rocket whose extinguished fragments fall back as matter; consciousness, again, is the name for that which subsists of the rocket itself, passing through the fragments and lighting them into organisms. But this consciousness, which is a need of creation, is made manifest to itself only where creation is possible. It lies dormant when life is condemned to automatism; it wakens as soon as the possibility of a choice is restored" (p. 275). "With man, consciousness breaks the chain. In man, and in man alone, it sets itself free. The whole history of life until man has been that of the effort of consciousness to raise matter, and of the more or less complete overwhelming of consciousness by the matter which has fallen back on it" (p. 278).

The freedom of consciousness is brought about by language. So Bergson says: "Our brain, our society, and our language are only the external and various signs of the one and the same internal superiority. They tell, each after its manner, the unique exceptional success which life has won at a given moment of its evolution". "They let us guess that, while at the end of vast spring-board from which life has taken its leap, all the others have stepped down, finding the cord stretched too high, man alone has cleared the obstacle. It is in this quite special sense that man is the 'term' and the 'end' of evolution" (p. 279). "Man, then, continues the vital movement indefinitely, although he does not drag along with all that life carries in itself . . . . It is as if a vague and formless being, whom we may call, as we will, man or superman, had sought to realize himself, and had succeeded only by abandoning a part of himself on the way. The losses are represented by the rest of the animal world, and even by the vegetable world, at least in what these have that is positive and above the accidents of evolution" (p. 280-1).

Coming to the human world we find the evolution is not stopped. Intuition and intellect represent two opposite directions of the work of consciousness. A complete and perfect humanity would be that in which these two forms of conscious activity should attain their full development. We are part of this humanity. We shall try to attain this humanity by developing the intuitional side of our consciousness. This, therefore, introduces us to a spiritual life. But it also takes cognisance of the material world, and solves all the difficult problems of philosophy. This philosophy attempts to absorb intellect in intuition. This also facilitates speculation. We feel ourselves no longer isolated in humanity, but we have a connection with the whole of the animate or inanimate world. So we can end this philosophy in the fascinating words of Bergson thus: "The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death" (p. 285-6).

This is the glorious end of an optimis-

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tic philosophy of life. It is not merely a vision of a mystic thinker as many are led to suppose. It is a profound philosophy of life and intuition, which comprehends the world of matter and intellect. It points out the shortcomings of all ancient and modern thoughts, and tries to establish itself after a scathing criticism. We shall, therefore, conclude this philosophy criticizing some of the conceptions of early thoughts as "the idea of nothing, the conception of form and becoming, and also the false theory of evolutionism."

The conception of "nothing", as held by the early idealists, is due to their mistaken notion of reality as "Being." The "Being," being "all-complete" and "motionless", cannot comprehend "motion" and cannot explain it. But how can they deny motion, which is a real fact of the world? They were, thus, compelled to think of motion by the supposition of "nothing," or "non-being." Their conception of reality being formal, cannot account for the problem of "motion", "becoming", or "time".

Bergson shows that the conception of "nothing" as opposed to "Being", is a "pseudo-idea", and the problem raised by it is a "pseudo-problem". If we think deeply, we find that there is no such thing as "pure void" or "nothing," for, behind the "void" there is "continuity". It is wrong to think of "nothing" as we can think of the "all" or "Being". The thought of "nothing" is a negative judgement, and has a non-intellectual element in it, whereas the affirmative judgement of "all" is purely intellectual. So the supposition of "nothing" on intellectual grounds is untenable.

The problem of "form" and "becoming" arises only due to the false notion of reailty as motionless. The very thought of the "Idea of the Good" of Plato, or of the thought of "Form of Forms," "Thought of Thoughts" of Aristotle, involves the problem of the reconstruction of the universe, out of these abstract bloodless concepts. This leads to the Platonic conception of "non-Being," and the Aristotelian conception of "Matter," a metaphysical zero. Platonic conception leads to the fantastic conception of the degradation of the immutable Ideas. With the supra-sensible Ideas and an infra-sensible "non-Being", you now have to construct the sensible world. Aristotle can explain the evolution of the universe only on the supposition of the conception of "form", and "matter," "actuality," and "potentiality." The evolution is tending towards the "Formless," and this at once stops all "motion." The conception of "matter" or "potentiality," becomes a metaphysical zero, a pure abstraction, and the termination of all evolution in the "Formless" leaves the problem of motion once more in an absolute gloom, motion or time sinks into the "Formless." The "Highest Idea" of Plato and the "Formless" of Aristotle are nothing but the compression of the concepts into a single all-engulfing concept. Reality, thus, solidified turns out to be a sham. So Bergson says they totally failed to account for the "vital" or the "psychological" order. This will be still more significant from Bergson's own version, viz., "The main lines of the doctrine that was developed from Plato to Plotinus, passing through Aristotle (and even in a certain measure, through the Stoics), have nothing accidental, nothing contingent, nothing that must be regarded as a philosopher's fancy" (p. 333).

In the modern times, also, the same problem of "becoming" or "change"

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becomes the chief problem of the philosophers. But as they could not give up their intellectualism, they also failed to account for that problem. Spinoza's thought of the "Substance," or "God" having for His attributes "thought" and "extension", is the ancient conception of a static universe. "Motion" is said to be nothing but a mode of extension. It is also related to rest, which is its opposite. But this sort of solution of the problem of motion is no solution at all.

Leibniz's "Monads" as "forces" are finished products of our intellect. The monads are again said to tend towards the "Monad of monads," where the evolution ceases. This invokes, once again, the old Aristotelian conception of the "Formless," where all motion ends. So the "monadism" of Leibniz fails to account for motion.

Kant's philosophy is similarly infected with a form of intellectualism. His intellectualism is a lower form of intellectualism. He spoke of intuition, but that is "sensuous" intuition. He, therefore, could not give any perfect solution of "time" or of "motion".

The ancient philosophy was concerned with the "concepts" and the modern philosophy was concerned with "laws." The former, therefore, concerned itself with the "things", the latter with the "relations". In either case intellect was thought competent to grasp the reality. But this knowledge is only of the physical world, it cannot take us to the vital and psychological orders. So to Kant there remained a thing-in-itself, which is unattainable by the intellect. The reality, which is of the "psychological order", is only revealed to our supra-intellectual intuition.

Spencer thinks that he has propounded a philosophy of evolution, but Bergson points out that it is also not free from intellectualism. This can be clearly grasped from Bergson's own remarks on this kind of evolutionism, viz., "The usual device of the Spencerian method consists in reconstructing evolution with fragments of the evolved" (p. 385).

So Bergson concludes by holding that these pseudo-ideas and pseudo-problems are due to false faith in the intellectual aspect of our consciousness. The reality, which is "pure duration," or "concrete duration," can only be revealed to our intuitional aspect of our consciousness. Thus, we are to say in the words of Bergson as if inspired by this philosophy: "There is 'more' in a movement than in the successive positions attributed to the moving object, 'more' in a becoming than in the forms passed through in turn, 'more' in the evolution of the form than in the forms assumed one after another" (p. 333).

This profound philosophy of Bergson has a great influence in our thought and we seem to welcome it with gladness. But if we hold that intellectualistic solutions of philosophical problems are no solutions at all, then can we say that perfect solution lies in the philosophy of intuition? But Bergson is not ready to take the entire credit of solving all the problems of philosophy. He has only given a new tendency of thought, and a criticism of false intellectualism. He wants to remove the shortcomings of our intellect by speaking of the benign influence of intuition on our thoughts. He says that real philosophy is nothing but a philosophy of intuition; the intellect only unveils the intuition. So we find a prophetic end of this new philosophy. The bold criticism of the early and contemporary thoughts from its own standpoint only leads us to give our last judgement to this philosophy in the words of Keats that "A thing of beauty is a joy for ever."

(Concluded)

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SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Purvapaksha (Objections of the Advaitin)

Advaitin's Position Reviewed

(1) Brahman is non-differentiated and the only reality :

Brahman, the non-differentiated Pure Consciousness, is the only reality, and all this manifoldness is imagined in It alone and is false. "The universe, my dear, was but the real (Sat) in the beginning—one only without a second" (*Chh.* 6. 2. 2); "That which is imperceptible, ungraspable" etc. (*Mu.* 1. 1. 6); "It is unknown to those who know and is known to those who do not know" etc. (*Kena* 2. 3); "Existence, Knowledge, Infinite is Brahman" (*Taitt.* 2. 1). These texts show that Brahman is bereft of all differences arising from unlike and like objects and attributes, that It is not an object of perception, that It cannot be known, but that Its nature is essentially opposite to what we generally experience in this world. Again, "There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It" (*Brih.* 4. 4. 19); "When one makes the least differentiation in It then for him there is fear" (*Taitt.* 3. 7)—such texts deny all manifoldness in It and show that It alone is real and that everything else is false. Falsehood means that kind of knowledge about a thing, which is liable to be sublated later on by true knowledge, i.e., by knowledge of things as they are in reality, the earlier one being due to certain defects in the means of knowledge adopted.

(2) Manifoldness due to Nescience :

Due to the effect of beginningless Nescience which is unspeakable (*anirvachaniya*) this manifoldness is wrongly imagined in the one non-dual Brahman which is Pure Consciousness. This Nescience covers the real nature of Brahman (*âvarana-shakti*) and makes It appear as manifold (*vikshepa-shakti*). "By falsehood are these covered; of these which are real, falsehood is the covering" (*Chh.* 8. 3. 1-2); "Know Mâyâ to be Prakriti and the Lord as the Mâyin" (*Svet.* 4. 10); "The Lord on account of His Mâyâ is perceived as manifold" (*Brih.* 2. 5. 19) and so on.

(3) Nescience destroyed by the knowledge of identity :

This Nescience disappears when the identity of the individual soul and Brahman is realized. "He who sees that One, is no longer subject to death" (*Chh.* 7. 26. 2); "The knower of Brahman becomes Brahman" (*Mu.* 3. 2. 6); "Knowing It alone one goes beyond death" (*Svet.* 3. 8);—here death stands for Nescience. That the nature of Brahman is non-differentiated is known through the full comprehension of the texts like : "Truth, Knowledge, Infinite is Brahman" (*Taitt.* 2.

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1); "Knowledge, Bliss is Brahman" (*Brih.* 3. 9. 28), which describe Its real nature. That the individual soul is identical with Brahman is declared by the following texts: "He who worships another god thinking, 'He is one and I am another', he knows not" etc. (*Brih.* 1. 4. 10); "That thou art" (*Chh.* 6. 2) and so on. The Sutrakâra also says in 4. 1. 3: "But (texts) acknowledge (Brahman) as the Self (of the meditator) and also teach others (to realize It as such).

(4) Scriptures of greater force as against direct perception:

It may be said that as direct perception which is the best of all proofs affirms this world of manifoldness, so it cannot be sublated by scriptural knowledge of unity, i.e., direct perception being a stronger proof, knowledge derived from it cannot be set aside by a contradictory knowledge derived through a comparatively weak means of knowledge like the scriptures. Scriptures as a means of knowledge are weaker than direct perception because they depend on it to show what they actually mean. For example when they say, 'The sacrificial post is the sun' we understand that the post is shining like the sun because it is besmeared with ghee and not that it is actually the sun, which fact direct perception contradicts. But the question here is not one of stronger or weaker means of knowledge but whether the means of knowledge, though a better one, is contaminated by any defect. If so, knowledge derived through its help can be sublated by knowledge derived through a comparatively weak means, provided it is free from such defects. Direct perception gives us the impression that the flame of a lamp is identical throughout but inference tells us that it cannot be the same one but different flames produced by different particles of oil and wick, which come in such rapid succession that the eye is not able to distinguish them, and thus give rise to the idea of an identical flame. Here direct perception, though a stronger proof, is set aside by inference, for the former was contaminated by some defect (viz., the incapacity of the eye) and was capable of being otherwise explained while the latter was free from such defects. Therefore, wherever there is a conflict between experience derived through different means of knowledge the one that is defective (*sâvakâsham* and can be explained otherwise (*anyathâsiddham*) is the sublated one and the other which is free from defect (*anavakâsham*) and cannot be explained otherwise (*ananyathâsiddham*) is the sublating one. The question of stronger or weaker means of knowledge does not count in this. Therefore, scriptural knowledge of unity can sublate the knowledge of manifoldness based on direct perception, as scriptures which are beginningless and of divine origin are free from all defects while the direct perception of manifoldness has the innate defect in it, viz., beginningless Nescience.

(5) Nirguna texts are of greater force than Saguna texts:

A doubt may arise: if scriptures are free from all defects, how can texts which prescribe works that are based on the assumption of plurality be set aside by texts dealing with liberation? The former can be sublated by the latter according to the principle of *apachchheda*, i.e., between two contradictory expiatory injunctions a later one is of greater force and sublates the earlier one (*Purva Mimâmsâ 6. 5. 5*). These texts about work are sublated because they are defective, for such

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thing cannot be expected in the Vedas, but because they can be explained away otherwise (*anyathasiddham*), as leading to lesser results, while the texts about liberation cannot be so explained away and since these texts occur later than the texts prescribing work, they are of greater force. The same principle applies also in the case of Saguna and Nirguna texts about Brahman. Since the former occur earlier and can be explained as leading to lesser results they are sublated by the latter which occur later and cannot be so explained away. The Saguna texts, however, are not useless for they serve a purpose; they attribute qualities to Brahman but for which the Nirguna texts would have conveyed no sense, for denial presupposes the qualities that are to be denied. But if the Saguna texts were of prime importance, the subsequent Nirguna texts would serve no purpose, which would make the scriptures defective, for they contain nothing that is useless. Therefore, the Nirguna texts are of greater force than the Saguna texts.

Therefore, Brahman in Its reality is non-differentiated.

(6) Existence, Knowledge and Infinite (in *Taitt.* 2. 1.) Are not attributes of Brahman but are co-ordinated and have oneness of meaning and refer to a non-differentiated homogeneous Entity:

In the text, "Existence, Knowledge, Infinite is Brahman" (*Taitt.* 2. 1), 'Existence', 'Knowledge' and 'Infinite' are not attributes of Brahman, for these terms stand in co-ordination and have oneness of meaning, i.e., they convey the idea of one thing only, viz., Brahman, as the different words have the same case-ending. In a sentence where the words have the same case-ending one of them is the thing defined and the rest are what define it, and the latter words, though, in ordinary parlance, have different meanings, yet in such a sentence, refer to the one thing defined. For example, in the sentence, 'a beautiful, red, sweet-smelling rose' the words 'beautiful', 'red' and 'sweet-smelling' though they have different meanings, yet all refer to the one thing, viz., the rose, and so are said to have oneness of meaning. Similarly, in the *Taitt.* text, 'Existence', 'Knowledge' and 'Infinite' refer to one Brahman and do not convey any independent meanings. They are co-ordinated and have oneness of meaning. If these were qualities of Brahman then this unity of purport would be lost, for the difference in the attributes would necessarily lead to difference in their meaning and this would make the objects denoted different, and consequently they would fail to refer to one thing. This oneness of meaning, however, does not mean that the terms are synonymous, for they refer to one thing, viz., Brahman, and describe Its nature as contrary to that which is contrary to the ideas expressed by these words. Thus the terms 'Existence, Knowledge and Infinite' describe Brahman's nature as opposite to all things that are unreal (being subject to change), inert and limited respectively. This differentiation of Brahman from the rest is neither a positive nor a negative attribute of Brahman but is Its very nature, even as whiteness as distinguished from blackness is its very nature and not an attribute. Therefore, Brahman is a self-luminous homogeneous Entity. This interpretation of the text is justified since thus only it conforms with creation-texts like: "The universe, my dear, was but the real (Sat) in the

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beginning—One only without a second" (*Chh.* 6. 2. 2), which describe It as homogeneous. This conformity is essential since the texts of the different Shâkhâs have one purport, an accepted principle of the *Purva Mimâmsâ*. No doubt this leads to the abandoning of the direct meaning of these words and resorting to implied meaning, but this is no defect, for the purport of a sentence is of greater force, and if the secondary meanings agree with it, they are of greater force than the direct meanings of the words, which conflict with it. Here the purport of such co-ordination is oneness and therefore the direct meanings cannot possibly be taken. For keeping the purport of t sentence intact, even more than o word can be taken in an implied se even as it is seen in scriptural inju tions or in imperative sentences ordinary parlance.[1]

[1] According to some Mimâmsakas, scriptural injunctions the primary mea of the imperative sense is the *apu* (unseen fruit) that results from the prescribed, and not the act itself. Th fore, when it denotes the action there is secondary sense. All other words in su sentence when they refer to the *apu* have their primary meanings, but w they refer to action, they have their se dary meanings. In imperative sentences ordinary parlance, there being no *apu* they are necessarily connected with ac and so have a secondary meaning onl

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NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* the various aspects of the educational problem have been discussed with special emphasis on the immediate need of introducing mass education in India on a nation-wide scale. The *Gospel of Sri Ramakrishna* which is translated from the original Bengali (Sri Ramakrishna-Kathâmrita, Part V), will henceforth form a regular feature of our journal for the benefit of our readers. Prof. P. S. Naidu, M.A., of the Annamalai University, points out in his article on *A Psychological Orientation to the Concept of Culture* the fundamental difference between the cultures of the East and the West and suggests how the Occidental cultural conception can be oriented to the spiritual idealism of the East. In *The Behaviour of a Jivanmukta* Prof. Surendra Nath Bhattacharya, M.A., of the B. N. College, Patna, has sho that the external behaviour of an lightened soul is not the surest criter of measuring the depth of his spiri realization. Prof. Tan Yun-Shan of t Sino-Indian Culture Society, Nank and Santiniketan, has traced the an quity and richness of Chinese cult in his article on *The Civilization China*. The article on *Religious c gories as Universal expressions creative Personality* by Prof. Benoykumar Sarkar, M.A., Ph.D., has of late received the Honorary D torate of Geography from the Acad Asiatica of Teheran (the first H Doctorate conferred outside Iran), study in the sociology of values. *Philosophy of Bergson* by Mr. Kumar Sarkar, M.A. (Gold Medal Fellow of the Amalner Indian Insti of Philosophy, is concluded in this is

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NEW LIFE IN INDIA, AND THE WEST

The history of civilizations is an "adventure of ideas." From the remotest dawn of history, when the great civilizations started and developed in relative isolation, each culture has been trying to work out certain dominant ideas, which have left their impress on every phase of its being. The Roman civilization centred round law and order, the Greek, round liberty, the Assyrian, round militarism, the Chinese, round ethical development, while the characteristic note of the Indian culture has been the discovery of the spirit in ever newer and fresher ways. Towards the cosmopolitan culture of the future, where every people will bring its special gift, India's contribution will be of paramount importance, because the spirit alone can hold together the tremendous forces of disruption inherent in materialism and because the supermundane alone can endow the mundane with meaning. This truth is slowly overcoming the barriers of race prejudice and is being recognized by the honest thinkers of the West. Sir Francis Younghusband, whose interest in spiritual matters is well known, draws attention to this fact in a short article contributed to *The New York Times Magazine* of September 26, 1937.

Writing under the caption, *Spiritual Renaissance Stirs in India*, of which the Ramakrishna centenary celebrations held shortly before have provided so ample evidence, he starts with the statement: "India for thousands of years has been a fountain-spring of spirituality." He finds the most sure sign of a spiritual upheaval in India in the movement which has been inspired by the spirit of Ramakrishna to whom he pays glowing tributes. After a brief résumé of his life the writer says of him: "Indeed, of such a sympathetic nature was Ramakrishna that he could feel with the followers of all religions. He was a Hindu of the Hindus and he remained a Hindu to the end. But for him Hinduism was not the one and only true religion. If each man followed his own religion through to the end, he also would find God; he also would enjoy the same experience which Ramakrishna had known. All religions lead to God, he said. And by personal experience he had tested the truth of this assertion."

"For some months he had lived the life of a Christian. At another time he lived as a Moslem. Through both ways he had reached God. By his practice and teaching he had therefore promoted the harmony of religions. This was his great contribution to the world. And the revitalizing of India was his contribution to his own country. He put new life into the dry bones of Hinduism." He then makes a somewhat elaborate reference to the Parliament of Religions and the final act of the celebrations on the occasion of the centenary birth anniversary of Sri Ramakrishna, where this new life was very much in evidence.

In conclusion the writer refers to the reserve of the Indian holy men who disdain publicity. For this reason they must be sought out by eager seekers. "But I came quite definitely to the conclusion that," he writes, "like bees in search of honey in the flowers, we must go to them and not expect them to come to us. Indians do indeed come to lecture in Europe and America. But it is not their natural way of communication and we do not see them at their best on a public platform. It is not thus that they can impart what is most precious. If we want that precious thing, we must go to them."

Finally, why should Westerners go

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to them? "And it is worth going to them at the present time, for the revitalizing and spiritualizing of India are of value to the whole world. We Westerners may have to put away our airs of superiority and recognize that, if India has much to learn from us in the way of scientific progress, mechanical inventions, big business and the art of government, we have much to learn from her in just those things of the spirit which we sadly need to possess. We may learn from Indi spiritual leaders that balanced intense inner activity, that blend unruffled composure with tremendo energy, and that capacity for app ciating and enjoying the very high forms of happiness of which organizers of the Ramakrishna celeb tions furnished such valuable practi examples."

REVIEWS AND NOTICES

A CIVILISATION AT BAY. By K. Kunhi Kannan, M.A., Ph.D. *Published by G. A. Natesan & Co., Madras. Pp. 504+xvi. Price Rs. 3.*

The present work is a defence of the complex web of Indian civilization against the misinformed criticisms of Western critics. At the outset the author refers to what he calls the dominance of Western authorship in the field of literature devoted to Indian institutions and philosophy. Western writers have often passed strictures on Indian civilization without any adequate knowledge of her history. Such one-sided propaganda has created many prejudices in Western countries against her culture. The Indians have, as a rule, blinked at these criticisms. There is hardly any work which has attempted a comprehensive answer to them and tried to vindicate the multifarious aspects of the Indian civilization. The author has tried to make a beginning in this direction. His work is intended to "give rise to a literature in India itself from the pen of Indians, which will, if it does not prevent India being judged unheard, at least prevent educated Indians from accepting interested distortions of Western writers as representing the true picture of their motherland, and what is more vital to the welfare of the country, enable them to discern more clearly the correct lines on which she has to advance."

The author carefully and ably analyzes some of the main institutions of Indian life and points out the eminently reasonable motives which were responsible for their creation and development. He not only discusses subjects like caste, joint-family, religion, art, literature, village communi aristocracy, education, Indian individua and the like, but also touches upo number of other problems which are a the burning topics of the day, namely, question of poverty, Indian women, In political evolution, Europeans in I communalism, Indian Christians, and Indian states. Needless to say the au takes up a correct standpoint with re to these. And apart from presenting problems he also suggests the ways in w their solutions lie. On some points we agree with him, especially, on some mat in the chapter on religion. To mention the author remarks that Ramakrishna Vivekananda represent the reaction Western thought on Hinduism. This is of earlier reformers who went before th In the case of Ramakrishna it would been truer to say that his advent was reaction of spirit to the growing materia of the last century. His remarks on C tianity in India make interesting read He believes that the Christian spirit unsuited to India, for what India need the energy and resources to reach the height of her moral stature. With Christianity, "There has been insiste enough and more on the life of the s and of charity in Hinduism itself, and cultivation of these has been carried point where his will to action has bec weak." Christianity has a damping on energy; further it substitutes one s dogmas for another.

His observation on the political pro in India is sure to strike as reactionary many. In his opinion what India nee

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not a democratic form of government but only a national government. But, the author has his reasons. "The conditions of the country and of life are not of the West, and cannot be made to approximate to those of the West. The distinct identity of each community is so jealously guarded that the homogeneity of interests, on which alone a Western form of government can successfully function, is yet far from realisation. There are classes and communities, for centuries forced to accept low standards of life and to cultivate habits of dependence and subordination, who will suffer from unrestricted competition, and in the keen struggle for existence that will ensue, the charity and humanity, on which they have so long relied, would, under the forces of self-interest released, be things of the past, and they will sink down further, exploited and neglected. And there is little in the climate of the country to stimulate them to effort. On the other hand, the simplicity of life and the indisposition to work will conspire to depress further the margin of starvation. There is the more reason for thinking so, because the conditions required for the upward movement of strata are very much more limited than those on which democracies have been built up in the West." The old forms are crumbling down past; and it is difficult to imagine that they will be able for long to stem the tides of progressive movements in politics and economics. True, India has her individuality, which she must maintain. That should never prove a bar to her adopting and assimilating new ideas and movements from abroad. Only she has to make them racy to her soil.

HINDI

1. SARANÂGATI RAHASYA. By Bhatta Mathuranath Shastri. *Pp. 353. Price 12as.*

2. ANANDA MÂRGA. By Chaudhari Raghunandan Prasad Singh. *Pp. 317. Price 9as.*

3. TATTVA VICHÂR. By Jwala Prasad Kanoria. *Pp. 201. Price 6as.*

4. PUJÂKE PHUL. By Bhupendra Nath Devaśarma. *Pp. 424. Price 13as.*

5. BHAKTA NARASIMHA MEHTA. By Mangal. *Pp. 168. Price 6as.*

6. KAVITÂVALI OF SRIMAD GOSWAMI TULSIDASJI. With Translation by Indradev Narayan. *Pp. 229. Price 9as.*

7. DHUPDIP. By Madhav. *Pp. 216. Price 7as.*

8. KALYÂN KUNJ. By Shib. *Pp. 160. Price 4as.*

9. UPANISHADKÂ CHOUDAHA RATNA. By Hanuman Prasad Poddar. *Pp. 96. Price 6as.*

10. VARTAMAN SIKSHÂ. By Hanuman Prasad Poddar. *Pp. 43. Price 1 anna. All published by the Gitâ Press, Gorakhpur.*

1. It brings out the devotional significance of many of the couplets of Vâlmiki's *Râmâyana* with the help of several commentaries of reputation.

2, 3, and 4. All of these discuss with ample quotations from the scriptures the various means and problems of spiritual life, the significance of different religious truths, practices, and attitudes.

5. It is the biography of a saint who lived nearly four centuries ago and whose life is packed with incidents of a wonderful nature.

6. Text and translation of some of the quatrains of Tulsidasji.

7. It relates the nature of some spiritual experiences and the life-stories and characters of a few saints.

8. Discusses various religious and moral topics.

9. It gives in simple Hindi fourteen beautiful and edifying anecdotes from the Upanishads.

10. It points out some evils attendant on the present system of education in India and offers some valuable suggestions.

The Gitâ Press of Gorakhpur is well known as a great popularizer of religious literature. Its extremely cheap publications containing valuable matters have been a source of immense benefit to many. All of its above publications deserve to be widely read.

1. SATASLOKI. Translated by Munilal. *Pp. 51. Price 2as.*

2. SUKHSUDHAKAR, with translation. *The Gita Press, Gorakhpur. Pp. 249+15. Price 10as.*

1. It contains the Sanskrit text of 101 verses by Sri Sankaracharya with an accompanying lucid Hindi translation.

2. It is a collection of choice Sanskrit verses from different sources, and is arranged under eleven different topics. A faithful Hindi translation of the verses is given side by side.

SRI SRI RAMAKRISHNAJI KE UPADESH. Compiled by Swami Brahmananda. *Published by Swami Nirbharananda, Sri Ramakrishna Advaita Ashrama, Sri Rama-*

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krishna Road, Benares City. Pp. 144. Price 5as.

The publishers have done a great service to the Hindi-knowing public by bringing out the translation of the Bengali work. *Sri Ramakrishner Upadesh* (teachings of Sri Ramakrishna) compiled by Swami Brah nanda whom Sri Ramakrishna used to l upon as his spiritual son. The price counsels contained in the work will be to afford light and guidance to all spiri aspirants.

NEWS AND REPORTS

THE NEW TEMPLE OF SRI RAMAKRISHNA AT THE BELUR MATH

The dedication of the new temple of Sri Ramakrishna at the Belur Math on the 14th of January last is an event of far-reaching significance. A landmark in the history of temple architecture in India, its importance far overflows the narrow moment of its consecration.

Built of grey Chunar stone and representing in a happy blend the salient features of the Eastern and the Western architecture, it is, as it were, a commentary in stone of the Master's universality. In the boldness of conception and the originality of design it strikes out a new path in the domain of temple architecture in India. Right through its entire history the architecture of the Hindu temple has been dominated by certain inflexible motifs ; it has rigidly adhered to a fixed model and has always presented to the eyes of the worshippers a familiar and uniform pattern. In the traditional Hindu temple the sanctuary (*garbha mandira*) where the God dwells is the holy of holies. As the most sacred part of the temple it is a dark and walled chamber where only the minimum of light and air are let in. Collective service being unknown in Hinduism, there is to be no common prayer hall or nave where the worshippers could congregate and raise their united voice in praise of the deity.

The present temple has, however, departed from all these traditional ideas. The *garbha mandira* is a roomy, airy, and well-lighted chamber with as many as eleven doors and numerous latticed windows. Typically Hindu in style and standing 112 feet high, it is surmounted by a central dome of exquisite proportions, crowned by the celebrated *âmalaka* fruit. Lower down are eight smaller corner domes in two tiers and four *gaudiya* type of pavillions, interspersed between those on the upper tier. The nine domes and the four pavillions are all surmounted by g plated metal pitchers. The breadth of shrine is 109 feet and its length along the prayer hall is 233 feet. On a ma pedestal in the shrine is a marble statue Sri Ramakrishna in the familiar *sam* (sitting) posture. Over the altar hangs beautiful canopy supported by exquis polished and carved wooden arms. B the shrine is a passage for the devotee circumambulate the deity (*parikramâ*).

The *nâta mandira* in the traditional H temples stands apart from the main sh and is a pillared and open hall. In present instance, however, it has been i linked with the sanctuary after a prevalent in the architecture of the W It is a walled hall with two side entra and a front one. Inside two rows columns split up the hall into a central and two wings. The design of the colu recall the ancient Doric style, while the overhead is modelled after the roofs o Buddhist caves at Karli. Beautifully portioned and embodying a wealth ornamental details, the prayer hall is 13 long, 72 feet wide and 48 feet high. front entrance, when complete, wil flanked by four tall towers, each 44 a half feet high, and surmounted by 4 d and 5 pavillions, the latter reaching height of 73 feet.

This daring and novel conception was in the imagination of the great S Vivekananda. It was his earnest desire the relics of the Master should be manently housed in an enduring and imp structure. And such a permanent s he believed, would continue to inspir years generations of men separated in and time. The old shrine was mean him to be only a temporary abode o Master so long as a suitable structure not be raised.

The elevation design of the present ture was drawn at his behest and acco

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to his ideas by Swami Vigyananandaji, the present President of the Mission and a disciple of Sri Ramakrishna. It further received the blessings of the Holy Mother. Swami Vivekananda's desire was that the new structure should embody the principal architectural styles of the different creeds and cultures so that persons of all denominations could assemble under its roof in a spirit of reverence and offer their prayers without any scruple. While the original plan has undergone alteration in details, the fundamental ideas have been faithfully preserved.

Fate called away the Swami from this world before his dream could be materialized; and it was left as a precious legacy to his brother-disciples and followers. The project, however, tended only to recede to the background with the passage of time, for the problem of money stood in the way of the realization of the scheme. But, after the lapse of three decades and a half the desire of the great saint has been fulfilled in a strange manner.

The new temple owes its erection mainly to the initiative, enterprise, and devotion of Swami Akhilananda of Providence Centre, U. S. A. The entire cost will amount to about 8 lacs of rupees, of which nearly six lacs and a half have been donated by Miss Helen Rubel and Mrs. Anna Worcester, two lady disciples of Swami Akhilananda. But for the Swami's zeal and the disciples' munificence the scheme would have remained an idle vision for years.

The consecration ceremony was celebrated with elaborate rites and worship appropriate to the occasion. The celebration began from the 13th of January. Vedic *homas* were performed by learned Marhatta and Bengali pundits from Benares and Bengal for two days in a thatched pavillion (*mandapa*), especially raised for the occasion. Worship and other preliminary ceremonies also started from the previous evening.

People began to drip in to the Math continuously from the small hours of the Friday morning, and at about 4 o'clock a few hundred persons had already assembled. At about 6-20 a.m. after the *âratrika* a procession of *sannyâsins*, *brahmachârins*, and devotees started from the old shrine. Swami Vigyananandaji himself carried the relics of the Master in a car, while the *sannyâsins* went in front carrying the picture of Sri Ramakrishna in a palanquin. Camphor lights burnt on both sides of the road, which was covered with red carpet, and the procession moved to the accompaniment of the blowing of conches, the sound of bells, and the burning of incense. A group of singers who led all sang the famous Bengali song in praise of Sri Ramakrishna, beginning with "Esechhe nutan manush"—"A new man has appeared"—etc.

At 6-30 a.m. the procession reached the new temple and Swami Vigyananandaji placed the relics at the foot of the altar. The whole day and the night following were spent in worship, the performance of *homas*, devotional singings, and the reading of various scriptures. In the morning next nine *brahmachârins* were initiated into *sannyâsa* and nine persons into *brahmacharya*.

The celebration, which fell on the auspicious *makara sankrânti* day, was made the occasion of a great pilgrimage to Belur by a vast concourse of men and women from far and near. Devotees came from remote parts of India and were staying at the Math for some days to be present on the historic occasion. Nearly 50 thousand persons joined in the celebration, and the vast crowd included the *èlite* and the most distinguished persons in the city.

We believe this monument of stone reflecting in its lines and curves the synthetic outlook and the universal message of the Master will continue for centuries to fill millions of hearts with fresh hope and inspiration.

VEDANTA SOCIETY OF DENVER, COLORADO, U. S. A.

Swami Vividishananda, after his arrival at Denver on May 19, 1936, from Washington, D.C., delivered a series of open lectures on the various phases of Vedanta and the general life and culture of the people of India, some of which were illustrated by his beautiful collection of slides. The response to all of these lectures was so good that, though late in the season, it was decided to organize regular classes for the study of Vedanta. The Sunday lectures continued until the end of June, and due to the fact that Denver is a vacation city and health resort it was decided to hold the week-day classes right through the summer. Even in the heat of an exceptionally warm season the attendance was sufficient to keep a nucleus of interested students together.

During the first week of August, 1936, the visit of Swami Akhilananda of Providence, Rhode Island, left a deep impression. Towards the end of September, 1936, a

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second series of public lectures was arranged in one of the most spacious and well-located halls of the city. These lectures were also well received and followed by newly organized classes and the work continued throughout the season. The regular weekday classes were held on Tuesday and Thursday evenings in the Y.W.C.A. Building, located in one of the most accessible parts of the city. The Sunday evening lectures were held in the Cosmopolitan Hotel, one of the finest hotels of Denver. The texts studied in the classes were the *Bhagavad Gitâ* on Tuesday evenings and Patanjali's Aphorisms on Yoga on Thursday evenings. Earlier in the year the *Katha Upanishad* was studied and short courses given on Karma-Yoga and Râja-Yoga. For several months following the special lectures in September, Swami Vividishananda found it necessary to organize a special day class for those who could not attend the evening classes. Every student who attended the classes consistently had only high praise for the Swami's methods of teaching and exposition of such profound subjects. His friendliness and sympathy in his personal relations with the students did much to deepen the effect of the class work.

The outstanding events of the year's work were the celebrations of the birthdays of Swami Vivekananda and Sri Ramakrishna. On the evening of February 12, 1937, Swami Vividishananda, the members and several invited guests met at the home of Mrs. Elsie Green for the special celebration of Swami Vivekananda's birthday. The public service commemorating the birth of Swami Vivekananda was held in the Cosmopolitan Hotel, Sunday, February 14, 1937. Special invitations were issued as a result of which the auditorium was filled to capacity. Swami Vividishananda gave an eloquent discourse on the illustrious Swami Vivekananda. Following this tribute, slides were shown illustrating the theme "Gorgeous India." Immediately following these activities, preparations were started for a fitting celebration of the anniversary of the birth of Sri Ramakrishna. Since this was the first observance of this blessed day in Denver, the members resolved to do all in their power to make the undertaking a success. A picture of the Master was beautifully garlanded as well as flanked by lights and incense. Following the banquet of Hindu food, the first of its kind ever given in Denver, an interesting program was gone through. The Swami closed the functi with a touching and inspiring review of life and ideals of Sri Ramakrishna. many it was the first time they heard the great Prophet and Seer of Modern In Among the guests were several from tinguished social and intellectual circles the city. The public service commemor ing the Master's birthday was held in regular lecture room of the Cosmopolit Hotel, Sunday, April 4, 1937. The serv was well attended. Swami Vividishanand thoughtful lecture on "Ramakrishna, Man of God" and his illustrated talk "See India with Me" were highly app ciated. This was followed by readings fr the poetry of Swami Vivekananda, Rab dranath Tagore and Madam Sarojini Na by Mrs. Clarence Thom. The program w given in the social hall of the Y.W.C. Building and was a success.

Perhaps the most encouraging aspect the work of the young Vedanta Centre the number of outside speaking engag ments filled by the Swami in the wee following the birthday celebration. E year the last week of April is celebrated America as the International Poetry We Denver being the cultural centre of the m west, this festival is celebrated with m public gatherings featuring the poetry many nations. The Swami was asked speak upon two occasions on the poetry India. There were many distinguish poets and writers present, besides friends of the Swami, who were dee impressed with his lectures. Follow the Poetry Week engagements he was as to give an illustrated lecture before the Explorers' Club where he was introduced Professor W. E. Sikes, Head of the So logical Department of the University Denver. This lecture was so well recei that the Swami was asked to speak ag before the same club next winter. On M 13, 1937, before the Occult Metaphys Group the Swami spoke on "Spiri Unfoldment and Planes of Consciousnes Later, on the 27th, before one of the lar classes of boys and girls of the Univers of Denver, the Swami was asked to sp on "The Doctrine of Karma and Rein nation." The lecture made a very g impression upon the students.

The concluding event of the year's a vities was the visit of Swami Gnaneswa nanda of Chicago. On Sunday evenin June 20th he lectured on "The Science o

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Beauty of Hindu Music," at the usual hall in the Cosmopolitan Hotel, which was packed to the utmost capacity. In spite of the unusually hot weather the Swami kept his audience spell-bound by his interesting discourse. Since the visit of the Swami was limited to a few days only, an informal reception in his honour was held after the lecture.

PURNA KUMBHA MELA AT HARDWAR IN 1938

MEDICAL RELIEF BY THE RAMAKRISHNA MISSION SEVASHRAM, KANKHAL

AN APPEAL

The philanthropic activities of the Ramakrishna Mission are well known to the public, whose interest and active sympathy has made it what it is today. The Sevashram at Kankhal, one of the Branch Centres of the R. K. Mission, whose object is to serve those who have none to help them when old age, disease and death overtake them, has been carrying on its work of medical relief and service among the helpless pilgrims and the afflicted and sick persons of the locality and outside for the last 37 years. Up to the month of October, 1937, it has spent Rs. 4,39,477/- for its maintenance and upkeep, and the total number of Indoor and Outdoor patients treated at the Sevashram is 461,322. We are glad to say that it is the generosity and benevolence of the public that has enabled us to do so much during the period.

Very soon this Sevashram will have to face and shoulder a great responsibility in coping with the situation that will arise on the occasion of the ensuing Purna Kumbha Mela at Hardwar, where some lacs of people from all parts of India are expected to assemble during the months of March and April, 1938. Everyone knows that on such occasions the pilgrims suffer from epidemic diseases and other calamities, and many have to face death if proper action be not taken for their prevention and remedy. We, therefore, fervently appeal to the generous public to rise equal to the occasion and come forward with their help to meet the imminent exigency.

We propose to adopt the following provisional programme of relief work during the Mela in anticipation of public help and co-operation:

1. The Sevashram at Kankhal, with its indoor and outdoor departments, will become the main centre under which temporary relief branches will be opened in different parts of the Mela with a view to give medical aid to the suffering pilgrims. These patients will be accommodated in the temporary huts to be constructed by the Sevashram.

2. The Sevashram at Kankhal will maintain a touring relief department, the doctors and workers of which will go round from camp to camp to find out those patients who will be unable to move and come to our centre. Such cases, where necessary, will be removed to the main centre at Kankhal or to some other Hospital near by.

3. We shall have to make provisions for the lodging and boarding of the honorary medical officers and other workers as also of a limited number of persons who have no place to go to.

For these we require at least Rs. 5,000/- in cash and a good quantity of medicine, clothing, food-stuffs and other necessaries, in addition to ten qualified medical officers, five compounders and several workers. We earnestly hope that on such an august occasion like this all the necessary help will be forthcoming from the generous public for the relief of the suffering and helpless pilgrims.

The Hony. Doctors intending to work in the Mela are requested to send in their applications stating their age and qualifications to the Secretary as early as possible.

Any contributions, however small, will be thankfully received and acknowledged by:—

1. Swami Asimananda, Hony. Secretary,
   Ramakrishna Mission Sevashram,
   P. O. Kankhal, Dt. Saharanpur, U.P.
2. The President, Ramakrishna Mission,
   P.O. Belur Math, Dt. Howrah (Bengal).
3. The Manager, Udbodhan Office,
   1, Mukerjee Lane, Baghbazar, Calcutta.

THE RAMAKRISHNA MISSION, DACCA, REPORT FOR 1936

The activities of the Dacca Branch of the Ramakrishna Mission during 1936 were as follows:—

(1) *Charitable*: The Outdoor Charitable Dispensary treated altogether 9,554 patients. The Ashrama further helped needy families with rice-doles and the poor boys of the Mission M. E. School with pieces of cloth. It also gave pecuniary help to a number of

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persons, cremated a few dead bodies, and nursed a number of helpless patients.

(2) *Educational*: The Ashrama runs four free schools, namely, one M. E. School for boys, two Upper Primary Schools for girls, and a Lower Primary School for both boys and girls. The average daily attendance in them were 145, 33, 39, and 26 respectively. The Ashrama also conducted two libraries and two attached free reading rooms for the benefit of the public.

(3) *Missionary*: During 1936 the Ashrama regularly conducted three weekly classes for the public in different parts of the town and a Saturday class for young boys of the M. E. School. The Mission further organized 31 public lectures and discourses on the occasion of the various birthday anniversaries and the visits of some of the Swamis of the Mission.

SRI RAMAKRISHNA GURUKUL, THE VILANGANS, TRICHUR

REPORT FOR THE PERIOD BEGINNING FROM 1ST APRIL, 1935 AND ENDING ON 31ST DECEMBER, 1936:

This institution aims at the educational and economic uplift of the Harijans of Kerala along the lines chalked out by Swami Vivekananda. It has two branches, namely, the Gurukul and the Matrimandir. The Matrimandir is the residential section for girls and is mainly intended for Harijans. It is run on the same lines as the Gurukul; the strength of the Matrimandir at the end of the period was eleven. The Vidyamandir is the school where boys and girls, residential as well as day scholars, receive their instruction. It is a Lower Secondary School and has got the Government sanction for the opening of the High School section. It has also an industrial and agricultural section where boys are taught various kinds of small industries like weaving, mat-making, needle-work, embroidery, crochet, and knitting and also gardening and agriculture. The inmates of the Gurukul are also trained in dairying and bee-keeping. The whole scheme of work of the Gurukul is based upon a secure foundation of moral and spiritual instruction. The Vidyamandir had at end of the period 145 boys and 93 girls in Primary School section, 39 boys and 16 g in its Lower Secondary School section, 18 boys and 5 gils in its Industrial Sch section. The Gurukul also publishes printed monthly in Malayalam, name 'Prabuddha Bharatam'.

THE WOMEN'S LEAGUE OF THE VEDANTA SOCIETY, PORTLAND, OREGON, U. S. A.

Under the auspices of Swami Devatm nanda, who is in charge of the Veda Society of Portland, a Women's League h been formed. The objects of the Leag are:—(*i*) To foster amity, good-will a brotherhood among people, irrespective race or religious beliefs; (*ii*) To spre cultural enlightenment by educating t public opinion on a sane and rational ba through all possible, practical and leg means; (*iii*) To render all possible serv to the sick, indigent and destitute, as glorious privilege to the doer.

'Service is Divine worship through se purification', will always be the guidi principle of all the activities of the Wome League of the Vedanta Society of Portla

VEDANTA SOCIETY OF LOS ANGEL INC., 1946 IVAR AVE, HOLLYWOOD

Swami Prabhavananda who is in char of the Vedanta Society of Los Angel expounds in his lectures the teachings Indian Philosophy and Scriptures, includi Yoga and Vedanta, and also gives a com parative study of religions of the world, wi special reference to Christ and His teaching as also to the harmony of religions, the bas principle of Indian Philosophy. The subjec discussed during the month of Novembe 1937, were Spirit and Matter, Christ a Buddha, What is Yoga?, and What are T Tantras? The Swami has also begun course of study of Indian Philosophy a Religion, on every Thursday, in which h expounds the original Scriptures of Indi and the different systems of Philosophy The lectures and classes are open to all

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By the Editor

I

When we take stock of the manifold achievements of the Indian mind in the course of the last quarter of the present century, one thing that naturally presents itself to our attention is its phenomenal advance in the domain of Science. No doubt the creative genius of India has blossomed forth into a magnificent variety of forms in various other departments of her life during this period, still her contributions to the sum total of scientific knowledge have been so epoch-making in their character that they have commanded an unprecedented appreciation from the society of the world's scientific celebrities. For, Truth, like the sun overhead, knows no geographical barriers. It transcends all limitations and diffuses its sweetest aroma all over the world. Science has become one of the dominant intellectual interests of the Indian people today, and the genius of India has already made a mark anew in the realm of scientific thought. And it will not be an exaggeration to state that this newly developed scientific outlook of India has, by its compelling genuineness, succeeded in drawing today into the arena of Indian life the leading scientific geniuses from the lands beyond the seas. The recent Silver Jubilee Celebration of the Indian Science Congress on the grounds of the University College of Science in Calcutta, which was held in January last jointly with the British Association for the Advancement of Science offered a splendid occasion for the meeting of the illustrious scientists of the East and the West on a footing of equality. More than three thousand delegates and visitors men and women, both Indi and European, congregated on the sa platform to compare notes. And t fact alone demonstrates, beyond a possibility of doubt, the sterling wo and the richness of India's contributi to the store of the world's scienti knowledge.

Indeed this intellectual renaissance today takes our mind back irresisti into the golden days of the past w India witnessed in her corporate li high level of scientific culture. "In great days," said the Vice-Chancellor the Calcutta University, "she foun colonies, and missionaries went abr to spread her culture and her civilizat far beyond her bounds. Charaka Susruta, Nagarjuna and Bhaska charya, Aryabhatta and Lilavati a many others who explored the secrets Nature, made definite contributions knowledge which succeeding ages h profited by." As a matter of fact part played by India in the past the development of Science was not a mean order. The illuminating obse vations made by Dr. Benoy Kum Sarkar in his *Creative India* cle point out how the Indian genius did excel in mere abstract metaphys speculations, but also wrung out Nature the secrets which constitute foundations of Science. He wr "Hindu investigations in exact scie come down to about 1200 A.C. Str speaking, they cover the period from *Atharva-Veda* (c. 800 B.C.), one of Hindu scriptures, to Bhaskaracha (c. 1150), the mathematician; or ra to the middle of the fourteenth cent represented by Madhavacharya (1

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Gunaratna (1350), the logician, the *Rasaratna-Samuchchaya*, the work on Chemistry, and Madanapala, author of the *Materia Medica* (1374) named after himself . . . To the moderns, the whole science of the ancient and mediaeval Hindus belongs to what may be truly called the pre-scientific epoch of the history of Science. Its worth should, however, be estimated in the light of the parallel developments among their contemporaries, the Greeks, the Chinese, the Graeco-Romans, the Saracens, and the mediaeval Europeans . . . Some of their (Hindus') investigations were solid achievements in positive knowledge, viz., in materia medica, therapeutics, anatomy, embryology, metallurgy, chemistry, physics, and descriptive zoology. And in these also, generally speaking, Hindu enquiries were not less if not more definite, exact, and fruitful than the Greek and mediaeval European. Hindu investigations helped forward the scientific developments of mankind through China (and Japan) on the east and the Saracens on the west of India." Dr. Sarkar further remarks that scientific investigation was not confined to any particular province in India or to any race or class of the Hindu population. It was a co-operative undertaking, a process of cumulative effort in intellectual advance. Thus, among the heroes of Hindu medicine, "Charaka (c. 600 B.C.) belongs to the Punjab in the N.W., Susruta (c. 100 A.C.) is claimed by the Punjab as well as Benares in the Middle West, Vagbhatta (c. 700 A.C.) belongs to Sindh (Western India), Vrinda (900) to the Deccan (Middle South), Chakrapani (1050) to Bengal (Eastern India), Sarangadhara (1350) to Rajputana (Further West), Vishnudeva (1350) to Vijayanagar (Extreme South), and Narahari (17th century) is claimed by Kashmir (Extreme North) but belongs most probably to Maharashtra (South-western Coasts)."

II

With the roll of time there came a long period of stagnation when India almost bade adieu to experimental and inductive sciences. But in the beginning of the nineteenth century there was again an upheaval of scientific spirit in India, and today there is not a university in this country which has not got attached to it a Research Department conducted by illustrious scientists, most of whom have even attained to international fame and eminence. In the various branches of Science, viz., pure and applied physics, mathematics, chemistry, botany, biology, zoology and geology,—in fact, in almost every department of scientific study the Indians have proved their sterling worth and potentiality as original thinkers. Sir James Jeans in his Inaugural Address as President of the Jubilee Session of the Indian Science Congress paid a glowing tribute to the *Scientific Renaissance in India* when he said, "India has not stood idly by as a mere spectator of this most thrilling period in the history of Science. These twenty-five years have not only seen your Association increase from the infinitesimal beginnings to its present international importance, they have also seen the phenomenal growth of India as a scientific nation. In 1911 there were no Indian-born fellows of the Royal Society; today there are four. In 1911 the Royal Society published no papers by Indians; in 1936 we published ten. . . . The mathematicians and physicists will probably find their thoughts turning, as mine do, to the strangely intuitive genius of Ramanujan and to the remarkable discoveries he had made in pure mathematics before death snatched him

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prematurely away; to the work of Sir Venkata Raman in physics, and especially his discovery of the effect which is known by his name all the world over; to many investigations in sound and the theory of music made by Raman and a host of others; to the work of Saha in astrophysics, which gave us our first clear understanding of the meaning of stellar spectra, and so unlocked the road to vast new fields of astronomical knowledge; and to the work of many Indians, among whom I would specially mention Chandrasekhar and Kothari, on conditions in the interiors of the stars. And I am sure that not only the mathematicians and physicists, but workers in all other fields as well, will be thinking with admiration of the remarkable ingenuity and experimental skill shewn by that great Indian scientist, the late Sir Jagadish Chandra Bose."

But these sparkling achievements notwithstanding, India has not as yet taken full advantage of her scientific knowledge in promoting industry and agriculture, sanitation and nutrition to mitigate the endless sufferings of the masses sunk in the slough of poverty and ignorance. "This is a scientific age," stated the late Lord Rutherford in his written Address intended for the Indian Science Congress, "where there is an ever-increasing recognition throughout the world of the importance of Science to national development. A number of great nations are now expending large sums in financing scientific and industrial research with a view to using their natural resources to the best advantages. Much attention is also paid to the improvement of industrial process and also to conducting research in pure science which, it is hoped, will lead to the rise of new industries." He further pointed out the lines on which India must carry on her scientific researches if she wanted advance the interests of her people. India, he said, is determined to do she can to raise the standards of life and health of her peoples and hold her own in the markets of world, more and more use must made of the help that Science can g Science can help her to make the use of her material resources of kinds, and to ensure that her indus are run on the most efficient b National research requires nati planning, and any system of organ research must have regard to the nomic structure of the country. I being mainly an agricultural cou more than three-quarters of her pe gain their living from the land, w not more than three per cent. supported by any single indus There is, besides, a vast field for application of scientific knowledge the improvement of crops. In sho India wish to take her place in export market and to make a stand in the face of international co petition, she must undertake a planned agricultural research also the near future. His Excellency Viceroy also stressed the very s aspect of the Indian problem pointed out that 'throughout centuries India's economy has been, indeed it still is and as it is likely continue to be, fundamentally agr tural, with the thrifty and simple for the people which that implies'. with the march of years there has the inevitable impact of the West, 'India today is engaged in the w on to her old structures of the political and economic forms of West; in the finding in her intell life of a place for the discoveries Science with all their challenge accepted modes of thought and tice. This is a time therefore

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interest, understanding, and sympathy are vital, especially from those who are leaders in Science and in those kindred activities which have been so dominant a characteristic of Western development in recent years'.

III

The history of scientific advancement made both in the East and the West furnishes interesting study. It would be quite refreshing in this connection to know some of the recent epoch-making achievements of the Occidental scientific geniuses; for, this would enable us to realize the importance of their contributions as also to judge how far they have succeeded in discovering the ultimate Truth by an objective method. Sir James Jeans himself remarked in his Presidential Address, "Twenty-five years ago the astronomers were still debating as to whether the great spiral nebulae were inside the galactic system or outside, estimates of the distances of these nebulae differed by factors of at least 100, and the vast universe of extra-galactic astronomy was still a closed territory. The genius of Einstein had already given us the restricted theory of relativity—the simple physical theory which grew out of the Michelson-Morley experiment—but the more complex gravitational theory was still unborn, and we were still perplexed by its puzzles as to whether the universe was finite or infinite, and whether space and time were real or unreal. In physics, Planck had given us the rudimentary quantum-theory which was required by the phenomena of black-body radiation, but its application to atomic physics was yet to come. Rutherford's epoch-making investigation on the scattering of a-particles by atoms had just, but only just, shewn us the atom as we see it today—the heavy nucleus with the cloud of light electrons surrounding it. Bohr immediately seized upon this concept and developed it further: he shewed how the quantum-theory could be applied to the movements of this cloud of electrons, and made it yield an interpretation of atomic spectra. On this basis were built first the old quantum-theory and then the far vaster structures of the new quantum-theory and the wave-mechanics. Finally, the new science of nuclear physics came into being largely as a personal creation of Rutherford." In fact, a retrospect of the whole process of scientific investigation and the net results achieved by the leading scientists of the West during the last quarter of this century reveals a gradual process of abstraction—a fact which has become the characteristic of Science today. Nature is no longer regarded as 'an ocean of mechanism surrounding us on all sides' but is explained in terms of mathematical concepts. In short, the modern scientific man is sufficiently conscious that he is only talking about certain mathematical relations when he talks about the entities out of which he intends to construct the universe.

This fact has been beautifully stated by Mr. Jeans in his work on the *Mysterious Universe*. He says, "Today there is a wide measure of agreement, which on the physical side of Science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the minds in which the atoms out of which

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our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. . . . We discover that the universe shews evidence of a designing or a controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or æsthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical." In fact, this gradual process of abstraction in the realm of scientific knowledge has almost eliminated the artificial distinction hitherto made between Realism and Idealism. The old dualism of mind and matter, which was mainly responsible for the supposed hostility, seems likely to disappear through 'matter resolving itself into a creation and manifestation of mind'. Today the scientists look upon the pictures drawn of Nature as so many shadows or mathematical relations which can hardly unseal the Supreme Truth that lies hidden behind the encrustations of these names and forms. Indeed the limitations of Science in the discovery of Ultimate Reality were never so clearly patent to the scientists as they are today. In the words of Plato, "We are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall." But these limitations notwithstanding, it cannot be denied that the concept of the universe as a world of thought, which is the latest conclusion of Western Science, is a great landmark in the history of scientific study, inasmuch as it tallies in a large measure with the metaphysical findings of the Indian thinkers of hoary antiquity.

IV

This is indeed the stage to which t Occidental explorers in the uncharte sea of physical nature have ultimate been brought by their diligent purs of scientific studies. There is after a fundamental difference between Ind and the West in their methods of a proach to Truth: India has alwa subordinated all her pursuits scientif or other, to the supreme quest of t Spirit, whereas the West has put greater premium on the practical ad vantages that accrue from such inves gations than on the spiritual. And t these reasons India has been ridicul by many as a land of dreamers an idealists, mystics and philosophers, e gaged in the mere abstract idle specul tion on the mysteries of life and death But, as already shown, India was n unmindful of the material concerns o life too. She manfully responded to th multiple needs of her organic being i the past as she has done in the presen But what distinguishes her creative urg from that of the West is the conscious ness of her sacred idealism and noble mission to enrich human thought an culture and to advance the interests o peace in the world. India is fully alive today to the dire consequences that are likely to follow from the blind pursui of scientific studies for mere materia ends, as also to the calamities which have already been brought on humani life and society in the West through the misuse of the wealth of scientific knowledge. As a matter of fact the bulk of mankind value science for the practical advantages and powers it brings with it. But oftener than not these advantages are allowed to outweigh the nobler purposes which scientific technique should serve. A close scrutiny of the history of scientific pro

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gress reveals a silent passage of scientific thought from contemplative to manipulative. The love of knowledge, says Bertrand Russell in *The Scientific Outlook*, to which the growth of science is due is itself the product of a twofold impulse: We may seek knowledge of an object because we love the object or because we wish to have power over it. The former object leads to a kind of knowledge that is contemplative, the latter to the kind that is practical. The power impulse is embodied in industrialism and in governmental technique. It is embodied also in the philosophies known as pragmatism and instrumentalism. Each of these philosophies holds, broadly speaking, that our beliefs about any object are true in so far as they enable us to manipulate it with advantage to ourselves. Mr. Russell therefore rightly says that it is not power in or for itself that is the source of danger. What is dangerous is power wielded for the sake of power, not power wielded for the sake of genuine good. The leaders of the modern world are drunk with power. Power is not one of the ends of life, but merely means to other ends, and until men remember the nobler ends that power should subserve, science will not do what it might to minister to the common good of humanity.

The history of the present age is a tragic record of the workings of the destructive forces that have been let loose in the world through scientific studies and experiments. The cultivation of Science which is intended to beautify human life and society, to enrich the store of human wisdom and thereby confer benefits of far-reaching effects on humanity at large, has in recent years been undertaken for purposes other than humane or holy. Needless to say Science will fail in its noble task of promoting peace and brotherhood, if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Today when the East and the West have been brought into closer and more intimate contact with each other and the savants of both the regions are shaking hands in love and admiration for their mutual achievements, they should not give the go-by to the lofty mission which Science is to fulfil in the interest of peace and harmony in the world. It is a mistake to suppose that Science and Philosophy are two watertight compartments and as such they cannot influence each other in any way. As a matter of fact the latest findings of Science in the West, as already shown, have made it abundantly clear that the lines of demarcation between Realism and Idealism are more arbitrary than natural, and that scientific knowledge is strengthening and not undermining the foundations of Philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both Science and Philosophy seek to find out. It is therefore fervently hoped that in this age of scientific renaissance in India, she would set before the world the lofty ideal which Science is to serve, and the West also should bring about a complete orientation in her scientific outlook, so that the blending of these two streams of thoughts may bring into being a richer and nobler civilization for the good of mankind.

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GOSPEL OF SRI RAMAKRISHNA

It was afternoon. Master and a few other devotees were seated. Some Marwari devotees who had business in Calcutta came and saluted Sri Ramakrishna. They were asking him to offer them some counsels. The Master was smiling.

Sri Ramakrishna (to the Marwari devotees): Look here, 'I' and 'mine' —these two spring from ignorance. 'O God, Thou art the doer, and Thine is this all'—this is knowledge. And how can you say 'mine'? The manager of the garden refers to the garden as 'mine'; but when he commits an offence the owner drives him away. He does not dare then to take out from the garden even his own mango-wood box. Desire, anger, etc., cannot be got rid of; turn them Godward. If you must needs desire and covet, then desire and covet for the realization of God. Drive them away with the help of discrimination. The mahout strikes the elephant with the goad, if the latter goes to devour the banana plants of others.

You do business, you know that one should rise step by step. Some start a castor oil mill at first, and when they have earned enough they open a cloth shop. One should advance Godward likewise. If opportunity comes, retire now and then to solitude for a few days and spend more time in calling on God. But, then, nothing can be had until the time comes. Some have a great residue of work and enjoyment. So they take a longer time. If you lance the boil while it is hard, the outcome is quite the contrary to the good expected. The surgeon lances it when it comes to a head and shows an opening.

The Marwari devotees often brou sweets, fruits, etc., for the Master. Master, however, rarely accepted th personally, for he used to say that t had to earn by telling a great num of lies. So he was counselling Marwaris present by way of conver tion.

Sri Ramakrishna: You see, if takes to business his firm hold on tr loosens. Nanak is reported in the sto to have said, "As I went to partake the food offered by dishonest perso I found them all besmeared with blood One should offer pure things to h men. One must not give them thi earned by means of falsehood. God be realized through the path of truth.

It is necessary to take His na always. The mind should be fixed Him while working. To give an i stance: I have a boil on my back; am attending to all my works, yet th mind is always conscious of the boil. is good to take the name of Rama Rama who is the son of Dasarath Rama who again has created the worl who dwells in all beings and who is ver near, inside and outside.

"That Rama is the son of Dasarath that Rama has created the world, th Rama is in every being, that Rama the nearest of all."

Sri Ramakrishna had come to th house of Govinda Mukherji. It w Sunday, the 18th of February, 188 Narendra, Ram and other devotees a the neighbours also had come. about 7 or 8 o'clock the Master danc with Narendra and others in the cour of devotional singing.

Everybody took his seat after th singing. Many were saluting th Master, who was asking them now a

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then to salute the Lord. He was further saying, "He has become everything; but He is more manifest in particular places, as for instance, in holy men. If you say there are wicked persons, tigers and lions too; still one should not embrace the Lord in the form of the tiger. One should salute him from a distance and go away. Take again the example of water. Some water can be drunk, some can be used for purposes of worship, some for bathing; and again some can be used for washing etc., only."

A neighbour: Sir, how is the doctrine of Vedanta like?

Sri Ramakrishna: The Vedantins declare, "I am He." The Brahman is true and the world false. The "I" is also false. There exists only the Parabrahman.

But the "I" never dies; so the egotism which says, "I am His servant, I am His son, His devotee" is very good.

Bhakti-Yoga (the path of devotion) is the best in this Kali-Yuga. He can be realized through Bhakti too. The consciousness of objects is co-present with the consciousness of the body. Form, taste, smell, touch and sound—these are the objects. The consciousness of objects dies hard. The knowledge that I am He does not dawn so long as the consciousness of objects does not disappear.

Persons who have renounced the world are less attached to objects; the worldly people always dwell on them; for this reason they should say, "I am Thy servant."

A neighbour: We are sinners. What will happen to us?

Sri Ramakrishna: All the sins of the body fly away at the singing of the praises of His name. Sin is the bird on the tree of the body; the singing of His name is, as it were, the clapping of hands. As all the birds on a tree fly away at the clapping of hands, even so all sins disappear at the singing of the praises of His name.

And see again how the waters of the pond in a field dry up of themselves under the hot rays of the sun. Likewise at the singing of His names the waters of the pond of sin dry up of themselves.

One should practise everyday. In the circus I found a girl standing on one leg on a running horse. How much practice is behind that feat!

And weep at least once a day in order to see Him.

These two are the means—practice and devotion, that is to say, a yearning for realizing Him.

FUTURE LIFE

By Sir S. Radhakrishnan

The world is best accounted for by being looked upon as a struggle between the Divine Principle and the principle of objectivity. In other words, the very best explanation we can offer is to look upon the universe as an insistent and continuous struggle between these two principles, bringing about an unfoldment. How can we reconcile this hypothesis with the distinctionless unconditional Principle? The answer is that it is not possible for us to give any kind of explanation; but we must admit that the world with its distinctions is dependent upon the Absolute, that the nature of the Absolute is not in any

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manner affected by the chances and changes in this world. If any kind of explanation is to be given, it can be said that it is the nature of the Divine to unfold Itself out of this endless process. Yet the world on account of its non-self-maintaining character cannot be regarded as ultimate. But non-ultimacy does not mean complete illusion or non-existence. Simply because it is not metaphysically real, it does not follow that it is to be reduced to a mere non-being or dreamlike structure. It is what you might call a historical reality, an empirical kind of existence. Human individuals belong to this historical universe,—a universe where everything is perpetual movement and nothing stands still. The question today is: What is the future of this human individual when the crisis of death happens? From the beginning of the world, people have imagined different kinds of future. It is also said that this very universality may be asserted to indicate the reality of future life, but the agreement vanishes the moment you subject the nature of future life to examination. Different people in different countries have different conceptions of future life. Some imagine that we sing hymns in heaven. There are others who believe that we are tortured in hell and again there are those who hold that we pursue human occupations in another plane. Thus any kind of agreement vanishes as soon as you raise the question about the nature of future life. So you cannot build upon the hypothesis of a general agreement with regard to this particular matter. Once a questionnaire was issued by the Society for Psychical Research to a number of distinguished thinkers and students to answer the question what they felt about the fact and desirability of future life. The answers were very vague. Some believed in future life and so they were happy about Others were sceptical about future and they too were equally glad ab it. It is only at the time of crisis we generally bother about what happ to us in future. Ordinarily we go as if nothing matters in this wo When you take up this conception future life, you find there is a perva ambiguity about it. So far as Hi thinkers are concerned, they have n a clear distinction between mere surv or duration of continuance, i.e., w you call *punarjanma* and eternal l *moksha*. In all systems of thought, find it. If you turn to Plato's wo you read about consciousness thro which we can escape from the n efflux of time, but in Plato's *Pre-ex ence and Past Existence* you find t a distinction is made between awak ing *with* the body and awakening the body. You find this distinction Christianity too. In other words, i not a question of dying and waiting the Judgment Day and rising up aga "I am the Resurrector of life. Any who believes in me has already pas out of death. There is no question rising." A distinction therefore is m between eternal life and survival of p personality even in Christianity. Th is the thing which you actually find far as this theory is concerned.

Then, what is the nature of futu life? There are people like Plato tell us, 'The soul is simple and in tructible. There is an imperso Reason which is universal and never die'. Similarly, when we r the question—What do you mean 'yourself'? Do you mean by 'yours that constant universal background do you mean the body which is pa tually changing, i.e., dissipation ideas and fading away of memor What is it that you mean by 'yours Is it the psychological or the log

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energy which answers to your name? What do you find in the looking glass or in that which gets elated when praised or gets depressed when criticized?—it is that kind of self in whose future we happen to be interested. There is no denying the fact that the self in whose future you are interested is not that Divine Principle, the Immortal Principle which is there. We are interested in this psychological and logical system, in this empirical self, which has been growing up. What happens to this particular individual, this system of psychological and logical energies, that has been built by relative accidents? What is the future of this particular empirical self? What is the answer? What is the nature of this empirical self? We believe that this coheres with some kind of physical basis. There is physical individuality. It gives us the illusion of our home, some kind of independence. But you find that even your body is interlinked with the cosmos and is absorbed so much. That is what is happening even at the physical level. You cannot say that your individuality is that which terminates the moment your interests are satisfied. Our physical frontiers do not enclose our mental personality. There are people who are prepared to give up their lives rather than part with their children. There are others who care so much for position in society that they would rather prefer death of their bodies than to suffer dishonour. In other words, there are mental changes. Still, others are able to extend their interests so as to make them cover the whole universe. Their interests and effects are worldwide in their character. When you take up this question of the nature of empirical self, you will discover that the physical basis is that which gives us an individuality so far as this world is concerned. That is the nature of your physical basis which binds you to society, which gives you the illusion of some kind of independence which is not existent. Well, if every soul is an embodied one and the body is regarded as the basis, the question is how does that soul arise. You cannot evade the question by saying that it is due to the natural conditions brought about by parents and that these have given rise to the soul. Now the question is whether there are not fundamental distinctions between the organic body and the consciousness. If there is a fundamental distinction between the two, what brings about the birth of consciousness? There are others who tell us that on the occasion of material contact, a kind of supernatural essence is injected into the soul. That is the answer which has been suggested. We ask here again: Is the relation between the two simply accidental? Possibly the conception that the soul is shadowy has much more to say for it. It points out that there is a natural organic relationship between the body and soul. But why should these souls which are thrust into these material bodies be done so in varying forms? If you raise this question, you will discover that this kind of theory cannot be regarded as really satisfactory.

There are those who tell us that these souls are higher, nobler, superconscious ones and that they suddenly fall into the material bodies. The question is: If these souls belong to a celestial realm, why should they at all fall again, and if they fall, why should they fall into such different phases? And if they come here for some process of purification and drop into worldly condition, you cannot argue that these celestial souls which originally were pure, find themselves under the necessity of taking birth in the world; because if they do so, there is no guarantee that they will not fall into the same conditions once

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again. If you take up all these views, it appears that possibly there is a realm of nature, a realm where nothing appears without some kind of causation, where everything is to be regarded as growth or decay and is not to be regarded as an integration into the physical without any kind of relation whatsoever. There is a law of nature. Everything is a consolidation of the past on the one side and an advance into the future on the other. There is nothing which happens without causation. Every fragmentary causation is a reflection of the past. If the pattern which applies to other things is also to be applied to the way in which human beings happen to be born, you will discover that they can arise only as the resultant of a past series, and you cannot go about saying that it is due to an injection of a supernatural essence. If the souls find themselves under the necessity of incarnating themselves in this world, every soul must have had a past and there must be some kind of relevancy between the past and the present. If that is the nature of the human soul, what is its future? How is it going to appear in his world? There are the naturalists, and again mere materialists who regard consciousness as a product of the nervous system, and just as a flame goes out as the oil in the lamp is exhausted, even so, when a death occurs, consciousness expires. There is a finality so far as the nature of this human soul is concerned. A wise man dieth even as the unwise man dieth. That sort of theory is not to be regarded as utterly fruitless. You may always say that people who accept that view are never capable of great tenderness and disinterestedness. Simply because this life is the end of all and so we must enjoy the passing hour, it does not follow that philosophy must go and literature should become less interesting. But the difficulties appe when some kind of crisis overtakes y If you are loyal to these great ide and meet with disappointment, the is that you are bound to ask your the question: Are the forces of t universe co-operating with me? A they friendly to my interests or am ploughing a lonely furrow? You m have the satisfaction that these ide are rooted in the nature of reality. they are not merely social politics b are fundamental things which are roo in the nature of reality, it is possi for you to account for the real enth siasm which morality expects of votaries. There is the other way,—th is a future, but the future is eter punishment. It is a theory which come down to us very much from Chr tianity. A recent writer in the *Cath Journal* says, 'No catholic can deny t reality of hell fire or that there is eter punishment'. Now, how does th theory arise? I may tell you that t theory has got its valuable point. believes in the horizon of immorta of the human soul. There are t things which are blended in this hy thesis, that is, the Platonic theory th the soul is immortal and that whatev might happen, you cannot destroy and the Jewish doctrine of hell fir These two things got mixed up. If y are told that it is possible for us enjoy immortal felicity without ass ing the other belief, if we say that are members of one nature, it fol that so long as there are people are suffering hell, we cannot have kind of eternal felicity for some. W the ghastly tragedy of eternal hel being enacted, then to make out individuals believe that they themse are more precious than the other pe and ought to be protected, is possible. Then, a kind of dual hypothesis follows,—eternal heaven

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eternal hell. If there is to be a God who presides over heaven and a Satan who presides over the eternal hell, the two things are cardinal or fundamental and unless you say God is in all, even in the most unrepentant individual, it will not be possible for you to escape the dualistic hypothesis. Then you conceive of God as a vindictive cruel being. The theologians' argument for eternal punishment was that, when we are doing some evil, we are committing an offence against the Infinite Majesty of God, and that offence deserves infinite punishment. The infinite frailty of the human nature has also to be taken into account before any such thing is to be argued out as a satisfactory hypothesis. Of course it was recognized that this sort of hypothesis would not do. So it was argued that there must be a third conception of a purgatory state. Between death and dissolution, you have an intermediate state. It is not a state of heaven or hell. It is a state which goes much further than death until the day of resurrection.

In other words, we are making out that men are not fit either for heaven or for hell at the time they die. Is there one man in this world who is free from fault or devoid of good qualities? There is none. Nobody is perfect. That is the situation. The trouble with the purgatory state, so far as Christian statement is concerned, is that it would be too great a coincidence to imagine that all of us will be purified on the day of resurrection. People die at different stages at different moments in different conditions. It will be too much to think, whatever our imperfections be, that on the day of resurrection we will all be purified altogether. The other trouble is why should we imagine that there will be a change of plane at death, and that we are not likely to have perpetuation of morals. Nature is always operating slowly. There is no catastrophic change taking place. If there is future life awaiting us, and if it is the process by which we cleanse ourselves, it must be relevant to the conditions which we experience here. There is no sudden change of plane. To say that the purgatory state is something totally different in character from the kind of life which we have led in this world is more or less to build a good deal upon our imagination. Now, I have given you the eternal punishment conception, I have given you the purgatory conception. There is the other thing which is becoming more and more popular at the present moment. It is what is called 'conditional immortality'. It makes out that human individuals are all candidates for eternal life. They are all attempting to the best of their ability to find out how to win eternal life. When they win it, they become absolutely free so far as this universe is concerned and they will be saved. If they miss, we cannot help it. There are people who talk about some way of interpreting the subordinate doctrine of conditional immortality. There are certain difficulties with regard to this conception so far as this life is concerned; it is only very few people that win the prize of eternal life. We are all candidates for that prize, but only few people are awarded the prize; but when we miss the goal, are we not at least to have other opportunities to try again? Is it merely a question of giving only one chance only to be dismissed if we fail? Is that a rational way to look upon? Then again your spiritual life is an evolution, it is a growth. If it is going to be a growth, that has been yours. When exactly does that point arise when we win immortality and escape from the hell fire or the doom of annihilation? What is that particular moment or line which may

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be said to mark the birth of immortality? Is there a point to which you may refer and say here and at this particular point we obtain immortality?

If this doctrine of conditional immortality is to be accepted by us, does it not follow that we have no hopes of eternal life? Does it not come to a real frustration of the purpose of God so far as this universe is concerned? So we have to say that we cannot admit that this particular theory is satisfactory. And yet it has got certain valuable points. Now, this is so far as the eternal punishment conception is concerned. It is right in telling us that only a few attain eternal life, but it is wrong in saying that those who do not attain eternal life have no hopes at all, have no improvement regarding their future. Conditional immortality is right again in saying that only very few people are able to attain their goal but wrong in saying about annihilation. Purgatory is right in saying that there are other opportunities for us where we may work out our destiny, but it is wrong in saying that it is completely different from the nature of life we have had. If we put together all these different conceptions, the soul that does not succeed is not annihilated; it has some kind of future life. It must be worked out more or less on the lines of this present life. You will then discover that some hypothesis like that of rebirth lends itself to us and we know that this is peculiarly Oriental. It is not merely a theory of the Hindus and Buddhists but of others also. It appealed to Plato and others. Spinoza had sympathy with it. Many others wrote about it. Victor writes in the *Destiny of Man*, "That which mortals call death is nothing but reappearance of another phase of life." Huxley af... the docrine of evolution. Rebirth ... its roots in the world of reality. It is ... merely the ancient thinkers and p... sophers who proclaimed this hypoth... The other day James accepted ... hypothesis. I am talking now about ... Christian theologians who are alive. ... latest book is by a Christian theolog... Dr. Spencer, under the title *Future L...* in which he gives a new interpret... of Christian doctrine. The theory ... future life that declares that hu... beings have numerous lives, is no ... contrary to the Christian doctrine ... the theories of Darwin and Ly... Moreover it enables us to relate sa... tion and spiritual development ... humanity with the lives of the in... duals of which humanity is compo... He points out that it need not be ta... as opposed to the doctrine of Chris... ity. As a matter of fact it gives ... more satisfactory solution of the Ch... tian problems themselves and there ... nothing in that doctrine which may ... regarded as inconsistent with the fun... mentals of Christian philosophy. ... present attitude of most of the Wes... thinkers is this. Many regard life a... death as certain and as a possibi... which deserves discussion.

The explanation is that mod... Western thought and its belief ... immortality has been of Christian or... There is nothing in pre-existence tha... incompatible with any of the doc... which are generally accepted as ... fundamentals of Christianity. Wh... ever Christian theologians are presse... conclusion, they always say that ... hypothesis of rebirth is something w... has had historical support and may ... revived. I anticipate a great re... of the pre-existence doctrine.

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THE VEDANTIC CONCEPTION OF PEACE

By Prof. Prabhu Dutt Shastri, M.A., Ph.D., I.E.S.

The Vedic saying, "*Ekam sad vipra bahudhâ vadanti* (i.e., the wise speak of the One Existence in many ways), embodies the message of the ancient Rishis of India and forms the foundation of the Vedântic conception of Peace. It is a simple truth, but it appears that simple truths are usually the most difficult to realize in practice. "The wise man", says Spinoza (the much persecuted Vedântist of the 17th century Europe), "cannot die, but enjoys for ever the true peace of the spirit." He was right in holding that God was not a particular person, one among the many, but as Substance He pervaded the whole universe, that no particular nation or race or country could claim to have a special revelation of God, but that God revealed Himself in equal measure to all. In the same spirit, we believe that all religions are but different expressions of the same divine spirit, and that each provides within its fold what the other type promises to fulfil. In this liberal spirit, religions must be viewed as having their own pragmatic justification, so that no one has a right to prescribe his own type of religious belief to others, because rightly practised every religion leads to the same path of perfection and freedom.

If this truth is realized in earnest, if people desist from unduly eulogizing their own religious beliefs while denouncing other types, if they bear in mind that the religious consciousness of mankind has revealed itself in various forms, which though different in expression are nevertheless children of the same spirit, much of the world's troubles arising from intolerance, arrogance, aggressiveness and fanaticism and much of the unnecessary wrangling and futile controversies over the superiority or inferiority of certain religious types would cease, and that would necessarily pave the way to a better mutual understanding and to a more real contact among us.

The Vedânta teaches us that religion is life, it is experience, it is something to be lived and practised and demonstrated in one's everyday life, rather than a sum total of certain doctrines and rituals. Particular types of faith assume a fixed form as systems of doctrine or creed, and people generally regard them as the quintessence of truth. But truly something much more than an implicit faith in the truth of such creeds is required. Mere faith in creeds does not help us much. The essence of religion lies in *realization*, in living the truths embodied in the doctrines, in making our life sanctified and holy. When we are honestly striving towards a realization of the religious spirit, we are already on the road to peace. Nothing possesses a higher spiritual value than peace. True blessedness is another name of true peace. The Hindus have been in particular desirous of peace, peace not only on this earth, but peace in the whole universe composed of no less than 14 worlds. Whenever we find opportunities, we recite the well-known *Sântipathâ*, and our prayers, our lectures, our arguments, our discussions, our sermons end in the words *Sântih, Sântih, Sântih.* This spirit of peace has pervaded our whole tradition. But its fulfilment can only come about if we follow our precepts, if we really live up to our ideals,

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if we lead a peaceful life, if our dealings with our fellowmen are peaceful. The very first requisite to the spiritual life is Sama (peace). Peace is the alpha and the omega of the spiritual life. Moksha is another name of absolute and unmixed peace.

It is peace which the present-day world needs more than anything else. But peace cannot be secured merely by preaching it, especially so long as there is a wide gulf between our thought and action. Objective peace requires first of all subjective peace. Subjective peace comes about by practising the virtues of the spiritual path, described in the 16th chapter of the *Bhagavad-Gitâ*. It is only when we practise truthfulness, honesty, sincerity, love, that we are qualified to bring about objective peace. It is only then that our dealings with our fellowmen are transparently honest. Nations no less than individuals need a definite moral training to be qualified to bring about objective peace with any marked success. You cannot work for peace with a sword in the hand. That means distrust and suspicion, which are the worst enemies of peace. The mere profession of striving for peace is enough to secure it. It must be accompanied by a strict moral discipline which will purge the will of all feelings of revenge, vindictiveness, ill-will, exploitation, etc. In actual life, we generally try to take undue advantage of each other, we allow jealousy and vanity to dim our true perspective. Above all, we are all hypocrites more or less in our dealings with our brothers with our fellowmen, with the world at large. We have developed the art of self-deception to perfection. So long as we do not throw off this cloak and practise truth and humility, there can be no hope for real peace. Hypocrisy is the greatest sin of the modern world and when it is coupled with vanity, it is capable of doing immense mischief in bringing about our moral and spiritual degradation.

There is no gainsaying the fact that we live in a world today that is in no way happy. The spirit of discord and distrust is rampant. In spite of this it is our duty to make every possible endeavour to bring about a better mutual understanding.

ECHO OF UPANISHADIC MYSTICISM IN THE POETRY OF AE

By Dayamoy Mitra, M.A.

I

George William Russel (1867-1935) of Ireland was a great poet, patriot and mystic. His cognomen AE was obtained by pure accident—due to the happy chance of a printer's error. In its original form 'Aeon' the name indicates timeless antiquity, and this shows how far above the tendencies and passing moods of his period we have to place him. AE—because by that name he is generally known as a poet—was not only a mystic but a painter of strange pictures, a speculative economist and a man of affairs. For many years he was the heart and soul of the Irish Agricultural Co-operative Movement. Here we shall talk of him as a poet only. The time for fully determining AE's place and influence in English literature has not yet arrived, but it is necessary to

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we in India should not altogether be behindhand in our recognition of the claims of a great mystic life AE, whose natural affinities of the soul link us up with him rather than so many others who have not yet found the voice that can be heard over and above the strife and unrest of the times we are passing through.

In the poetry of AE, George Russel of Ireland, we find a systematic attempt to live from the deeper depths within. And therefore criticism will have to be cautious in adjudging his merits. It is true that he did not work on a large-scale canvas and the tedious beat of some of his Tennysonian Lockley Hall measure (which unfortunately he has used in some instances) is wearisome to the soul and displeasing to the sense, but our task in this small article is not to vindicate him in these respects but to point out the importance of his vision and the importance of the ideal goal that he set up for himself in his poetry.

In his verses we find the deeper stress of life-spirit throwing forth in music all the old enchantment of the "Mâyâdhisa" and "Mâyâ"—that which is at once beyond this phenomenal world and that which is working within us throwing its multi-coloured haze over our world of experience. The fountain-head of AE's inspiration is to be found in the Upanishads and the old Celtic literature of his own country which seems to echo remarkably the older Aryan thought.

It may not be irrelevant at the outset to point out what AE himself once complained about English literature. "English literature", he says, "is not an affirming literature and in English Poetry there is no consistency of vision; it is a profane literature in the sense that it is not in general prompted from behind the veil. Their poets are all believers in action, in life, in effort and its transcendental reward. They are only the mouthpieces of the '*élan vital*'. Certainly they carry with them the authority of no robed priesthood."* It is precisely this want in English literature that AE took upon himself to remove—and that's why the new note that was struck by him in the poetry of this age makes us hope that it will not go for nothing and that the deeper connection between poetry and life and poetry and religion will be more carefully elaborated and pondered over than it has hitherto been in English literature.

One idea which we need very fully to grasp at the beginning of our studies of a poet like AE is that there are different grades of our being and what holds true in one grade of our being may not equally hold true in others. The thought or the complexion of our ideas changes from plane to plane. AE and other poets in general differ in their psychology. What we think to be true and even noble and inspiring at any one stage of our life may not be exactly the same in another aspect of our being, for "many another vesture has the soul". That even in our ordinary moments of wakeful life we sometimes seem to be transported into another realm has very often been the experience of many poets, but it is rather difficult to understand at once the idea of veils within veils and deeper depths within. There are poets who can realize this even if they don't always have that sustaining and soaring vision which touches and turns the objects of our desire, the raptures of our wakeful moments of this plane to finer issues. These are the moments when the burden of the mystery of this world becomes light and very easily and naturally we

* *Irish Literary Portraits* by John Eglinton: P. 40.

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go back then to 'the stars from which we came'. AE believes that he lived truly only in these moments when he lived in the presence of this vision. Thinking of recasting and remoulding what he had written, he pointed out: "However imperfect they seemed, I did not feel that I could in after hours meet and remould and make the form perfect if I was unable to do so in the intensity of conception, when I was in those heavens; we breathe for a moment and then find they are not for our clay".

Again, another idea which we need to remember at the outset is that such poets, though filled with celestial fire, have generally a natural rebound to the plane from which they started for the very simple reason that the physical law of gravitation has its mental and moral counterpart as well and that souls not accustomed to the dizzy heights of our being, though winning ecstatic visions for a while in their upward climb, are apt to feel the contrast very keenly indeed when they fancy that they have come down. At such moments their jubilant elation changes into a doleful dirge, but the reverberations of the sense of harmony once felt are still there. The proper significance of this feeling-tone and this change of spiritual complexion in this class of poetry which is in search of an ideal has not yet been fully grasped, and one result of this is that the language of futility is very often made to pass for words of deepest realization. Mere sentiment or sentimentalism takes the place of high transforming vision. AE also has his moments of fallings-off vanishing and back-sliding, but these are not to be confused with the maundering unintelligibility of poetry that seeks only to cater to the intellect at the expense of the soul. The pain of broken harmony, the blackness that for a while wipes off the splendour of the firmament of glory to which the poet had an access sounds his poetry like the necessary heart-beat of the Infinite, apparently depressing but at the same time exhilarating in tone. This is what AE says while finishing his introduction to the collected poems: "When I first discovered for myself how new was the king in his beauty, I thought I would be the singer of the happiest songs. Forgive me, spirit of my spirit, for this, that I have found it easier to read the mystery to in tears, and understood thee better in sorrow than in joy"; and one understands this attitude better on reading what he says when he completed his songs:

To the stars from which he came
Empty-handed, he goes home;
He who might have wrought in flame
Only traced upon the foam.

We feel somehow that this cannot be so—that this disappointment is also a part of the great Realization he was after. "Here lies one whose name was writ in water" may be true in some instances, but not so die the men who have sung in tune with the heart-beat of Truth.

Pain being a necessity in this order of fire, pain does not baffle the strong heart from pursuing his own end; the poet knows also how to sing exultantly in spite of pain:

Men have made them Gods of love,
Sun-Gods, givers of the rain,
Deities of hill and grove
I have made a God of pain.
Of my God I know this much,
And in singing I repeat,
Though there's anguish in his touch
Yet his soul within is sweet.

He has no such idea that the pain we suffer is to be ascribed to original sin. He knows that 'there are fires for those who dare seek the throne of might to win'.

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Though a poet like AE tries persistently to arrive at a synthetic vision of life, the attempt however is not one which may be regarded as a closed system or as an elaborately laid out programme conceived by thought. We cannot expect poets to give us systems of thought. Poetry essentially suggests, evokes, teaches us how to aspire, or makes us mount sometimes through the tunes of song to that which is tuneless.

An integrated vision of a kind there may be,—but it is not a 'system'—and we have something of this in his poetry. His idea of life's ideal and Goal, of progress in human life, of love as one of the mightiest passions of the human heart and its true significance, of nature as a symbol of Eternity, of the problem of pain and evil, which I have already touched upon, and ultimately the passion for the Highest and our struggles to attain the goal, the struggles of a soul that is 'Homeward bound', capture our hearts with almost the force of a new prophetic vision which has been singularly lacking in English literature. This element can never be supplied by simply taking thought for it—it can only come on the wings of true inspiration, the earnest desire to be *It* and nothing else. Matthew Arnold, in his day, was only fumbling at a very great truth when he marked out Poetry to be the future religion of humanity—an idea which, with its proper modifications, will ultimately have to be accepted. Poetry for a man like AE constituted a '*sâdhanâ*' which implied continuity of effort towards Realization. AE's view concerning one aspect of the Future of Poetry is succinctly expressed in the poem called *A New Theme*:

I think that in the coming time
The hearts and hopes of men
The mountain tops of life shall climb
The Gods return again.

I strive to blow the magic horn,
It feebly murmureth,
Arise on some enchanted morn,
Poet, with God's own breath.

And sound the horn I cannot blow,
And by the secret name
Each exile of the heart will know
Kindle the magic flame.

The Upanishads declare, "Try to speculate on Him only; leave all other speculations"—*anyâ-vâcha vimunchatha*. Our poet begins with a splendid declaration of faith: "Here where the loves of others close, the vision of my heart begins", and that is from where every aspirant soul takes its start. According to the poet's way of thinking—throughout Upanishadic—'to be afar from Him is death'. We are in our essence holy and pure:

The ancient prophecies of hate
We proved untrue, for He was kind.

"Those who know Him here, for him there is Life; not knowing Him here we court only death". Then, what is our duty? The poet gives us this warning:

Oh, be not led away
Lured by the colour of sun-rich day
The gay romance of song
Unto the spirit life doth not belong.

The world will always be near at hand to deflect us from the Divine, but if we remember always that it is given to us to win rare vistas of white light we shall not forget our aim, we shall mount by slow degrees to the highest. The poet's call reaches us:

Pure at heart we wander now
Comrade on the quest divine,
Turn not from the stars your brow
That your eyes may rest on mine.

If we have hopes beyond today, our quest will not allow us rest or dreams along the way:

We must rise or we must fall,
Love can know no middle way

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If the great life do not call
Then is sadness and decay.

One of the most touching allegorical pieces is his *Three Counsellors* where the poet fancies he has first a vision of quietness and pacifism and then the warrior within his breast rises with his clarion call of challenge, the challenge to fight and make of one's will the force to break the towers of wantonness and mirth and lastly, the still small voice that says, 'Only be thou thyself the goal in which the wars of time shall cease.' Others will accuse him of supine pacifism but those who know will understand that the goal of all struggle has first to be strongly visualized before we can set forth on our campaign to break down the fortresses of untruth and wantonness and mirth; oneness with the Divine is the goal for the poet—other things are only by the way.

Poems like *The Symbol Seduces, Veils of Mâyâ* only strengthen this idea that we have to get past our limitations for a mightier understanding where the human values that we attach to Truth, Love, Beauty, etc., will yield to higher spiritual values :

Away, the Great Life calls; I leave
For Beauty, Beauty's rarest flowers
For Truth, the lips that ne'er deceive,
For Love, I leave Love's haunted
bowers.

The poet will turn back on everything that we hold dear ordinarily, for his heart is bent upon a higher Illumination. What is most remarkable here is that we find no faltering accents, no hesitation, nothing of that kind of wavering scepticism with which the genius of Kant especially shackled the intellect of the West in modern times.

II

Browning, the great optimist of the Victorian age who could range wide and far into the recesses of human heart used to start wildly when the question was one of transcending the limits of human knowledge. He goes far enough but not too far enough for our age. He is a cautious optimist. In AE's poetry the 'idee fixee' that Love as we perceive it is about the Highest, has been shattered from the point of view of the fact that man has wider realms of knowledge to conquer. This does not mean that poets have superseded love and friendship and truth, but this certainly does mean that poets of another temperament—call them 'mystic' or what you will—cannot remain satisfied with what they get of these because they have heard the call of the afar, the remote, and have ended by discovering that this remote is also within us all and that it is only in the light of this within that we can hope to transcend our so-called limits. The question of final discovery of truth does not at once arise, but here at last we get that spiritual viaticum which will keep our sluggish souls active when we are 'Homeward bound'.

As a marked contrast to the Victorians we notice that in such poetry as AE's the claims of the Infinite in thought, the Infinite in feeling, the Infinite in willing have been triumphantly asserted. It is not true that this is entirely a new note in English literature. We have had something of this in Blake and Wordsworth in their loftier moments, and before them in even the so-called "metaphysicals", however closely conected some of them are with a narrower creed, and in a more pronounced manner still in the poetry of Shelley. Shelley has been so systematically misunderstood, with notable exceptions here and there, that one almost hesitates to take his name; but without doubt if there is a new vision in poetry at all today, we must have to hail

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Shelley as its protagonist. Shelley at least prepared the path for those who could sing and talk in graver and more assured tones regarding such high sentiments as make the mortal nature in us tremble like guilty things surprised.

Granted the ideal, we can very easily understand AE's treatment of Love in his poetry. The poet does not practise the rigorism of self-denial; but he has his own beautiful manner of teaching self-abnegation. The poet is in it but not of it, when he sings :

We liken Love to this and that,
our thought
The echo of a deeper being seems
And we kiss because God once
for beauty sought
Within a world of dreams.

We have not only the values that we consider to be important but at the same time we are made to recognize the Highest in our traffic with the beloved objects of this world :

I sometimes think a mighty lover
Takes every burning kiss we give
His lights are those which round us
hover
For him alone our lives we live.

It is the meeting together of the Eternal Lover and the soul of man that we are constantly witnessing through our finite loves. As the Upanishads would have it : The beloved we feel to be our very own not because of his or her sake but because of the Infinite that is implicit in the finite.

"I would not have the love of
lips and eyes,
The ancient ways of love :
But in my heart I built a paradise
A nest there for the dove"—

and then we hear what we shall feel when Love disperses the thinnest of veils, when it truthfully dawns on the human heart :

I could not even bear the thought
I felt
Of Thee and Me therein;
And with white heat I strove
the veil to melt
That love to love might win.

In that exquisite poem called *The Woman's Voice*, we read how the woman who had her lover's head within her bosom and felt herself as a protectress and guardian of his soul felt also the need of a greater love, a love broader and more expansive than the love we call love, before which our little loves of 'mere star-gazing' dwindle into insignificance :

Come thou like yon great dawn to me
From darkness vanquished, battles
done
Flame unto flame shall flow and be
Within thy heart and mine as one.

The 'Silence of Love' is tender with the crystalline light of this love—its farewell and its hope of reunion when we have bade good-bye to the lesser lights of love that cast a spell on us, when

Our dreams will change as they pass
through the gates of gold
And Quiet, the tender shepherd, shall
keep the fold.

The cry here is for a deeper realization through love, no mere thoughtless passion for 'lips and eyes', and then this love broadens the heart—it is no mere dallying with longings and idle visions, but it would refuse even its own highest beatitude for the sake of helping the millions who are in darkness and despair. This feeling of pity and compassion becomes an over-ruling passion that bars out all ideas that have the least trace of self in them making the seeker a willing sacrifice for all who suffer for their own weakness or because of the tyranny of others. The seeker for the Absolute has no doubt some of his pitfalls here, but those who emerge and those who go joyfully on the road have the ark of divinity shining on them

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all the more brightly and powerfully if they do not forget the goal of all their endeavour. Shorn of its higher spiritual context, this will no doubt have its appeal for the men of the West, who love activity for the sake of activity, but it will not do for us to forget that this others-regarding activity is ultimately for the satisfaction of the greater self in us that knows no distinction between 'Mine and Thine' :

While I gaze on the light and the beauty
Afar from the dim homes of men,
May I still feel the heart-pang and pity, love-ties that I would not release;
May the voices of sorrow appealing call me
Back to their succour again.

And,

Not alone, not alone would I go to my rest in the heart of the love :
Were I tranced in the innermost beauty, the flame of its tenderest breath,
I would still hear the cry of the fallen recalling me back from above,
To go down to the side of the people who weep in the shadow of death.

Nature has proved to be one of the most important topics in the realm of English Poetry, and Wordsworth has all along been hailed as the High-priest of Nature. Wordsworth will always have a well-recognized place as one of the greatest Nature-mystics that the world has ever seen, but the thought that sometimes strikes a reader of the East is how far does Wordsworth convince us of the sublime in Nature. With Wordsworth Nature is religion, but he has his intellectual creed too. And we find that there is a deep cleavage and parting of the ways between Nature and man when we come to the greater question of leading our life according to her precepts. Wordsworth is only emphasizing a symbol which is essentially a creation of his own mind, derived no doubt from a particular set of experiences which he had both as a boy and as a young man. Coleridge is fundamentally right when he—rather philosophically if not poetically—wrote :

. . . . O Lady ! we receive but what we give;
And in our life alone does Nature live.

The besetting weakness of some poets lies in their hasty eagerness to formulate a scheme, a regular syllabus of life on the strength of a vision which they consider to be the acme of human realization. This system-building was a characteristic feature of the nineteenth century outlook on life. No doubt the principle that is inherent in it can easily be deduced from our psychology and within its own limits it works marvellously well. We know but partly and we can prophesy only partly. But at the same time we have to recognize the truth or truths of a higher vision. Talking especially of poetry, though systems have had their day, visions remain. Wordsworth is sound at bottom but we have to supplement the new vision with the old.

AE has seen into the secrets of the Beauty of Nature and its grandeur and sublimity as we see in his *Natural Magic* or his *Earth Breath*, but his insistence lies on the stir of the depths within, the passion that rises from the earth to lose itself in the sky :

Oh, while the glory sinks within
Let us not wait on earth behind,
But follow where it flies, and win
The glow again and we may find
Beyond the gateways of the Day
Dominion and ancestral sway.

There is a beautiful poem of AE's which makes us realize at once the

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beauty of the earth and the poet's rapturous enjoyment of it for the sake of the light Divine to which it gives an easy passport, a poem which has a grand and almost scriptural overture. "I begin through the grass once again to be bound to the Lord."

AE speaks with full-throated ease of a consciousness that is supreme :

One thing of all things have I seen :
One thought has haunted earth and air :

Clangour and silence both have been
Its palace chambers. Everywhere
I saw the mystic vision flow
And live in men and woods and streams

Until I could no longer know
The dream of life from my own dreams.

Sri Aurobindo once wrote : "Our new age is one which is climbing from a full intellectuality towards some possibility of an equal fullness of the intuitive mind—that luminous stability which is open to the mind of revelation and inspiration." It is specially necessary at such a stage to keep our critical faculties alive for the purpose of sifting between that which is seemingly recondite and that which is sincere and true. Intellectual half-truths with very dangerous elements in them are always seeking to press forward their claims on humanity as mighty gospels of the future.

A 'mystic' poetry which is remote from the concerns of earthly life may not appeal to us of this new age—but what if these that concern us so much change even when they remain the same, in the light of that which seers call illumination of the soul?

The Celtic mind with its fine susceptibilities has already incorporated a great deal of the wisdom of the East in which it finds today not merely an escape from the present in the older Romantic sense but a new vision in which the gross reality of the material world seeks to transform itself into something rich and strange.

Poetry in its spirit and form very closely follows the stress of the age in which the Poet lives. It is first born of the effort to give expression to the sense of beauty and proportion and harmony that overwhelm a man's soul when he reads the open book of the world before him. From Nature to the soul within is the next great step. Each Poet according to his own capacity renders forth his vision of the world. Poetry therefore constitutes many grades, rising at each step with the development of the inner being of the poet. The Highest in this respect is not so easily attainable and if it can speak—and we know that expression is the soul of all literature—it will speak a language for which the true key can only be found in the realization of the greatest sages of mankind. What AE has given us makes us realize at once his kinship with the spiritual fathers of old whose lips announced the profound unity of the human and the Divine in a close and all-embracing vision of the Highest that man's soul was ever capable of reaching. Our age in spite of its intense preoccupation with the interests of this world is seen sometimes sighing for that which is Highest. In spite of many a stumbling and many an aberration man is once more seen—collectively more largely than ever before—opening his heart to the call of the Beyond, which is within; and though this tendency of the human heart can never find a loud voice, its still small whispers are of infinite moment to the life of the soul. The true accents of such a whisper can easily be caught by those whose minds are prepared for it, in the utterances of George

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Russel of Ireland who is now one with the heart of the Mighty Mother Herself whom he once worshipped thus in his song :

I, thy child who went forth radiant
In the golden prime,
Find thee still the mother-hearted
Through my night in time;
Find thee still the mother-hearted
There behind the veil
Where the gods, my brothers, linger
Hail, for ever, hail.

AN EVENING WITH PROF. C. G. JUNG*

By Swami Pavitrananda

In a tea party organized in honour of German scientists I met an old Professor of mine, who had taken a leading part in the last session of the Indian Science Congress.

"Do you know how long Sir Arthur Eddington will stay in Calcutta?" I asked my Professor.

"He has already left Calcutta," was the reply.

"I am so sorry I was out of Calcutta these days. I would be so glad to meet Sir Arthur. Do you know when Prof. Jung is leaving Calcutta?"

The Professor with an endearing smile pointed me to a person who stood just behind me engaged in some conversation. A strong-built man, firmness and determination beaming through his placid face, though advanced in years with not much indication of age in him, it was Professor Jung.

"How do you do, Professor? Are you perfectly all right?" (After coming to Calcutta he fell ill and had to go to hospital.)

"I am all right. Thank you."

"How long do you hope to be in Calcutta? I would be so glad to meet you some day."

"I am leaving Calcutta day after to-morrow. Why don't you come to my place just now—along with me. Can you?"

I was eager to have some friendly talks with him, and so I jumped at the idea.

"Oh yes, I will."

I drove with the Professor to the hotel where he was staying.

I was all alone in a room with Professor Jung—a great psychologist—a collaborator with Freud but afterwards differing from his school—one whose name is respected all over the world. I thought it was a rare opportunity to have a heart-to-heart talk with him.

"I am sorry," I said, "I could not attend your lecture. I was away from Calcutta."

"Then you did not see the pictures I showed in my lecture. All right. I will show them to you."

With this he brought out some slides from his box and began to show them to me one by one: Some pictures (rather symbolic representations) were taken from Tibet, some from India, and some were the photographic representations of images from the unconscious.

"What do you mean by photographs of the unconscious, Professor?" I asked in astonishment. "How could you take photographs of images from the unconscious?"

"Well, when patients come to me, I ask some of them to concentrate their mind on themselves. Then some imagery comes to their mind—sometimes

* This report was shown to and approved by Prof. Jung—Writer.

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faintly, sometimes clearly. Hearing from them the description, I ask them to draw the picture." Then the Professor began to explain what these symbols meant.

"How do you give such interpretations to these pictures?" (I meant if these interpretations were not arbitrary.)

He began to explain as to how he comes to the correctness of the explanation he gives to these symbols.

The subject did not interest me so much—for I did not like to enter into controversy over the matter.

"If you don't mind, Professor," I said, "I will ask you some straight questions. I hope you will excuse my frankness.

"As I read the books which you psychologists and psycho-analysts write, I find them sickening. I feel as if I am entering into a dark, unhealthy world where there is darkness within darkness —darkness that terrifies one's mind, and paralyses one's activities for higher pursuits. Why do you appeal only to the lower nature of man. Do you think man is simply an animal? Do you mean to say human nature is so very depraved? Some psycho-analysts try to prove that the only concern of man's life is sex—there is nothing higher. Well, man is more than food and raiment; man is also more than food and sex. I was so glad to read some years back in an American Magazine—most probably in the *Forum*—an article by you where you said that the dominating factor in man's life is spiritual hankering. I was surprised that you could say that."

"Yes, I feel that way. But because I say that, I have to pay a very heavy price. People are against me, they criticize me, they revile me—they write all sorts of things against me. I am fighting against hosts,—all alone."

"Yes. Please go on doing that. Thereby you will be doing a great service to the whole world."

"The fact is," said the Professor in an animated tone, "many of the psycho-analysts come into contact with people only of gross materialistic minds, whose only concern in life is sense-pleasure, who are of morbid nature. What higher things can you expect from the analysis of such minds?"

"Exactly what I was thinking. I feel that the psycho-analysts generally meet with lower types of people and hence these are their conclusions. I do admit that there is the animal in man. But is there not the Divine in him? Many psycho-analysts want to prove that there is only the animal in man, and that that is the general law. Some time back an American minister—Fosdick, if I remember aright—wrote, 'People nowadays talk openly of things, which 20 years back one would not dare whisper in a brothel.' I think I shall not be wrong if I say that psycho-analysts are responsible for this unfortunate state of affairs. Ramakrishna used to say, 'If you always say that you are a sinner—you are a sinner, sinner you will become. Always say there is God within you, and then your hidden divinity will manifest itself.' Some of you say that everything is sex, and the result is people become more and more sex-minded. Well, there is the hankering of food in man. Would you like to say that man is only a glutton and nothing else? Would you like to explain everything in man by his food-consciousness? Well, you repeatedly call a man sinner and sinner he becomes."

"You see," said the Professor, "in the West religion has become a failure and hence they can no longer think in terms of spirit. Religion has become the garment of hypocrisy and insincerity. As a result everywhere people shudder at the name of religion—they

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cannot think of higher things. Some say Bolshevism will be the fit substitute for religion, while some, turning to psychology, find themselves lost in the dark alleys and blind lanes of the underworld of the human mind."

"Yes," I replied, "I admit religion has been a failure in many cases as far as its application is concerned. But the ideal is there; why do not people strive after the ideal? In a marching army, many fall down, but nevertheless others come out victorious."

"Well, I don't like to talk of ideals. Why do you talk so much of ideals? Why don't you talk about the *way* in which to realize the ideal? People talk to others about ideal but in their own life they do nothing. I myself do not talk to my patients,—'You ought to do this or that.' What is the use of talking to them that they ought to do this or that, when they are unable to follow that? I am concerned with the present and not with the future. I don't believe in talking about mere ideals."

"Well, as a doctor you have certainly some end in view. You want that your patients should have perfect health. Is that not an ideal?"

"That may be. But I do not think in that line. I am concerned as to how to remove their immediate malady. I think it will be a punishment to me if I say to myself that I have an ideal, some impossible theoretical idea—punishment for the crime of speaking to people about their ideals. In the world all are eager to teach others, preach to others. Why do they not try to realize these ideals in their own life instead of preaching them to others? People are out to do good to others. They do not know how to do good to themselves. The only way of doing good to the world is to do good to oneself."

"Yes, I believe selfishness is ingrained in man's nature. If that be so, let a man become selfish in a proper manner. Let him try to solve the problems of his own life—the problem of life and death—by realizing the Self. People sometimes say that those who leave society for meditative life are 'selfish'—they are doing no good to the world."

"Well, such people will purify the atmosphere if they are sincere and earnest."

"I believe, if a single man realizes his Self, he will do more work for the world than the so-called workers trying to do good to the world. And when a man is earnest about realizing his Self he must withdraw himself from the ordinary preoccupations of life, just as a student before examination forgoes the pleasures of cinema and football play. Swami Vivekananda would say in joke, 'Is God sleeping that you will have to do good to the world—to help Him in His work?' "

"Well, a misuse of Christian idea is found in the present world. They say 'Love thy neighbour,' and they omit the words '*as thyself*.' If you want the world to be better, put your whole energy to bettering yourself. That is the only way to do good to the world."

"The reason why people are more eager to preach than to practise is that it is easier. Can you say why people go always after cheaper things? Why people like to go downhill and not up?"

"Yes, It is true, almost all prefer downward journey. But the worse is you make it a general law—that to go down is the nature of man. 'Why don't you think of persons—their number may be very few—who like to go up, who forget their all in their attempt to explore the unexplored peak, who believe in the theory—'It is better to struggle and fail than not to struggle at all.' "

There was a plaintive tone in his words when he said: Why do people

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go after cheaper things, why do they prefer downward journey—the way to destruction?

These reminded me of the Upanishadic saying: "The Self-existent (God) has made the senses face outwards, and so man looks outwards and does not see the inner Self. Some wise man, desirous of immortality, turns his eyes inward and beholds the inner Atman."

I felt guilty that I was taking too much advantage of the goodness of the Professor and that I kept him talking so long—especially as he had just recovered from his recent illness.

"May I request you one thing?" I said, while I was coming away from him. "We have proved that selfishness in some sense is justifiable. I want to make you a selfish request. When you go back to your home, at your leisure, will you kindly write about your experiences in India for the *Prabuddha Bharata*? Here you are meeting with various kinds of persons. Certainly it is a very interesting experience. I would like to know what you think of those experiences from a distance—after you have gone back to Europe."

A smile lit up his face. I found he was too courteous to say 'no' to a request. "I will remember your request," he said.

"Thank you very much, good night."

"Good night."

As I left the Professor, one thing that was uppermost in my mind was what a great agony the world is passing through! And was it not due to the fact that we have sold our birthright for a mess of pottage?*

Calcutta,
12th January, 1938.

SASTRA AND SRADDHA

By Principal D. S. Sarma, M.A.

At the beginning of the seventeenth chapter of the *Bhagavad-Gitâ* an important and interesting question is asked by Arjuna. It arises, of course, directly from the oft-quoted verse with which the preceding chapter ends. The Bhagavan had said at the end of the sixteenth chapter:

"Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in this world."

And immediately Arjuna was prompted to ask:

"Those who leave aside the ordinances of scriptures but worship with faith—what is their state, O Krishna? Is it one of 'goodness' (*sattva*) or of 'passion' (*rajas*) or of 'dulness' (*tamas*)?"

It is a question of church *versus* individual, body *versus* soul, which every established and living religion has to face. Therefore it behoves every lover of the *Gitâ* to understand clearly what the great scripture has to say on this point, especially because no direct answer is given to Arjuna's question. That *sraddhâ* or the sincerity of the individual is an all-important thing in religion is, of course, recognized in a ringing verse at the end of the chapter:

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"Whatever offering or gift is made, whatever austerity is practized, whatever rite is performed—if it is done without faith, it is called '*asat*', O Arjuna. It is of no account here or hereafter."

Thus the verse at the end of the sixteenth chapter and the verse at the end of the seventeenth chapter are complementary—the one is the counterpart of the other. Perfect worship is that in which we have both obedience to the Sâstra and exercise of *sraddhâ*, that in which the church and the individual co-operate. And, conversely, the most imperfect worship is that in which we have neither obedience to the Sâstra nor exercise of *sraddhâ*, that which is both untraditional and insincere, that which is the result of mere egotism. The former type is termed *sâttvik*, the latter type is termed *tâmasik*. In between the two naturally comes the type of worship in which only one of the two elements—the Sâstra and *sraddhâ*—is present. And this intermediate type is termed *râjasik*. Now, these three types are applied in the *Gitâ* in verses 11 to 22 of the seventeenth chapter to the three religious acts of *yajna*, *tapas*, and *dânam*—sacrifices, austerities and gifts. The *Gitâ* makes it very clear that the perfect sacrifice is "that which is offered according to the scriptural law by those who expect no reward and who firmly believe it is their duty to make the sacrifice" (verse 11), and the most imperfect sacrifice is "that which is contrary to the law and in which no food is distributed, no hymns are chanted and no fees are paid and which is devoid of faith" (verse 13). In similar terms are defined the *sâttvik* and the *tâmsik* types of *tapas* and *dânam*. So there is no difficulty as to the category to which the type of worship mentioned by Arjuna in the first verse belongs. His question is, "To what categ... does the worship which is sincere b... which is not in accordance with scri... ture belong? Is it *sattva* or *rajas* o... *tamas*?" It is obvious according ... the foregoing reasoning that it belon... to the second class.

But this class has two subdivisio... It includes (1) worship in accorda... with the Sâstra but with no *sraddh*... and (2) worship which is the result ... *sraddhâ*, but which is not in accor... ance with Sâstra. Of the two whi... is the better? The *Gitâ* replies ... That depends upon the kind ... *sraddhâ* of the man, which ag... depends upon his natural dispositio... The *sraddhâ* of one man may dri... him to the worship of the gods, th... of another to the worship of demigo... and demons and that of a third to th... worship of ghosts and spirits. It is th... *sraddhâ* of some men unaided by th... Sâstra that drives them to terrib... mortifications and the tortures of th... flesh under the false notion that thes... constitute *tapas* (verses 3-6). Thu... while the types of worship which ar... in accordance with the Sâstra bu... which are not sustained by *sraddh*... may be merely ineffectual, those whic... are not sanctioned by the Sâstra bu... which are due to a misguided and fierc... type of *sraddhâ* may be positively harmful. It is always safe, therefore, for the individual, especially in the early stages, to rely upon the guidance of law and tradition.

But the law has ultimately to fulfil itself in the faith and illumination of the individual. Sankara in his comm... mentary on the twenty-seventh vers... of this chapter says that all defective rites are made perfect by the utterance of the mystic formula 'Om-Tat-Sat', indicative of Brahman, by one who is filled with *sraddhâ*. In other words,

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faith and devotion should complete what the scripture has begun.

This conclusion is supported by the other parts of the *Gitâ* which everywhere holds the balance even between obedience to scriptural law and the spiritual freedom of the advanced soul. If the former is over-emphasized the growth of religion is arrested. And if the latter is over-emphasized the continuity of religion is broken. Scriptures are therefore to be looked upon as our teachers whose aim is to help us to think for ourselves and enable us to win our spiritual freedom. The *Gitâ* significantly includes the study of the Veda in its list of virtues in several places, but says elsewhere that the vision of God cannot be gained through the Vedas nor through penances and gifts but only through exclusive devotion to Him. And in a well-known passage it boldly declares :

"As is the use of a pond in a place flooded with water everywhere, so is that of all the Vedas to a Brahmin who knows" (II. 46).

Again,

"When thy mind which is distracted by the Vedic texts rests steadfast and firm in spirit, then wilt thou gain true insight" (II. 53).

But probably the example of the *Gitâ* on this point is more valuable to us than its precept. For the divine Teacher everywhere follows the Upanishadic tradition, but extends that tradition in such a way as almost to recreate it and make it an original message. That is the way of all Prophets and Avatâras.

SRI RAMAKRISHNA'S LEGACY TO THE WORLD

By Sister Amala

The name of Sri Ramakrishna has become a household reverence in Bengal. He has become known as a Saviour to those, who for years spent their lives in worldly pursuits unaware of the Great and Holy Personality who lived so near their doors and went unseen. This is due to the untiring and selfless services of the monks of the Belurmath and all its Branches in India and abroad, who spread the life and teachings of Sri Ramakrishna all over the world. Those of the weary, tired, worldworn souls whose lives were devoid of hope and peace, whose reflections of life here and hereafter were confused and puzzled, suddenly now find a Light whose radiance has become to them an unfailing guide and a source of inspiration.

Sri Ramakrishna, the child of the Divine Mother of the universe, whose life at Dakshineswar on the holy Ganges, is the torchlight and sun of inspiration to countless thousands all over the world, brings peace, security and, above all, freedom,—freedom to follow whatsoever path may suit our particular temperament and tendencies. Should you embrace Hinduism, do so with your whole soul, fathoming its hidden grandeur and beauty. Should you worship Buddha, then, become His love and rise above the hatred of the world. Should you follow the Christ, then, His message of love will unite you with the world's love. Mohammed gives the idea of God in all, and so on. Fundamentally there is

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but One Essence of which all these expressions and reflections are made. It is to that One Supreme Source that we must bend ourselves, touching which, we have touched all; whether Christian or Jew, Hindu or Buddhist, Mohammedan or any name, we shall arrive at the same meeting place, the Supreme Being of the universe, who is everywhere—embodied in all things.

We must be tolerant, liberal, free and infinitely broad to find that One in all and all in that One. This was the keynote of Sri Ramakrishna's realization. Through his *sâdhanâs* embracing Hinduism, Buddhism, Christianity, Mohammedanism, we find that he realized the source of each as identical and he called this source, "Divine Mother of the Universe." What a sweet relationship Mother has! Our earthly mother is so tender, patient, self-sacrificing and selfless; how much more tender, forgiving, patient and infinitely compassionate is our Divine Mother! We can always go to the Mother, no matter how much we may have failed; the Mother will always take us into her loving and enfolding embrace, shield us, protect us and teach us firmly but gently, the true way. How safe we feel in Her loving care! No fear, no doubt, but security and peace.

"Not until we become as little children shall we enter the kingdom of God," said the Christ. How in the life of Sri Ramakrishna Paramahamsa this became a reality! All great men are like unto children, pure and trusting in the Divine. A child feels free and ever dependent on the Mother, so, the spiritual child forgets all the fleeting panorama of this world of *mâyâ* and becomes fastened to the Lotus Feet of the Divine Mother of the universe, resting securely and safely in Her infinite love and protection. Sri Ramakrishna has shown us the way. It is for us to follow his example of simplicity and naturalness, and make the ideal of realization a practical spirituality in our daily living.

Of what good are the examples of Divine Incarnations if we do not imbibe their spirit of purity and illumination. The real way is making the Ideal living in our life. We can only serve others by ourselves first becoming living examples. Then, the radiance of the life inspires others and still others, until there is a bond of love which unites, unifies and brings together the hearts of all men into a blending harmony. Like a great symphony all will play in rhythm and there will rise the music of divine peace and rejoicing, lifting all souls unto God their Maker.

The peace of God lies within the heart of each and all. We must go within to find Him. Attachment leads us outward, while silence, prayer and meditation and reflections lead us inward to our Source, our Maker. Sri Ramakrishna lost himself in the state of ecstasy, as the Christian mystics would call it. *Samâdhi—nirvikalpa samâdhi*—which expresses the highest state of oneness with God was almost a constant state in which Sri Ramakrishna Paramahamsa dwelt, soaring high above the abode of men into the abode of eternity and infinitude where all become one unchanging omnipotent reality and consciousness. Because of his illumination and realization he was able through his life to point out the way to the Feet of Eternity. "Infinite are the ways to God and by whatsoever path you may travel, you shall reach God. Just as many are the rivers flowing into the Ocean, so, there are many paths to God."

How wonderful it will be when men will set aside orthodoxy, creeds, dogmas and fanaticism for the

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vision of God! Sri Ramakrishna Paramahamsa has done it, and through God's grace we also can do what the Father has done. Let us endeavour to surround ourselves with thoughts of the Supreme One and translate His Infinitude into the concrete affairs of the daily life, thus lifting us into the sphere of oneness and peace.

It is our privilege, therefore, to become living embodiments of a practical and universal ideal, maintaining our original embrace to God, yet seeing Him as the sun illuminating all—, thus merging infinite difference into one melting of universal understanding and love.

RELIGIOUS CATEGORIES AS UNIVERSAL EXPRESSIONS OF CREATIVE PERSONALITY

By Prof. Dr. Benoy Kumar Sarker, M.A., Ph.D.

(*Continued from the last issue*)

The Avataras of India, Israel and China

The incarnation-myths of the *Râmâyana* and similar legends of the *Jâtakas* (Birth-Stories) must have developed as early as the epoch of Maurya imperialism (B.C. 322-185). While the poets of the *Râma*-legend sang,

"For Vishnu's self disdained not
mortal birth,
And heaven came with him as he
came to earth,"

and Krishna proclaimed in the *Gîtâ* section of the *Mahâbhârata*: "Forsake all *dharmas* (ways, *Taos*, creeds), make Me alone thy way," the sculptors of India were carving *bas*-reliefs in order to represent scenes in the life of Sâkya deified as the Buddha. The post-Asokan but pre-Christian sculptures at Bhârhut (second century B.C.) leave no doubt as to the prevalence of a faith in Buddha whose birth was believed to be super-natural and whose career was to anticipate ideologically the holy ministrations of the Syrian Messiah. Besides, the mind of India had become used to such emphatic announcements of the *Gîtâ* as the following:

"I am the Father, and the Fostering
Nurse,
Grandsire, and Mother of the
Universe,
I am the Vedas, and the mystic Word,
The way, the support, the witness
and the Lord.
The Seed am I of deathless
quickening power
The Home of all, the mighty
Refuge-tower."

Buddha-cult was thus born and nurtured in a perfectly congenial atmosphere.

The Pauline doctrine of Jesus as an *avatâra*, i.e., God-incarnate-in-man was also quite in keeping with the spiritual *milieu* of the age, rife as it was with the notions of Redeemer-gods. Here an Osiris, there a Mithra was commanding the devotion of the civilized world as a god resurrected after death to save mankind. Parallel to the development in Iran, which transformed Zarathushtra[20] from the man-prophet-singer of the *Gâthâs* into a super-natural and semi-divine figure, there was in Israel the

[20] Moulton: *Early Religious Poetry of Persia* (Cambridge, 1911).

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continuous and progressive re-interpretation of traditional beliefs and symbols, as Canon Charles points out in the *Religious Development Between the Old and New Testaments*. From the third century B.C. on, as a consequence, whole histories centred round such conceptions as the soul, spirit, *sheol*, Paradise, Messianic Kingdom, the Messiah, the Resurrection. The idea of the Redeemer was taking definite shape, for instance, in the following verses of the *Psalms of Solomon* composed about the first century B.C. :

"Behold, O Lord, and raise up into them
Their King, the son of David,
At the time in which thou seest, O God,
That he may reign over Israel Thy servant
And gird him with strength that he may
Shatter unrighteous rulers
And that he may purge Jerusalem from
Nations that trample her down to destruction."

In India the rhapsodists of the Vâlmîkian cycle were singing of the advent of the Messiah as Râma, and the Sâkyan monks elaborating the Buddhist stories of incarnation (*Jâtaka*) in the self-same strain. Nor was China to be left without an *avatâra* or a deified personality. In the fourth century B.C. Mencius, the St. Paul of Confucianism, calls his great Master *Chi Ta-cheng*, i.e., the embodiment of highest perfection. Three hundred years after his death Confucius was made Duke and Earl. Sze Ma-chien, the Chinese Herodotus (first century B.C.), describes him as the "divinest of men." But by the end of the first century A.C. the birthplace of Confucius had become a goal for the pilgrim and even emperors wended their way to pay respects to his shrine. In A.C. 178, says Giles in *Confucianism and its Rivals*, a likeness of Confucius had been placed in his shrine as a substitute for the wooden tablet in use up to that date. In 267 A.C. an Imperial decree ordered the sacrifice of a pig, sheep and an ox to Confucius at each of the four seasons. The first complete Confucian temple was built and dedicated in 505 A.C. About 555 A.C. it was enacted that a Confucian temple should be built in every prefectural city, for the people had come to "look upon Confucius as a god to be propitiated for the sake of worldly advantages."

This heroification and deification of Confucius was not an isolated phenomenon in the Chinese world, for Chi was also simultaneously transformed Lao-tsze, his senior contemporary, into a Divinity. The Tâoist writers have begun to describe their great prophet as an incarnation of some Supreme Being who came among men in human shape in every age. They told also the various names under which he appeared from the highest period of fabulous antiquity down as late as the sixth century, making in all seven periods.

Indeed, the spiritual experience of the entire human race was passing through almost the same climacteric. Zoroastrianism was evolving Mithraism, Chinese classics were evolving the worship of Confucius and Lao-tsze, Hinduism was evolving Buddha-cult, Krishna-cult, Râma-cult, etc., and Judaism was in the birth-throes of Christ-cult.

The elaboration of these "Great Exemplars," *Avatâras* or "Supermen" is but one of the forms in which the uniform psychological metabolism of different races was manifesting itself. The types of ethical and spiritual "perfection" or highest ideals and norms of human personality, that had been slowly acquiring prominence in India, in

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Hellenistic world, and in China during the preceding centuries at last began to crystallize themselves out of the solution of folk-experience and emerge as distinctly individualized entities. The world-forces or nature-powers of the antique world, viz., Mother Earth and the elemental energies, furnished no doubt the basic foundations and the nuclei for these types or patterns. Folk-imagination in brooding over the past and reconstructing ancient traditions had sanctified certain historic personalities,[21] legendary heroes or eponymous culture-pioneers, and endowed their names with a halo of romance. Philosophical speculation had been groping in the dark as to the mysteries of the universe and had stumbled upon the One, the Unknown, the Eternal, the Absolute, the Infinite, the Ideal. Last but not least, are the contributions of the "lover, the lunatic and the poet," —the Mark, the Matthews, the Mencius, the Vâlmîki, the Asvaghosa—who came to weld together all these elements into artistic shapes, "fashioning forth" those sons of God,—concrete human personalities to embody at once the man-in-God and the God-in-man.

The Wali-Cult in Islam

More or less identical is the psycho-social *Gestalt* of the Moslem world. Mohammed was already looked upon by his immediate followers as an "extra-human miracle-worker" (*übermenschlicher Wundermann*) and his death surprised even Caliph Omar as something impossible or inconceivable.[22] Everybody who wanted to believe that Mohammed had died was threatened by Omar with the most gruesome punishments. The biographers of Mohammed during the subsequent generation enriched his life-story with the details of his miracles. In the third century after his death, Ibn Hibban of Andulasia went so far as to say that Mohammed was not a human being subject to hunger and thirst.

The *Wali*-cult of the Mussalmans throughout the world,—in Asia, Africa and Europe,—is psychologically linked up with the normal *Heiligenverehrung* (saint-worship) or hagiology of all races of men. Moslem faith in the power of *Igma* is but a part of the most universally observed folk-mentality which feels helpless without supernatural agencies and extra-human energies.

The Ethical Equations of Nations

The ethical conceptions or moral codes of a people are bound up inextricably with its economic and social institutions. For all practical purposes they may very often be regarded as almost independent of its strictly religious thought, its theological doctrines, and the hypotheses of its prophets or thinkers regarding the nature of Godhead, the soul, and the relation between man and the Creator. While, therefore, the "whole duty of man" is sure to differ with people and people, nay, with class and class, and also with epoch and epoch in each nation and in each class, it is still remarkable that the most fundamental categories of moral life all the world over have been the same. The ethical systems of historic Confusianism, Buddhism, and Christianity are broad-based on almost identical notions of the good and the right. Social equilibria or similarities and equations between the nations in psycho-social *Gestalt* are no-

[21] W. Ridgeway: *Origin of Tragedy, and Dramas and Dramatic Dances of Non-European Races in Special Reference to the Origin of Greek Tragedy*, 1915.

[22] *Fadâil al-ashab*, No. 6, *Al-Tabarî I*, p. 1815, and *Al-Zurkânî* IV., p. 128, quoted in Goldziher's *Mohammedanische Studien* Vol. II (Halle, 1890), pp. 283-284.

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where more prominent than in the domain of moral ideals.

But here it is necessary to make a few special remarks about Confucianism. In the first place, suggestive sex-ideas associated with such concepts as "immaculate conception" in Christlore or "energy" (*Sakti*, the female "principle") in Buddhist and Hindu mythologies do not appear to have any place either in the *Classics* compiled by Confucius the man or in the religion in which Confucius is a god. From the standpoint of conventional morality, Confucianism is perhaps the most chaste and undefiled of the great world-religions.

In the second place, one must not argue from this that the Chinese mentality is what Confucianism presumes it to be, for China is not mere Confucius magnified. Every Chinese is a Confucianist, and yet something more. Like the Japanese who is at once a believer in *Kâmi* (supernatural agencies or nature-powers), *Shinto* (the way of the gods), a polytheistic cult of world-forces, a Confusianist as well as a Buddhist, the men and women of China, almost each and all, are Tâoists (followers of Lao-tsze's mystical cult of *Tâo*, Way or Natural Order) and Buddhists at the same time that they offer sacrifices to Confucius and *Shângti*. When the head of the family dies, as says Wu Ting-fang in the preface to the present author's *Chinese Religion through Hindu Eyes*, the funeral services are conducted in a most cosmopolitan way, for the Tâoist priests and the Buddhist monks as well as nuns are usually called in to recite prayers for the dead in addition to the performance of ceremonies in conformity with the Confucian rules of "propriety." The *mores* of Chinese life, eclectic as it is, cannot thus all be found in the teachings of the *Classics* alone.

Life-Denial, Mysticism and Positivism

One need not be surprised, therefore, to find in the Chinese *Weltanschauung* or view of life a place for the pessimism that one meets with in the announcements of Jesus. "He that loveth father or mother more than Me," said Jesus, "is not worthy of Me." And further, "If any man cometh unto Me, and leaveth not his father and mother and wife and children, he cannot be My disciple." Here is the origin of a system that, backed by St. Paul's recommendation of celibacy for Christ's followers, ultimately developed into Christian monasticism and the ethics of retreat from the "world and the flesh." The self-same doctrine of holiness by means of asceticism, life-denial, and self-mortification has had a long tradition in pre-Confucian China as well as in China since the age of Lao-tsze and Confucius. Even in the earliest ages of Chinese history perfection, holiness and divinity were held to be exclusively attainable by dispassion, apathy, worldlessness, unconcernedness about the pleasures and pains of life, quietism, *wu-wei*. Emperor Hwang-ti of hoary antiquity is mentioned by Chwang-tsze (fourth century B.C.), the great follower of Lao-tsze, as having retired for three months in order to prepare himself for receiving the *Tâo* from an ascetic who practised freedom from mental agitation.

Along with this pessimistic strand in Christianity Chinese moral consciousness can also display the mystical leaning of Jesus as manifest in such declarations as "the Kingdom of God is within you" or "My Kingdom is not of this world." Thus, says Chwang-tsze: "Be free yourself from subjective ignorance and individual peculiarities, find the *Tâo* in your own being, and you will be able to find it in others too, because the

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cannot be one in one thing and another in another." And according to the *Tao-te-ching*, the Bible of Tâoism, "mighty is he who conquers himself," and further, "if you keep behind, you shall be in front," or "he who is content has enough." These are the tenets of passivism and non-resistance that Jesus stood for when he advised his followers to "render unto Cæsar the things that are Cæsar's."

We need not dwell here on the ascetic or pietistic ideals and institutions of Buddhism, as the Plotinuses, the St. Francises, the Jacopone da Todis, the Böhmes, the Ruysbroecks, and the Guyons of India are too well known. But we have rather to emphasize, on the other hand, the fact that transcendentalism, idealism or mysticism is not the only attitude or philosophy of ethical life advanced by or associated with the religious systems of the world. Not less is the ethics of positivism, i.e., of humanitarian energism (*virya*) and social service or brotherhood (*sarva-sattva-maitrî*) a prominent feature in Hinduism, in Buddhism, in Christianity, and in the moral *dicta* of the Chinese sages like Confucius, Moh-ti, the preacher of universal love, and Mencius, the advocate of tyrannicide.

There is no doubt a great difference in the manner in which the categories have been stated in the different systems, especially as regards the intellectual analysis or psychological classification of the cardinal virtues and vices. But from the viewpoint of moral discipline none but a hide-bound linguist or a student of formal logic can fail to notice the pragmatic identity of life governed by the "eightfold path" of Sâkya, the "five duties" of Confucius and the "ten commandments" of the Bible. Nay, like the Mosaic dictates, the Confucian and Sâkyan principles are too elemental to have been missed by the prophets of any nation.

Reciprocity, Solidarism and Social Service

The most important tenet in Confucius's moral creed is to be found in the idea of "reciprocity."[23] It is thus worded in his *Doctrine of the Mean*: "What you do not wish others should do unto you, do not do unto them." In a negative form this is indeed the golden rule of *Luke*: "As ye would that men should do to you, do ye also to them likewise." In all treatments of fellow-beings Sâkya's injunction also is "to put oneself in the place of others" (*attânam upamâm katvâ*). We read in the *Dhammapada*:

"All men tremble at punishment, all men fear death: Putting oneself in the place of others, kill not nor cause slaughter."

"All men tremble at the rod, all men love life. Being as one would be done by, kill not nor cause to kill."

Reciprocity is thus the common golden rule of the three world-religions. From the idealistic standpoint as represented, for instance, by Giorgio Del Vecchio in *Etica, Diritto, e Stato, il riconoscimento della identità sostanziale dell'essere di tutti subjetti* (the recognition of the substantial identity in being of all subjects or persons) constitutes the universal beginning of ethical principle. And this is why reciprocity which is based essentially on this feeling of identity may be taken to be so universally appreciated.

The formulation of this rule was the distinctive contribution of Confucius to

[23] For an anthropological analysis of reciprocity as a universal social force see R. C. Thurnwald: "Gegenseitigkeit im Aufbau und Funktionieren der Gesellungen und deren Institutionen" in *Reine und Angewandte Soziologie*, Festgabe für Tönnies (Leipzig, 1936). See also C. Gide: *La Solidarité* (Paris, 1932).

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Chinese life. His catechism of moral discipline points out, further, that the duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject, between father and son, between husband and wife, between elder brother and younger, and those in the intercourse between friends. Intelligence, moral character and courage, these are the three universally recognized moral qualities of man. The performance of these duties is the *sine qua non* of "good manners" or propriety. In the Confucian system the tenet of reciprocity leads thus to the cult of "propriety". In the Sâkyan discipline also we have the same propriety in the doctrine of *sila* (conduct). The path leading to the cessation of misery is described in the *Digha Nikâya* as consisting in right belief, right resolve, right speech, right behaviour, right occupation, right efforts, right contemplation, and right concentration. It is obvious that some of the conditions stated here, especially those in regard to speech, behaviour, and occupation, are other-regarding, i.e., have a social significance in the system of self-culture.

Lest the social energism of Sâkyan morals be ignored it is necessary to point out that *appamâda* (vigilance, strenuousness and activity) is the first article in the Buddhist monk's creed of life. Sâkya wanted his followers to be moral and intellectual gymnasts and "move about like fire." Such were the men who built the first hospitals of the world for men and animals, established rest-houses and planted trees for wayfarers, popularized the trial by jury and the methods of election, voting, and quorum in democratic assemblies, and founded universities, academies and other seats of learning in India, China, and Japan.

The Hindu doctrine of five *mahâ-yajnas* (great sacrifices) teaches the householder to behave as a *debtor* to Nature, man and the world, and to perform in discharge of his debts a number of duties every day such as render him virtually an embodiment of *le solidarisme social* (*Taittirîya Âranyaka*). The first sacrifice, "debt" (*rna*) or duty, is that to the *devas* (gods). The second consists in the study and teaching of *Brahma* (the sacred texts). The third sacrifice is that of propitiating the *pitris* (ancestors) with libations of water. The maintenance of the poor, the hungry and the destitute belongs to the next sacrifice, called the *nri-yajna* (sacrifice for man). And finally, the fifth or *bhûta-yajna* implies service to all created beings, the lower animals. Philanthropy and social service are thus linked up in the daily estimation of the Hindus with ancestor-worship, cultivation of learning and prayers to the gods in a scheme of religious discipline.

The Categories of Ramakrishna and Vivekananda

The religious categories created by the human *psyche* are then as numerous as conceivable. And it is possible to discover virtually every category in one form or other among the diverse races of mankind, especially such as have well-developed systems on account of evolution through ages.

In modern times the religious tendency of men, as we may agree with Spranger,[24] has assumed a secular *Gestalt* whose contact with the metaphysical or speculative is not obvious. But even today, *aller echten Wissenschaft liegt ein religiöses Fundament zugrunde* (a religious basis is the foundation of all real science).

[24] "Theorie und Ethos" in *Die Erziehung* (Leipzig), XI, 10-11, pp. 449, 456.

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Religion and religious categories may, then, be described as some of *i-residui constanti dei fatti sociali* (the constant residues of social facts), in Niceforo's words. These are the permanent, unobserval, invisible, *sottogiacenti* (underlying) and general categories to be discovered when one descends from the superficial into the depths of mentality and social life.[25]

Even without inventing a *totem*, popularizing a ritual, or establishing a god one can be worshipped as a saint, nay, an *avatâra*. For instance, Ramakrishna (1836-1886), who within fifty years of his death is being worshipped virtually as a god by a large section of the modern Hindus, owes his divinity or avatarahood, if one may say so, not evidently to any miracles or messages of mystery, but, among other things, to such words of secular and practical wisdom as the following :[26]

"Many with a show of humility say, 'I am like a low worm grovelling in the dust.' Thus always thinking themselves worms, in time they become weak in spirit like worms" (No. 518).

The avatarahood of the modern Bengali saint is founded on inspiring talks like these which endow men and women with courage, strength and spirit of self-assertion. Among other "words of nectar" (*kathâmrita*) that the world has got from Ramakrishna is to be mentioned a *sûtra* like the following :

"The mind is everything. If the mind loses its liberty, you lose yours. If the mind is free you are free too" (No. 514). This is the gospel,—Fichtean[27] as it is,—that can energize the poor, the lowly, and the depressed enough to be able to combat the cruel conditions governing the society and rise above them all into the position of glory and world-conquest.

And if Ramakrishna has any god it is to be found, as the masses understand it, in his epoch-making equation, *Jîva* (man)=*Siva* (God). The divinity of man is the bed-rock of his teachings, profoundly democratic as they are.[28]

Let us take a category as propagated by Vivekananda, namely, :[29]

"You will understand the *Gîtâ* better with your biceps, your muscles, a little stronger. You will understand the Upanishads better and the glory of the Âtman when your body stands firm upon your feet, and you feel yourselves as men."

It is not of the gods and goddesses, the rituals and the ceremonies, the temples and the holy places that Vivekananda speaks. In his psycho-social *Gestalt* "it is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics."[30]

The creed of the Poor as God or the Divinity in the Poor (*Daridra Nârâyana*) with which Vivekananda is associated in the *milieu* of middle and working classes as of other teeming millions has enabled him to declare : "I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to an orphan's mouth."[31]

One can read in this bit of Vivekanandism the romantic socialism of early

[25] "I Fatti costanti della Vita Sociale" in *Rivista di Psicologia* (Bologna, April-June, 1935).

[26] *The Teachings of Sri Ramakrishna* (Advaita Ashrama, Calcutta, 1934).

[27] Fichte: *Reden an die Deutsche Nation* (1808), XIV.

[28] B. K. Sarkar: *The Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Madras, 1936) and "Ramakrishna-Vivekananda and the Religion of Progress" (*Prabuddha Bharata*, Calcutta, January, 1937).

[29] *The Complete Works of Swami Vivekananda* Vol. III (1932), p. 242.

[30] *Ibid.*, Vol. I (1931), p. 18.

[31] *The Complete Works etc.*, Vol. V (1924), p. 35.

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nineteenth century Europe, and indeed the contents of the traditional five *mahâ-yajnas* ("great debts") of the Hindus, if one will.[32]

Socio-Racial Diversities a Permanent Reality

From totemism to Buddhism, Catholicism, Islam and Vivekanandism man's creative or spiritual urges have given birth to thousand and one religious categories. The contents of some of these categories are mystical and of others positivistic. And in every instance the *Gestalt* of religion is a psycho-social blend of heterogeneous strains. It is for every individual to choose the ones that one wishes. For, it is the privilege of man, using the words of Sâkya the Buddha in *Dhammapada*, to "rouse thyself by thyself" and "examine thyself by thyself." And "whoever shall be a lamp unto themselves shall reach the very topmost height" (*Mahâparinibbâna-Sutta*, II, 35).

[32] "In the doctrine of the five great sacrifices the entire world is a divinity. Whatever exists on earth is a god. Man has debts to every thing. He has therefore to sacrifice something in favour of everybody and everything in order to repay those debts"--Ramendra Sundar Trivedi: *Yajna-Kathâ* (Calcutta, 1921), p. 172.

And of course it has likewise ever been the privilege of man since Mohenjo Daro and earlier times to construct his own socio-economic and psycho-social Gestalt out of the natural and human, i.e., [illegible] regional and racial (or social) elements among the *visva-sakti* (world-forces). This cosmic privilege of the human race has found expression in our own time in Ramakrishna's enunciation of the pluralistic doctrine of *yata mata tata path* (as many faiths, so many paths). He has called upon mankind to look upon every faith as a path to God thereby constructing a world-republic of religions.

Human logic is forced to realize once more that the diversities of the psychic, social, socio-economic and socio-racial *Gestalt* in spite of the fundamental unity of the *psyche* and its constituents are some of the permanent realities of world-evolution. It is on the postulate of world-embracing and full-blooded freedom in morality, of intensely diversified individualities in spiritual life, both personal and collective, as well as of the multiplicity of racial and social morphologies that the philosophy of inter-religious harmony and international concord may be established.

(*Concluded*)

REALITY IN DREAMS

By Prof. C. C. Chatterji, M.A., B.Sc.

This Dreaming, this Somnambulism is what we on earth call Life; wherein the most indeed undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing—Carlyle.

It was a July evening. The sky was overcast with threatening clouds. The lightning flashed its shafts of light through the broad bosom of darkness. The thunder rolled and rumbled overhead. As I was returning home from my friend's place late at night it started drizzling. So I broke into a run, and reached home without getting much wet; but on account of the

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haustion caused by rapid motion, I presently passed into a condition of quasi-sleep. And in that sleep passed a procession of dreams through my mind—a pageant of heaven and earth.

I dreamt and saw that I was standing in the midst of a swaying mass of humanity, composed of men, women and children, among whom were the hale and the sick, the whole and the maimed, the ragged and the dressed, the blessed and the cursed—all pressing towards a closed, colossal gate, hurrying, jostling, elbowing, raising a babel of voices that filled the air with a confusion at once grim and pathetic. Then I saw the gates open. The massive portals heavily rolled, and the impatient crowd rushed in, like an avalanche toppling down in blind fury. In that wild rush some were thrown back, some knocked down, some were trampled upon; but there was no one to look to the fallen or the failing. And while yet the tide was full, the gates slowly moved forward. The combined strength of all the men was too weak to hold them back; they moved and moved, crushing all that came in their way, and closed. What happened to those who were left behind, I cannot say; I was among those to whom entrance was granted, how or why nobody knew.

The first sight of the world within the gate was a feast of the eyes. If the quantity of beauty in the whole creation were divided in two equal parts, it might be said that the spectacle before our eyes was invested with one half, and the other half was distributed throughout the rest of the universe. The blue dome of heaven above and the green view of the earth below were clothed in a splendour that the mightiest pen would falter to describe. It was a place where Nature appeared in all her glory, and the beauty of Nature was enhanced by the skill of Art; and where the poetry of man's life was enriched by the romance of his living. Everywhere flowers, sporting in a carnival of colours, scattered hue and fragrance; here and there fountains played under canopies of sparkling showers, "for ever aspiring, for ever content"; houses nestled in sequestered bowers in cool, shady places. Men, who lived there, wore a look beaming with health and happiness; the women were paragons of beauty. Altogether it was an earthly paradise, which cast a spell upon me and held me in a trance for some time.

When the first shock of delightful surprise was over, I was flattered to find myself surrounded by a group of six men—five of them handsome, gallant youths, and one rather an oldish fellow, but with a pleasant, winning presence. I took it as an honour that six men of that beautiful country should seek acquaintance with a stranger wholly unknown to that place. When the first civilities were over, I was immensely gratified to notice the warmth of their interest in me, specially the old man's solicitude for me. It, therefore, did not take long for me to be on quite friendly terms with them. Even in my dream I relished the joy of life I lived in and through the company of these men. They took me where the pleasures of life were found in plenty and life seemed to be one joyous holiday. All the things that a man wants—food and drink, love and music, leisure and pastime—were to be had in quantities enough and to spare; and the company of my friends gave an additional zest to the enjoyment of these things.

But there was a rift in the lute. That oldish sort of fellow would not go the whole hog with us in our merriment. Though I was not particularly

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enamoured of him, I did not like to incur his displeasure, or carry on our revelries in the face of his disapproval. So that, his occasional disappearance from our midst cast a shadow over my spirits, and I lost the relish of song and laughter. And, as if to add poignancy to my vexation, when he once left our company in this manner, he would remain away for days together. But my comrades seemed to breathe the air of freedom during his absence, and perhaps inwardly desired its continuance, trying to reconcile me in veiled terms. When we had grown used to his absence and were least looking out for him, he would unexpectedly reappear. Though not a word of even mild banter escaped his lips, his smiles, his kindness, his very appearance bore the expression of pity and reproach. But all these things passed off before long, and our life resumed its normal course of perpetual enjoyment.

On one occasion it so happened that when satiety had dulled the enjoyment of our nightly orgies, I felt inclined to leave the place. Looking around to call away my friends also, I was surprised to find that not one of them was to be seen anywhere. I felt I was betrayed and deserted. In a chagrined mood I came out of the place at once. My first thoughts were to make a search for the old man and remonstrate with him, —why I did not know. Through the brilliantly lighted streets of the city I proceeded in the direction of the place where he was likely to be found. But for sometime I moved on and on, like a person possessed, under the irresistible impulse of something vague, the thought of search having gone out of my mind. I covered mile after mile, without ever casting my eyes this way or that to see if any body was there. On, on, on. I left the outskirts of the city and reached the country side where fields stretched out on all sides for

together.

As I entered this part of the cou
I passed from light into darkness.
city lights were left far behind
instead there was darkness all arou
With every step the darkness seem
to increase, and I could not see w
way I was going. Yet I moved on.
looked up to see if the eyes of ni
would lend me light to find my w
through the gloom. But they too w
blotted out with the blue sky, and o
my head hung banks of black clou

It was for long, oh! too long, t
I had been cutting my way thro
the dense mass of darkness, when
bright sword of light suddenly pier
through the black bosom of night,
was instantly concealed in its deep fol
But in that short flash I caught
glimpse of the limitless expanse
waste land where I stood, as if "up
the verge of Nature's utmost sphere
Only a few tall palm trees stood grim
here and there, silhouetted against t
sky. But now the lightning began
tear and hack the darkness, and
could find my way in the fitful gleam
which only led me to—where I did n
know. My loneliness sank deep into m
heart; my forlorn condition set m
teeth on edge. Meanwhile a storm
burst upon the scene. As I dragge
along in light and shade through th
dust of the storm, I heard the patte
ing of many feet, as if men were ru
ning on both my sides. Were th
actually men, were they ghosts, w
they—what? I ran with the cour
of despair, while the lightning flash
incessantly and the wind howled fier
ly. I seemed to cover 'no pain
inch', for I could see in the doubt
light that the expanse of waste la
remained as limitless as before and t
tall palm trees stood as far away
before. I came to a halt out of sh

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helplessness. The lightning rushed down with a blaze and crash and struck one of the palm trees. Before I could nerve myself there was a second crash accompanied by a bright red light which seemed to burn up everything; and there was a third, with louder thunder and fiercer light. My eyes were dazzled; my brain was racked; my whole being was agonized to death, only death did not come. I could not run any more. I looked to the heavens for a drop of water to cool my burning soul. But there was no sign of rain; on the other hand the whole sky seemed to be in flames, crimsoned from end to end with a liquid fire giving out a dreadful, intense light. I could not stand the sight any more; my suffering had come to the last limit. I dropped down on the ground which burnt like molten lava under me. But I suffered no more, for as I fell I passed into a swoon.

When I got back my consciousness, I felt I was thoroughly wet and too weak in body and mind to move my hand or foot. At the same time I felt the kind touch of a hand pass over my head, trying to soothe the brain that had almost been blown out. I knew instinctively that the hand belonged to the man whom I was out to search. I opened my eyes and woke upon a new world. Yes, there was the old man with his ever smiling face, and there was the new world which he seemed to have brought with him. The golden rays of the morning sun; the clear, blue sky over head; the fresh breeze from the open fields breathed a new life into me.

"What happened to me last night?"
"Don't brood over the past."
"How do you explain the occurrences I related to you?"
"I need not."
"Will you tell me where the other people are?"
"Don't worry about them."
"What am I to do without them?
"Forget them and follow me."

My experiences had crushed my spirit so far that I followed him without demur. Having taken me through barren lands and bizarre places, where there was nothing to attract the eye or tempt the mind, he came upon a mound and asked me to look ahead. He pointed towards a high hill at a distance, which appeared from that place like a cloud on the horizon, large but indistinct. From the mound, winding downwards ran a narrow, wooded path which, he said, led to the hill and which we were to follow in order to reach it, for that was the destination of our journey. I listened to him with an ironical smile as he explained how we would attain all human felicity when we reached the top of the hill, although the road was rugged and the ascent steep.

Standing on the mound, I saw a few men, far and near, struggling along the road. I asked my guide if they were on their way to the hill. Yes, they were; and they were to march for days and months, through sun and shower, before they could hope to find rest and shelter in that distant hill. "Poor, deluded creatures", thought I. Though I pitied them, I was persuaded to cast my lot with them.

Straight was the path, and unknown was the guerdon, yet I set out on the journey, for the promises of the past life had turned out to be bitter illusions. We had not gone far on our way when the birds among the trees seemed to sing a welcome song.

They were the songsters of the dawn, which woke me up from my dream.

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SRI-BHASHYA

By Swami Vireswaranānda

Chapter I

Section I

The great Purvapaksha (Objections of the Advaitin continued)

(7) Perception reveals only Existence (Sat)—non-reality of difference :

It has been shown already that when there is a conflict between direct perception or other means of knowledge and the scriptures, the latter ones are of greater force. But actually no such contradiction exists between direct perception and scriptures, for it is only the non-differentiated Brahman, which is Existence Itself, that is directly perceived in all objects of perception and not their difference. Hence there is no contradiction between scriptures and our direct perception. It is the unity that is experienced and not the difference. It may be objected that if Existence alone is experienced by us in all objects and not the difference, then all our cognitions will have one object only and the resulting experience will be one only, i.e., there will be no difference in our knowledge like 'this is a pot', 'this is a cloth', even as there is no difference in our continuous knowledge of one object like a pot. The objection is not valid, for the nature of an object and its difference from others —these two cannot result from the same perception, either simultaneously or in successive moments. They cannot be perceived simultaneously, for while the nature of the object is perceived at once, its difference from other objects cannot be so perceived as it depends on our remembrance of other things from which this object differs. These two being contradictory—one depending on other objects and the other not depending—cannot be simultaneously experienced. Nor can they be perceived in successive moments as perception lasts only for one moment. So we have to settle which of the two is the object of our perception : It cannot be the 'difference', for it presupposes a knowledge of the real nature of the thing and the remembrance of objects opposite to it.. Hence 'difference' cannot be the object of direct perception and our knowledge of it is due to a wrong notion—it is illusory or unreal. Moreover, this 'difference' cannot be defined, for it is neither the nature of the thing nor its attribute. If it were its nature, then cognition of the thing would also lead to the cognition of the difference and further the object and 'difference' would become synonymous. It cannot be an attribute, for in that case this difference will have a difference from the essential nature of the thing and this latter difference would be an attribute of the first which would lead to a third difference as the attribute of the second and so on *ad infinitum*. Again, it would mean that this 'difference' which is an attribute would be experienced only when the object is experienced as qualified by

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attributes such as a generic character (*jâti*), and the object as possessing a generic character is experienced only on the apprehension of the difference—which is an untenable position. Therefore, 'difference' cannot be defined and so it is only Existence (Sat) that is the object of perception and all difference or manifoldness is unreal.

Again, in all experiences like 'a pot is existing', 'a piece of cloth is existing', we find that what persists in all is Existence (Sat) and not the forms, pot, cloth, etc., which disappear one after another. Therefore Existence alone is real and not the forms,—pot, cloth, etc., even as in the case of a rope successively mistaken for a snake, a crack in the ground and a stream of water, it is the rope which persists as the substratum of the wrong notions that is real and the wrong notions which disappear one after another are known to be unreal. Individual difference like pot, cloth, etc., means the negation through sublation of other objects; for the experience 'this is a jar' negates a cloth, i.e., sublates the cloth and this proves the non-reality of the non-continuous objects like cloth etc. But what persists like the rope in the example and is not sublated is Existence (Sat), and therefore it is the only reality and everything else is unreal.

(8) Pure Consciousness is Existence (Sat) Itself :

Similarly, Consciousness which persists in all our cognitions is real and therefore identical with Existence (Sat). An objection may be raised that since 'Existence' is an object of consciousness it is different from it, which fact establishes plurality. But it has clearly been shown that 'difference' does not exist, for it is neither an object of perception nor can it be defined. Hence Existence cannot be proved to be an object of consciousness, i.e., it is not experienced through any means of knowledge. Hence Existence is Consciousness itself.

(9) Consciousness is self-proved and self-luminous :

And because it is consciousness it is self-proved. It does not depend on any proof; if it did so depend, it would cease to be consciousness and would be an object like any other thing like a pot etc. Nor can any other act of consciousness manifest consciousness since it is self-luminous, inasmuch as it is never seen to be non-manifest while it exists, like ordinary objects. While manifesting everything it reveals its own existence. A thing through which other things are manifested and rendered fit to be spoken about does not itself depend for these on anything else. Colour, for example, makes objects visible, but it does not depend on anything else to make itself visible. Hence consciousness which reveals other objects is itself self-luminous and does not depend on some other means of knowledge for its manifestation.

(10) Consciousness is eternal and one :

Now, this consciousness is eternal, for it cannot have a beginning or end. A beginning means that it was not existing before that. Consciousness of such previous non-existence of consciousness presupposes the existence of consciousness. Hence non-existence of consciousness cannot be proved through consciousness. Nor can anything else prove it, for that something can prove it only by making consciousness its object and this is not possible, for consciousness has been shown to be self-proved and cannot become such an object. Therefore, its previous non-existence cannot be proved, hence it is beginningless, i.e., not originated, and

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so it has none of the other changes too like growth, modification, decay, destruction, etc., since these are true only of objects that have an origin. As consciousness has no beginning, there can be no manifoldness in it, for we find that wherever there is manifoldness it has a beginning, for the latter is an invariable concomitant of the former. Nor can difference, origination, etc., which are objects of consciousness be attributes of consciousness, for objects of consciousness are different from consciousness itself. Colour, for example, is an object of consciousness and it is not an attribute of consciousness. Nor can Existence, Knowledge and Bliss be its attributes, for consciousness is essentially consciousness itself.

(11) Pure Consciousness is the Self :

Therefore, consciousness is devoid of all plurality and as a result it cannot have any 'knower' (self) at its back different from itself. Self-luminous consciousness itself is the Self, for consciousness is intelligent and so is bereft of inertness, which inertness is a quality of everything that is non-Self. Non-Self being thus precluded from consciousness, it is nothing but the Self. Neither can it be said that the quality of being a 'knower' is an attribute of consciousness as expressions like, 'I know' seem to suggest, for this knower is an object of consciousness and therefore cannot be its attribute. The same thing cannot be both the subject and the object of its activity at the same time. An object is that on which is concentrated the activity of the agent, and hence it must be different from the agent, and as this 'knower' is an object of consciousness it is different from consciousness. Moreover, this 'knower' which means the agent in the act of knowing is changing, since agency begins and ends with that act of knowing, and for this reason also it cannot be an attribute of consciousness which is eternal and changeless. The attribution is due to a misnomer. It is superimposed upon it even as the notion of being a man, being lame or blind, is superimposed on the self in expressions like 'I am a man', 'I am lame', 'I am blind', and is a product of the ego which itself is unreal and ever changing. The ego or 'I' is not the Self, because it does not exist in deep sleep and in the state of liberation when the Self alone persists as consciousness. But this ego nevertheless serves to objectify the Self, or Consciousness abiding in it, even as a mirror reflects an object which then looks as if abiding in it, and this leads to erroneous notions like 'I know'. Therefore the 'knower' or 'I' in 'I know' is no attribute of the Self which is Pure Consciousness.

Thus there exists in reality only eternal, non-changing Consciousness which is bereft of all plurality and whose nature is pure non-differentiated Intelligence which, however, due to error appears as manifold. The object of an inquiry into Vedânta-texts is to set right this error through the knowledge of Brahman which is non-dual, eternal, and Pure Consciousness.

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NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have dealt with the scientific achievements of India in the past as well as in the present, side by side with the latest findings of the modern scientists of the West. The *Future Life* is a shorthand report of one of the Stephenos Nirmalendu Ghosh Fellowship Lectures on Comparative Religion, delivered at the Senate Hall, Calcutta, by Sir S. Radhakrishnan, King George V Professor of Philosophy, Calcutta University. Prof. Prabhu Dutta Sastri, M.A., Ph.D., I.E.S., in his article on *The Vedantic Conception of Peace* suggests the solid basis on which the enduring edifice of universal peace and goodwill can be built. The article on the *Echo of Upanishadic Mysticism in the Poetry of A E* by Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, reveals that the fountain-head of A E's (George William Russel's) inspiration is to be found in the Upanishads and the old Celtic literature of his own country, which seems to echo remarkably the older Aryan thought. In *An Evening with Prof. C. G. Jung*, Swami Pavitrananda, President of the Mayavati Advaita Ashrama, U. P., gives the interesting conversation he recently had in Calcutta with Prof. C. G. Jung, the great Psychologist of Zurich. Principal D. S. Sarma, M.A., of the Govt. Arts College, Rajahmundry, S. India, emphasizes in his article entitled *Sastra and Sraddha* that scriptures are to be looked upon as our teachers whose aim is to help us to think for ourselves and enable us to win our spiritual freedom. The article on *Sri Ramakrishna's Legacy to the World* by Sister Amala (Camille Christians) of the Ananda Ashrama, La Crescenta, California, U.S.A., brings out in a nutshell the synthetic message of the Master. Dr. Benoy Kumar Sarkar, M.A., Ph.D., Professor of the Calcutta University, concludes in this issue his article on the *Religious Categories as Universal Expressions of Creative Personality*. The progress of the human soul through manifold experiences to the realm of eternal felicity and freedom is presented allegorically by Mr. C. C. Chatterjee, M.A., B.Sc., Professor of English Literature, St. Andrew's College, Gorakhpur, in his article on *Reality in Dreams*.

RURAL HYGIENE

Last August the first conference on Rural Hygiene in the Far East was held at Bandeong, Java, under the inspiration of the League of Nations. The conference, which was attended by delegations from nine countries including India, aimed at creating a common fund of collective experience for the benefit of all concerned. The work of the conference was divided up into five committees: medical and sanitary organization; rural reconstruction; sanitation; nutrition; and special measures to combat specific diseases that create problems in Eastern countries; malaria, tuberculosis, pneumonia, etc. The committees made a number of very helpful recommendations on the many aspects of the problem. Below we reproduce a few of them, which will be of interest to those who have the welfare of the village folk in their hearts.

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The first committee was chiefly concerned with administrative measures. The second committee devoted itself to the problem of raising the general standard of life in rural districts. The delegates and experts thought that "it was the duty of Governments to organize all public services with a view to ensuring the health and well-being of country dwellers." The committee "made specific recommendations with regard to the duties of village committees dealing with water-supply, housing, sanitation, roads, as well as with social aspects of well-being—adult education and recreational and leisure-time activity. Each village, they considered, should possess a health unit, a school library, co-operative societies, some organization which could hold agricultural exhibitions and so help to improve animal husbandry; the authorities should provide preventive veterinary service and interest themselves in home industries." It also emphasized the fact that "any real improvement of life in the country districts would depend ultimately upon education, not merely training for the application of improved techniques in agriculture, but also general education and instruction for both children and adults. In other words, the standard of living in country districts should be improved, not merely in terms of material living, but also in terms of mental outlook and utilization of resources for happier community living."

Particularly interesting were the discussions of the fourth committee on nutrition in view of the fact that much pioneering work on the subject has been carried out in the East. The committee emphasized the importance of public health workers giving adequate attention to nutrition. "The most superficial examination," it said, "indicated that diets as a whole were deficient as judged by such diet standards as those laid down by the League of Nations' 'Report on the Physiological Base of Nutrition'." The committee attached particular importance to the rice problem. "The milling of rice by machinery had enormously increased the consumption of polished rice and had given rise to problems of malnutrition which had never appeared while peasants ate their own unpolished rice. The conference recommended that boarding-schools and Government institutions might give good examples to the country in this respect by using unmilled rice, and public authorities might also see to it that such rice was made easily available everywhere." One of the most pathetic things connected with the problem of food in India is that we lose much of its nutritive value due to our ignorance in taste and ways of cooking it. Though poverty is the chief reason of the deterioration of our health a great deal of improvement in national dietetics can be effected by the spread of scientific informations on the subject.

AUTHORS OF THE INDUS VALLEY CIVILIZATION

Many knotty questions still remain to be cleared up with regard to the civilization which has been unearthed in the Indus Valley. One of them is the problem of its authorship, and scholars are far from agreeing on it. There are numerous guesses, more or less probable, have been hazarded on the basis of particular facts which have appealed to particular imaginations.

The primary thing which has to be taken into consideration in deciding a question of this kind is the skeletal remains of the people. Unfortunately the remains so far discovered are not homogeneous, and they point to at least two possible racial varieties. This has given rise to much flexibility to the imagina-

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the theorists who have ascribed the civilization to such divergent peoples as the Dravidians, the Sumerians, the Kolarians, the Panis, the Asuras, the Nâgas, the Vâhikas, the Dâsas, and others.

Mr. A. D. Pusalker of Bombay has briefly referred to these theories and the criticisms to which they are exposed in the Annals of the Bhandarkar Oriental Research Institute, Vol. XVIII, part IV, 1937. (A reprint of this article is available.) These hypotheses do not seem to carry great weight with him. On the contrary, he regards it more probable that the authors of the Indus Valley Civilization were the Aryans of the later Vedic period. This assumption is, however, commonly controverted on the strength of certain apparent disparities between the civilization discovered at Mohenjo-Daro and the culture revealed in the *Rig-Veda*. To mention a few of the differences which are greatly emphasized: The Aryans were more conversant with the use of various metals than the Indus Valley people; the horse was unknown to the latter, but it was a common animal with the Aryans; aniconism was a normal feature of the Vedic religion while iconism is much in evidence in the remains of the Indus Valley Civilization; phallus-worship, abhorrent to the Vedic Aryans, appeared to prevail among the Indus Valley people. Mr. Pusalker has shown that on a closer scrutiny many of the difficulties melt away, and that the few remaining ones do not appear so formidable and decisive as they look at first.

He, therefore, concludes that "there is nothing in the Vedic civilization that speaks against ascribing the authorship of the Indus civilization to the Vedic Aryans." And further: "We find that there is nothing inconsistent in calling the Vedic Aryans the authors of the Indus Civilization, or styling the civilization as 'Vedic' or 'Aryan'. Dr. Jacobi would place the *Rig-Veda* at least in 5,000 B.C. (a modest estimate), which accords well with the nature of the civilization we find at Mohenjo-Daro, which is assigned 3,250—2,750 B.C."

It is a point of view worthy of consideration.

REVIEWS AND NOTICES

A CRITIQUE OF DIFFERENCE. By S. S. Suryanarayana Sastri and T. M. P. Mahadevan. *University of Madras. Pp. 52. Price Re. 1.*

This is a free English rendering of the *Bhedadhikkâra* of Narasimhâsramin with the help of the commentary of the author's pupil Nârâyana Âsramin. Narasimha belongs to that group of skilled dialecticians who came after Sankara and who sought to establish the Advaitic system on a firm logical footing by a criticism of the views of its opponents. The seeds of the dialectic are, no doubt, to be found in Sankara, but they came to be fully developed in the hands of scholars like Mandana, Sri Harsha, Chitsukha and others. Narasimha follows in their footsteps and tries to demonstrate with some elaboration here and there that the principle of difference cannot be logically predicated of Reality. Seeming differences there are. But they do not pertain to the Real. They are due to ignorance. As soon as we try logically to formulate the principle of difference and to define the relations of difference, these become unintelligible to us. The various differences of the Dvaitins are reduced to three, namely, those between Jiva and Isvara, between Jiva and Jiva, and between the intelligent and the inert. In a manner somewhat analogous to that of Bradley, Narasimha points out that the commonly asserted relations of difference between things, and our definitions of the commonly recognized categories are unintelligible. The rendering is prefaced by a short and valuable introduction which sums up the position of Narasimha.

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SRI RAMAKRISHNA CENTENARY SOUVENIR. *Published by Swami Avinashananda, Secretary, Publication Sub-Committee, Sri Ramakrishna Centenary, Belur Math, Calcutta. Pp. xxviii+160.*

It was a happy idea to bring out this artistically produced and very attractive Album of pictures along with the *Centenary Volume* on the occasion of the birth centenary of Sri Ramakrishna as a permanent tribute to his hallowed memory. "It is a graphic representation of the manifold phases of the Master's life, as also of the sparkling variety of concrete forms in which his creative ideas have found their expression. The two hundred and ninety-six pictures comprised in this Album not only present Sri Ramakrishna, the Holy Mother, the devotees and disciples of the Master, and the persons and places intimately associated with him, but also the prominent centres of the Ramakrishna Math and Mission in India and abroad." The collection is divided into fourteen sections, each prefaced by a short introduction bearing on the illustrations contained in it. Further, an elaborate letterpress at the beginning briefly recounts, by means of short descriptive notes on the pictures, the Master's eventful career in a chronological order, as well as the subsequent developments that came in its wake. We feel no doubt that it will be welcomed by all lovers of art and by the devotees and admirers of the Master.

AVASTHATRAYA. By Y. Subrahmanya Sarma. *The Adhyatma Prakasha Karyalaya, Third Road, New Taragupet, Bangalore City. Pp. 18. Price -/3/- as.*

This pamphlet is a reprint of an article from the *Kalyan Kalpataru*. It is an attempt to illustrate the well-known Vedantic method of logically arriving at the nature of Truth by discussing the three states of waking, dreaming, and sleeping. But the author's view about the state of dreamless sleep (i.e., *Sushupti*) fundamentally differs from that of the orthodox school of thinkers such as Sankara, Sayana and others, in that, while the writer identifies the third state (the *Sushupti*) with the Turiya (i.e., the state of *Samadhi* in which the veil of ignorance is shred), the latter (Sankara and others) consider the dreamless sleep also a state of ignorance in which nescience still inheres in its causal form. For in their opinion it is only in a state of *Samadhi*, which is technically called the Turiya in contra-distinction to the three preceding states, waking, dreaming, and sleeping, that one is completely freed from the tentacles of nescience.

ART AND MEDITATION. By Anagarika B. Govinda. *The Roerich Centre of Art and Culture, Allahabad. Pp. 110.*

The book contains a series of twenty abstract paintings by the author preceded by a number of short essays on the principles of art and meditation.

CHRISTIANITY FROM THE HINDU EYE. By C. R. Jain. *L. Panna Lal Jain, Bookseller, Baradareeba, Delhi. Pp. 99.*

The book aims at an explanation of the real nature of religion as well as the true teaching of Christianity. The author has tried to show that the Christianity that is now preached is very different from the original Christianity whose tenets are to be discovered by a critical analysis of the books of the New Testament and the writings of the earliest Fathers of the Church, collectively known as the Ante-Nicene Christian Library, and that this Christianity has an Indian origin.

THE ADYAR LIBRARY BULLETIN, FEBRUARY, 1937, VOL I, PART 1. *Adyar Library, Adyar, Madras.*

This is the first issue of the Adyar Library Bulletin, which the management wants to bring out four times in the year with the object of serially publishing the important manuscripts contained in the Adyar Library. The first issue starts with the publication of a Rig-Veda commentary by Mâdhava, of which there is only one manuscript so far known. There are also English translations of the *Advaya Târakopanishad* and the *Amritanâdopanishad* and the *Kshurikopanishad*, whose texts have already been published by the Library. The Grihyasûtras of Âsvalâyana takes up first the Grihyasûtra of Âsvalâyana with the commentary of Devasvâmin, which has not so far been published. The Bulletin promises to be a valuable one to Orientalists.

ALLAHABAD UNIVERSITY STUDIES, Vol. XIII, Arts & Science. *Senate Press, Allahabad, 1937. Pp. 256+90. Price Rs.*

The journal contains a number of contributions upon various scientific subjects by specialists in them. The first section includes the following: (1) Sentiment of Nature in the Poets

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George Meredith—by S. C. Deb, (2) The York "Creation of Adam and Eve"—by P. E. Dustoor, (3) Sankara's Theory of Consciousness—by A. C. Mukerji, (4) Vedanta as Religion and Philosophy—by D. B. Sinha, (5) Kolhapur Spurious Copper-Plate Inscription of Satyâsraya Vinayâditya (Saka 520)—by Pandit Raghuvara Mitthulal Shastri, (6) Dîvân Qâzî Mahmud Bahrî of Gogi—Translated and edited by Dr. M. Hafiz Syed, (7) Ma 'âli'l-Himam—Edited by Habibullah Khan Ghazanfar, M.A. The articles on the scientific subjects are: (1) Oxidation of Glucose in Presence of Insulin, Glutathione and Other Substances—by C. C. Palit and N. R. Dhar, (2) Nitrogen Fixation and Azotobacter Count on the Application of Molasses and Sugars to the Soil in Fields—by E. V. Seshacharyulu, (3) A Critical Study of Active Nitrogen Phenomenon—by L. S. Mathur, (4) A Comparative Study of Certain Strains of Macrosporium Grown on Synthetic and Fresh Fruit-juice Media—by (Miss) L. Roy, (5) On the Phragmen-Lindelöf Principle—by P. L. Srivastava.

SANSKRIT

THE ASHTANGA HRIDAYA KOSHA. By K. M. Vaidya. *Valapad, S. Malabar. Pp. 654. Price Rs. 8.*

The Ashtanga Hridaya is a celebrated text book on Ayurveda. But by reason of its being written in verse in a highly literary style, the book abounds in words whose usages are not common. This coupled with many technical words often makes it difficult to understand the exact significance of many passages. To remove these difficulties the author has brought out this dictionary of Ashtanga Hridaya (Ashtanga Hridaya Kosha) where the technical terms used in the text have been arranged in alphabetical order and explained by a critical and explanatory commentary. This is no doubt a valuable service to the cause of Ayurveda, for which all lovers of the science will remain grateful

BENGALI

SRI RAMAKRISHNA. By Subodh Chandra Dey. *Published by the author, C/o. Ramakrishna Math, Wari P.O., Dacca. Pp. 430. Price Rs. 2.*

A Bengali biography of moderate size of Ramakrishna was long a desideratum. Mr. Subodh Chandra Dey has, therefore, removed a real want by bringing out this life of Ramakrishna within reasonable limits. The author has strictly confined himself to a bare recital of facts. Though such a procedure falls far short of the demands of a complete biography, it has its uses. A special and valuable feature of the work is that it gives short accounts of the numerous important disciples and devotees and notable acquaintances of Ramakrishna. The last chapter sets forth the genesis and the organization of the Mission which has grown up round his name and under his inspiration. The book is a reliable piece of work.

SVASTIKA. By Hirendra Nath Ghosh. *Published by Hirendra Nath Ghosh, 13, Nimtolla Lane, Calcutta. Pp. 56. Price 8as.*

It is a collection of short poems.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls on Friday the 4th March. Public celebrations will be held on the following Sunday, the 6th March.

SWAMI YATISWARANANDA'S ACTIVITIES IN EUROPE

The presence of Swami Yatiswarananda of the R. K. Mission in Europe has awakened a great enthusiasm for Vedanta amongst a large section of the enlightened souls of the West. As already announced, the Swami, after his strenuous work in the cause of Vedanta in Germany, eventually settled at St. Moritz in Switzerland, and formed a group with a number of sincere seekers after Truth. It is really a matter of satisfaction to learn that they have become very much interested in the Vedantic literature, and are trying their best to live up to the lofty idealism of Vedanta under the able guidance of the Swami. In response to the growing demand for his presence and spiritual instructions, the Swami had to move from place to place and give interviews and hold conversations in Zurich, Lausanne and Geneva in October last. In

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all these places interested groups have been formed, and they are now carrying on regular classes on Vedanta even in the absence of the Swami. He then went to Paris to meet Swami Siddheswarananda of the R. K. Mission, who has of late started Vedanta work there in response to an earnest invitation from a number of devotees. Swami Yatiswarananda thereafter went to the Hague (in Holland) where also a small group has been formed. The Swami delivered a lecture on the Message of Vedanta and gave talks on kindred subjects after his arrival at the Hague. During the Christmas season a regular class was conducted, and the attendance was fairly satisfactory. The Swami proposes to proceed to Amsterdam and Rotterdam for the spread of Vedanta after his work started at the Hague had crystallized. It is pleasing to note that some of the works of Swami Vivekananda have already been translated into French and German, and they have aroused a great interest amongst the enlightened public of Europe for the ideas and ideals of Vedantic religion and philosophy. It is hoped that the activities of the Swami that have already met with such conspicuous success, will enable the West to learn more and more about the spiritual wisdom of the Indian saints and sages, and thereby help the growth of cultural fellowship between the East and the West. Monsieur Jean Herbert, the famous *litterateur* of France, writes to us from Geneva on January 7, 1938: "Swami Yatiswarananda has been doing most remarkable pioneering work in Europe, and it is owing to him that the ground was so well prepared in French-speaking countries as to justify Miss MacLeod and myself pressing for the sparing of Swami Siddheswarananda for us. Both are now doing first rate work, and making a reputation not only for the Ramakrishna Mission, but for India as a whole. May we be allowed to keep them with us in Europe for many, many more years to come!"

VEDANTA SOCIETY OF SAN FRANCISCO, U. S. A.

Swami Ashokananda gives two lectures every week—at 11 a.m. Sunday and 7-45 p.m. Wednesday, in which he explains the general principles of Vedanta and other cognate subjects. The Sunday morning lectures are given at the Century Club, 1355 Franklin Street, and the Wednesday evening lectures in the Hall of the Vedanta Society at 2963 Webster Street. The Swami has a class every Friday evening at the Vedanta Society Hall at 7-45, in which he conducts a short meditation and explains the Vedanta Philosophy in greater detail—both its theoretical and practical aspects, while expounding the "Upanishads," the original books of Vedanta. The first Friday in every month is, however, devoted exclusively to answering the questions of students. These lectures and classes are open to all. The subjects for the month of October, 1937, were as follows:—"Proofs of Immortality"; "From Reason to Intuition"; "Prâna, the Subtle Force, and Its Mysteries"; "The Divine Mother: How to Worship Her"; "The Power of Words"; "Obstacles in the Spiritual Life: How to Overcome Them"; "Harmonizing the Body, Mind and Soul"; "Sri Krishna, the Lord of the Gitâ"; and "The Hidden Powers of Man: How to Awaken Them."

The Swami grants interviews to those who desire to know more of Vedanta or discuss their spiritual problems with him. The Swami considers practical instruction as the most important part of his activity. He gladly gives practical instruction for spiritual development to those who sincerely want it. They also are invited to make appointments with the Swami for interviews. The Library is open every evening from 7 to 10, except on Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5. All are welcome to come to use the books in the Library, but only members of the Society are permitted to borrow books. The birthday of Sri Krishna was publicly celebrated in the Vedanta Society Hall on the evening of October 27. Swami Ashokananda took, as the subject of his lecture that evening, "Sri Krishna, the Lord of the Gitâ," and arrangements were made for special music.

LAST DAYS OF SWAMI JNANESWARANANDA OF THE VEDANTA SOCIETY, CHICAGO

We give below some extracts from a letter addressed to Swami Pavitrananda, President of the Mayavati Advaita Ashrama, by the Secretary of the Vedanta Society, Chicago, U.S.A. This will enable our readers to have some glimpses of the active life which Swami Jnaneswarananda lived in America, till the end in pursuit of his mission.

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"You have asked for details of Swamiji's passing away. Knowing Swami Jnaneswarananda as you did you can appreciate how freely he gave of his wisdom, love and gaiety of spirit to everyone. Last year his work was simply superhuman—he carried on fourteen classes a week, and besides he was always ready with sympathy and understanding to all of us who called upon him. By the end of the season he admitted that he was very tired. Last summer, as you probably know, he spent visiting his brother Swamis at Denver, Los Angeles, Hollywood, La Crescenta, San Francisco and Portland. He was exhausted, but nothing could daunt that joyous spirit. He had realized for over a year that there was some difficulty with his heart, but it was not until his return to Chicago in October that the condition was diagnosed as greatly enlarged heart with involvement of the coronary artery. Although advised to take complete rest, he insisted on holding one class a week. His students were greatly worried about his health and he was tended with the most loving care. Someone was always with him, day or night—his meals were prepared, his correspondence taken care of. But in spite of all we could do to help him get rest he continued to spend himself and his energy with gay disregard of his condition. He was aware—the last month—that there was no hope of recovery, but never was anyone more serene and cheerful. We feel that he was willing, nay eager, to be reunited with his beloved Master. On Sunday, November 14th, the day of his passing, he was his usual loving, cheerful self. There was one sudden spasm, and before a doctor could be summoned he had laid down the body.

We will all feel always that everyone who contacted him received a blessing, that he opened the door to us to let in the light of understanding and divine harmony, and that his death—as his life—was an example of true spiritual beauty."

A SHORT REPORT OF THE ACTIVITIES OF THE RAMAKRISHNA MISSION ASHRAMA, DELHI BRANCH, NEW DELHI, DURING THE YEARS 1936 & 1937

The Delhi Branch of the Ramakrishna Mission was started in May, 1927. The permanent house of the Ashrama at New Delhi (Ibbetson Road) accommodates the Monastery, the Dispensary, the Library and the Free Reading Room and the Office of the Institution. The Free Tuberculosis Clinic is located in a rented building in the old city at Daryaganj near Edward Park, Delhi.

A short account of the activities of the Mission is given below:—

(1) *Religious Preaching* :—About 265 classes and discourses on scriptures and bhajans in 1936 and about 370 in 1937 were held at the Ashrama and in different parts of New and Old Delhi. More than 38 lectures (in Hindi, Bengali and English) on philosophical, religious and cultural subjects in 1936 and 51 in 1937 were also delivered by Swami Sharvananda and others in Delhi, Karachi and many other places.

(2) *The Library and the Free Reading Room* :—The Library contained 824 and 919 well-chosen books in English, Sanskrit, Hindi, Urdu and Bengali, in 1936 and 1937 respectively. The total number of books issued were 722 in 1936 and 920 in 1937. Some 25 periodicals (including two English dailies) were available for the Reading Room. It is open to the general public every evening.

(3) *Out-door General Dispensary* :—A resident doctor who is a passed Homeopath, attends the Dispensary every morning and evening (except on Sundays when very urgent cases are attended to). The total attendance was 17,630 in 1936 and 24,632 in 1937.

(4) *The Free Tuberculosis Clinic* :—The Clinic was started in 1933 and up till now serves the poor in general, irrespective of caste, creed and colour. The patients are treated in the modern scientific methods including Ultra-Violet Ray exposure by the eminent medical staff who have volunteered their services to the institution. It is open every morning (except on Sundays) from 9 a.m. to 2 p.m.

Swami Sharvananda, Lt.-Colonel W. C. Paton, I.M.S., Chief Medical Officer, Delhi, the Assistant Director of Public Health, Delhi and Health Officer, New Delhi, Major A. R. Choudhury, B.Sc., M.B., Dr. K. S. Sethna, Health Officer, Delhi Municipality, Dr. S. K. Sen, M.B., Rai Bahadur Dr. Hari Ram, Municipal Commissioner and Hony. Magistrate, Delhi, Dr. Hussain Baksh, Municipal Commissioner, Delhi, and three representatives of the Local Mission Committee are on the Working Committee of the Clinic.

The total attendance of patients was 6,934 in 1936 and 11,363 in 1937.

The institution was maintained by sub-

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scriptions and donations from the public bodies and private individuals.

The Clinic was visited last year by some distinguished personages including Her Excellency the Vicerene Lady Linlithgow, the Hon'ble Mr. E. M. Jenkins, Chief Commissioner, Delhi, Major-General E. W. C. Bradfield, Director General, and others, all of whom recorded their very good impressions regarding the treatment of patients at the Clinic.

To stabilise this useful institution a permanent house with sufficient funds is absolutely necessary. It is hoped that the benevolent public will do their utmost for the poor by helping this useful institution. The house itself will cost about Rs. 25,000.

(5) *Sri Ramakrishna Centenary* :—This centre too, with the co-operation of the generous public of the Delhi Province paid its humble tributes to the Saint of Dakshineswar. The main items were Tithi Puja, Lectures in local colleges and outside the Province, the Convention of Religions addressed by great thinkers and public men of India, Essay Competition, Ladies' Conference and Daridra Narayana Seva. All met with unexpected success on account of the co-operation of the elite of the city. Thousands thronged at the Ashrama grounds during the centenary days.

(6) *Anniversaries in 1937* :—The Birthday Anniversaries of Bhagwan Sri Ramakrishna Deva, the Holy Mother, Sri Krishna, Sri Chaitanya Deva, Buddha, Jesus Christ and other incarnations of the Lord as well as those of Swami Vivekananda, Swami Brahmananda and the other apostles of Sri Ramakrishna Deva were observed with all possible parapharnelia befitting each occasion. These functions were very popular and drew large audiences all through.

The institution takes this opportunity to convey its sincere thanks to all subscribers, donors, sympathisers and admirers as well as to those through whose unbounded generosity, active interest and whole hearted co-operation this institution attained so much success in the past. We believe that they will continue their help with ever increasing interest in future for the service of humanity and the spiritual uplift of mankind.

Any voluntary contribution in kind or will be thankfully received and duly nowledged by Swami Kailashananda, tary, Ramakrishna Mission, New Del

OPENING CEREMONY OF THE R KRISHNA CENTENARY TEMPLE PRAYER HALL AT THE RAMAKRIS MATH, COLOMBO

The religious ceremony in con with the opening of the R. K. Cen Temple and Prayer Hall at Colombo performed on the 24th December, 19 Swami Saswatananda, President o Ramakrishna Math, Madras. There special Pooja and Homa and the ch of the Chandi Gitâ and Upanishads. B some European and Sinhalese Bu monks were also present and chant Buddhistic fashion the Pali verses s for the occasion. A vast gathering com of members of various denominations Colombo and other outstations attend function. The ceremony ended with *âratrikam*, after which *prasadam* was to all the assembled devotees.

The public meeting in connection the ceremony came off on the 4th of Ja last. Long before the appointed ti large number of people representing v communities and religions of the Islan present. Swami Vipulananda formally duced Swami Saswatananda to the of Ceylon and then, on their behalf, upon the Swami to declare the Temp Prayer Hall open. Soon after the op ceremony Swami Saswatananda addr the gathering in the main Hall on universal aspect of religion and on the main religious views prevailing at *viz.*, the individualistic eclectic and sy Of these the synthetic view, he sa the best as it upheld the truth of on religion and also recognized that o faiths. Swami Asangananda then th the speaker for having come all th from Madras to perform the openi mony. He also expressed his th Messrs. Premjee Devjee, M. K. Kapa M. J. Patel, the donors of the Temp G. Wignarajah, donor of the Prayer and other devotees, friends and admire had contributed to this noble cause.

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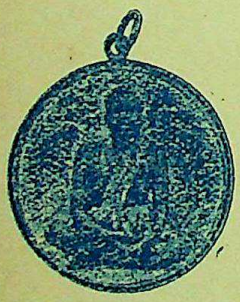
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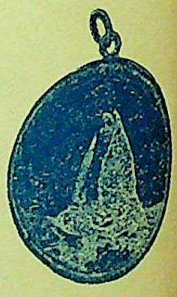
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A SYNTHETIC VISION

By the Editor

I

It is an oft-repeated phenomenon in the great economy of Nature that when this world of ours, on account of growth and added circumstances, requires a new adjustment on the spiritual and material planes, mighty spiritual figures are ushered into existence for the fulfilment of this divine purpose. The consecrated lives of such gigantic personalities enrich the soul of humanity and serve to carry it forward to its ultimate destination. A Sri Krishna or a Buddha, a Lao-Tze or a Zoroaster, a Jesus or a Mahomet, a Sankara or a Ramanuja, a Nanaka or a Chaitanya does not come merely as an accident but as a natural sequence in the course of the gradual fulfilment of the spiritual needs of mankind. Similar indeed is the case with Sri Ramakrishna whose advent into the arena of Indian life in this age of materialistic upheaval is instinct with deep spiritual significance. His life has its national as well as international bearing, and its importance can hardly be realized unless it is studied with an eye to the spirit of the times and the effect it has produced on the trend of human thought and action. The nation in which he was born has been quickened into a self-conscious organism with the gradual unfoldment of its hidden treasures before it, and it is seeking today a reformulation of its creative forces in the light of the spiritual contribution of this shining genius. The rest of humanity also has not escaped the overmastering influence of his synthetic personality; consciously or unconsciously it has begun to absorb into its systems of thought the explosive ideas of such a unique soul for further enrichment of its life culture. A Christ or a Buddha Mahomet or a Ramakrishna verily as a response to the thro aspirations of the age—bringing train a fund of creative ideas to shape the destiny of mankind imparts a new orientation to its on life. In fact such a mighty s an invaluable asset to the whole race, and the glory and beauty of a life of intense spirituality is re only with the roll of years.

But very often the vision of m dazzled by the external beauty grandeur of such a magnetic pe ality and fails to go beyond the crust and discover the perennial that suffuses the whole texture being. The silent and unostenta life which this unlettered sai Dakshineswar lived amidst the and whirr of this materialistic presents before the world a genius has flowered into a sparkling vari spiritual realizations to fulfil the fold demands of humanity. In words of Romain Rolland, one greatest savants of modern times Ramakrishna was the "consumm of two thousand years of spiritu of three hundred million people great symphony "composed o thousand voices and the thousand of mankind." In other words, he in his own person the entire life human race and gave out, in the of his spiritual ecstasy, the whole being unto the world. His is life that reveals an uncompr quest of Truth—a life that

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various grades of spiritual experiences. For over twelve long years his God-intoxicated mind remained completely dead to the outside world. The pathos of the wails that issued from the inmost depths of his soul for the vision of the Mother Divine filled even the stoniest of hearts with compassion and pity. "His whole soul melted, as it were, into one flood of tears, and he appealed to the Goddess to have mercy on him and reveal Herself unto him. No Mother ever shed such burning tears over the death-bed of her only child." Nothing is more eloquent and touching than this struggle of his soul for God-realization. A great religious tornado raged within him during this long period of *sâdhanâ*. His mind and body knew no rest till his mad spiritual quest was crowned with the vision of the Supreme Reality which silenced once for all the doubts that pricked his soul. He reached a plane of spiritual consciousness from where he could view with sympathy and love all forms of religious beliefs extant in the world; for, with the realization of Unity, a *synthetic vision* is attained wherein all apparent contradictions stand harmonized, all diversities of forms become instinct with life and meaning, religion becomes a living reality, and truths the common heritage of mankind. Rightly has Romain Rolland remarked, "When a Ramakrishna has known the grasp of such truths, they do not remain with him as ideas. They quicken into life, into the seeds of life, and fertilized by his credo, they flourish and come to fruition in an orchard of realizations, no longer abstract and isolated, but clearly defined, with a practical bearing on daily life, for they nourish the hunger of men. The Divine flesh, the substance of the universe, once tasted, is to be found, again, the same, at all tables and all religions. In it he partakes of the food of immortality in a Lord's supper, not of twelve disciples but of all starving souls of the universe itself."

II

The life of Sri Ramakrishna illustrates the variety of processes open to individuals for the realization of their spiritual aspirations. He explored for humanity all the approaches to the realm of eternal wisdom, and there was no religious faith that he did not practise and no truth that he did not realize in his own life. Every form of religious belief revealed unto his penetrating vision a world of spiritual significance. In fact his life is a bold and triumphant ascent from the level of dualistic worship to the terraced heights of Absolutism through a myriad rungs of spiritual experiences. He has verified in his life that "the three great orders of metaphysical thought—dualism, modified monism and absolute monism,—are stages on the way to the Supreme Truth. They are not contradictory, but rather when added the one to the other are complementary." Thus the validity of all stages that are harmoniously knit together in a graded series of spiritual experiences culminating in the realization of the Formless Absolute—the One without a second, remained no longer a metaphysical speculation but became a living reality with him. He proclaimed unto humanity, with all the force of his spiritual conviction, the grand Upanishadic truth that all, from the highest to the lowest, are but the embodiment of the same Reality—the difference being only in the degrees of manifestation of the Divinity already in all, and that this Supreme Knowledge is attainable by whatsoever paths, countenanced in the scriptures of the different communities, men may strive for it. The various paths—Jñana,

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Karma, Bhakti, and Yoga—all lead to the same goal, if followed with steady zeal and application, and no colour, caste, or creed is any the least bar to the sacred temple of Self-realization.

Thus the fundamental unity of all faiths and the validity of all paths in the realization of the Supreme Truth became revealed to his spiritual vision. Humanity needed such a message and he came upon the earth for the proclamation of this universal truth to mankind. Religious conflicts are more often the result of an incorrect understanding of the basic principles of one's own religion. A Hindu and a Muslim, a Christian and a Buddhist, a Jaina and a Parsi—all were to Sri Ramakrishna but pilgrims to the same Holy Land; the paths only were different. The varieties of religious forms, like the diversities of streams, lead eventually to the Ocean of one Eternal Religion—the Highest Reality—where all contradictions meet. For, says Sri Ramakrishna, "God is one—He differs only in names and forms. He reveals Himself unto a devotee in whatever form he wishes to see Him." "Various indeed are the paths leading to the Ocean of Immortality. Life is blessed, no matter by whatsoever means you get into it." "Different creeds are but different paths to reach the one God. Various are the ways that lead to the temple of Mother Kali at Kalighat. Similarly, various are the ways that lead to the house of the Lord. Every religion is nothing but one of such paths that lead to God." "As one can ascend to the top of a house by means of a ladder or a bamboo, or a staircase or a rope, so diverse are the ways and means of approaching God. Every religion in the world shows one of these ways." "To realize God," he further says, "an aspirant must stick to his own faith (with zeal and devotion) and look upon all other faiths as

so many paths, but shall never
tain the idea that his is the
faith and all else is wrong. It
the narrow-minded bigots that
sects and cast aspersions on the
of others; but a sincere devotee
will never form sects." "Dal
does not grow in large pure-water
but in small stagnant and
pools. Similarly, *dala* (clique)
form in a party whose adherents
guided by pure, broad and
motives, but takes firm root in a
whose members are given to selfish
insincerity and bigotry." "
like the frog in the well. It
nothing bigger and grander than its
So are all bigots; they do not see
thing better than their own
"A common man through ignorance
considers his own religion to be the
and makes much useless clamour
when his mind is illumined by
Knowledge, all sectarian quarrels
appears." "A truly religious
should think that other religions
also paths leading to Truth. We
always maintain an attitude of
towards other religions." Indeed
nobler and more pregnant words
ever been so beautifully uttered
Ramakrishna's synthetic vision
hended within its widest purview
scintillating forms of one eternal
gion and found them as but so
avenues of approach to the
Truth. This splendid realization
Master has in fact added a unique
and beauty to all his teachings
such stands as a great harmonizing
in a medley of wrangling faiths
world.

III

It must be borne in mind
gion is not a mere bundle of usages
identify it with a number of
and revolting practices of a set of

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buried in rank ignorance and crass superstition is nothing short of an insult to the intelligence of humanity. Religion, to justify itself as a formative force, must stand the crucial test of rational discrimination and be broad-based on the scriptural utterances and the living spiritual realizations of the mighty seers of all ages and climes. Sri Ramakrishna emphasizes that by steadfastly following the orbit of a rational religious belief an aspirant after truth would ultimately come face to face with the Highest Reality. To think that a deep-seated love for one's own religious conviction spells a corresponding hatred and ill-feeling towards the faiths of other communities is an unwarranted assumption that stands self-condemned when analysed in the light of the life and practices of Sri Ramakrishna, whose realizations constitute an eloquent vindication of the truth that *the deepest spirituality and the broadest catholicity are not contradictory but stand synthesized in one and the same personality*. In matters religious, the more one's mind is chastened through spiritual practices, the more sympathetic and comprehensive becomes his outlook on life and his fellow-beings. The blind forces of bigotry and fanaticism, the offspring of Ignorance that makes for division and hatred, jealousy and quarrel, get attenuated according as the aspirant evolves into a highly spiritual being, and yield ultimately to the compelling and dynamic spirit of sympathy and toleration, self-abnegation and love for all, irrespective of caste, creed or nationality. It is but a truism that the manifestation of such *sâttvika* qualities as purity and sympathy, kindness and tolerance, self-denial and truthfulness, broadness of vision and love for all—is the inevitable outcome of a spiritual life and is an unmistakable indication of the progressive realization of the Supreme Truth at the altar of which a sincere aspirant dedicates his whole being, and without which a religious life is but a sham and a stagnation that breeds nothing but rank fanaticism and narrowness of outlook. Where is the scope for the play of any debasing thoughts in the sanctuary of a person's heart when, with the growth and development of his soul, his whole being is saturated with the thought of the Divine, or when his quest of truth is crowned with a vision of the Eternal Reality that stands as a Substratum behind the scintillating variety of diverse faiths and forms in this world of ours? For "Toleration is to Advaita Vedanta a religion in itself; no one who realizes what any religion is to its votary can himself be indifferent to it. The claim of a religion on its votary is nothing outside the religion and is itself as sacred to others as the religion is sacred to him. While then an individual owes special allegiance to his own religion or *svadharma*, which chooses him rather than is chosen by him, he feels that the religion of others is not only sacred to them but to himself also. This in fact is the practical aspect of the Advaitic view of all individual selves being the one self . . . The brotherhood that is practically recognized in this religion is the brotherhood of spirits realizing their *svadharma*, the *dharma* of each being sacred to all. If then in this view it is irreligious to change one's faith, it is only natural to revere faiths other than one's own. To tolerate them merely in a non-committal or patronizing spirit would be an impiety, and to revile them would be diabolical. The form in which the truth is intuited by an individual is cosmically determined and not constructed by him, and the relativity of truth to the spiritual status of the knower is itself absolute" (*The Cul-*

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tural Heritage of India, vol. I, p. 500). This lofty idealism which Sri Ramakrishna has set before the world must be actualized in the life of every individual, to whatever church he may belong, if he wishes to eliminate religious fanaticism and sectarian hatred altogether from the arena of spiritual life. Sri Ramakrishna, standing at the centre of Reality where all the diverse radii of faiths proceeding from the different points of the circumference meet, was able to see the self-sufficiency and validity of every religious persuasion in the gradual ascent of the human soul to the highest pinnacle of Illumination. His life, as such, is a living synthesis of all faiths and creeds, for, as far as the records of history show, it is he alone who has boldly fingered the various strings of the instrument of harmony with the consummate skill of a master-player and produced a rhythm that has engulfed in it all the different notes of the world's multifarious creeds and beliefs. A spiritual democrat, Sri Ramakrishna has thus extended his love to all faiths and thrown open the gate of knowledge to all, and that is one of the most eloquent reasons why his message has already transcended geographical limitations and is finding spontaneous acceptance all over the world from India to the distant shores of the Atlantic.

IV

Sri Ramakrishna's is a life that silences critics and puzzles even the profoundest of philosophers. He has demonstrated that purity and sincerity are the primary requisites for the attainment of a life divine, and that the highest knowledge is not the monopoly of a particular caste or creed. This is one of the most precious of all the legacies he has bequeathed to mankind. It has been further illustrated in the life of this untutored child of Nature that intellectual knowledge is not an indispensable factor in the attainment of Highest Truth, for oftener than not drags an aspirant into the morass of unprofitable life from which none but the blessed few can disentangle themselves. To crown all, it is a sight for the gods to see how the lofty ideals of householder and a *sannyâsin* have been so beautifully blended in his character personality. His worship of his consort as the Mother Divine is a historic landmark in the corporate life not merely of the Indian people but of entire human race. It is a bold vindication of the sublime idealism for which womanhood stands. The sacred relation of Sri Ramakrishna to Sarada Devi is a luminous instance of how the conjugal relation can be spiritualized for the realization of the noblest ends of human existence. Thus the life of the Prophet of the modern age, who was projected into the nineteenth century world by the throes of Nature here has solved in more ways than one the intricate problems of the day as well as of the future. Indeed he stands as a beacon-light in the vast wilderness of the world and illumines the forgotten tracks that lead to the land of peace and blessedness.

The condition of the modern world reveals one of the most tragic chapters in the history of the human race. The noble instincts of love and fraternity have been sacrificed at the altar of Mammon. And there is no knowing when this mad competition for wealth and power would make room for a higher striving for common good among mankind. History has sounded the tocsin of alarm many a time before, but it has failed to produce the desired effect on the deaf ears of warring and self-loving humanity. The universal gospel of Sri Ramakrishna has therefore come

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a day too soon. His voice is the same eternal voice of Truth that has been calling the erring world from age to age to the path of life divine—of peace and harmony, of renunciation and love. His life of artless simplicity, austere penance and renunciation in this age when materialistic tendencies have wrought havoc in the world and robbed human nature of much of its sweetness and charm, is verily a clarion-call to rise to the radiance of spirit and shows with unfailing directness the noble path which India, nay the whole of humanity, should follow in the interest of goodwill and harmony. Sri Ramakrishna stands at the confluence of the two mighty thought-streams of the East and the West with a message of universal peace and, bringing back from the womb of the forgotten past the living truths of the Eternal Vedas, holds before the world a life of wonderful synthesis of all creeds and religions. Some of the master-minds have already responded to the call and there are unmistakable signs of a sincere craving in the East and the West for an evolution of a higher culture and a better understanding between the two. And it is not premature to emphasize that it is the universal teachings of Sri Ramakrishna which will furnish the real foundation for any constructive scheme to evolve lasting peace and harmony in the world.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna was seated in his own room at Dakshineswar with Rakhal, master and a few other devotees. It was Friday morning, the 9th of March, 1883, the new moon of the month of Magha.

On the new moon day the Master was always filled with the inspiration of the Divine Mother of the universe. He was saying, "God alone is real, all the rest is unreal. The Mother has enchanted all with Her great spell (*mahâmâyâ*). You shall find most of the souls among men bound. They suffer so much pain and misery, yet they cling to that very lust and gold. The camel bleeds profusely in the mouth by eating thorny shrubs, yet it eats them again... Look here, nobody seeks Him. Men discard the fruit of the pine-apple plant and take only its leaves."

A devotee: Sir, why does He keep men bound to the world?

Sri Ramakrishna: The world is the field of work. The knowledge dawns only in the course of work. The Guru (teacher) has declared, "Do these works, and don't do those". He further counsels desireless action. The dirt of the mind is washed away by doing works just as the sick person who is looked after by a good doctor is cured of the disease by taking medicines.

Why does He not set men free from the ties of the world? He will set them at liberty when the disease will be cured. He will set them free when their desire for enjoying lust and gold will die. If you once get yourself admitted into a hospital, you can't manage to come away. The doctor won't let you go until the disease is cured...

Adhar (to Sri Ramakrishna): Sir, I have a question to ask. Is it good to sacrifice animals? It involves injury to life.

Sri Ramakrishna: The scriptures permit animal sacrifices on special occasions. There is no harm in sacrifices which are enjoined, as for instance, the

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sacrifice of a goat on the *Ashtami* day. But it is not possible in all states. Such is my own state now that I cannot look at sacrifice. In this condition I cannot partake of the meat which has been offered to the Mother. So I touch it lightly with a finger and put a mark with it on my forehead, lest the Mother should get angry.

Again, I have moods when I find God in all beings, even in ants. In that state if I find any animal dying I have the consolation that its body alone has perished. The Atman has no birth or death.

It is not good to argue too much. It is enough if one has devotion to the lotus feet of the Mother. One gets confounded by too much argumentation. In this part of the country if you drink the water from the surface of ponds, you shall find it quite clear. If, however, you put your hand a little deeper in the water and move the water, it will become muddy. So pray to Him for devotion. Dhruva's devotion sprang out of desire. He practised austerities for gaining a kingdom. But Prahlad's devotion was desireless; it is spontaneous and unaccountable.

A devotee: How can God be realised?

Sri Ramakrishna: By this devotion. But then, one must enforce one's prayer to Him with a demand. "If Thou do not reveal Thyself unto me I shall cut my throat"—this is the *tamas* of Bhakti.

The devotee: Can God be seen?

Sri Ramakrishna: Yes, most certainly. He can be seen with or without form. He is seen with luminous form. He is further seen in the form of a man. To see an *avatâra* is the same thing as seeing God. God Himself appears on earth as man from age to age.

THE HINDU CONCEPTION OF THE MOTHERLAND

By Prof. Radhakumud Mookerji, M.A., P.R.S., Ph.D.

Country Valued for Its Culture

The Hindu conception of the mother-country is more cultural than territorial. The spiritual enters more into that conception than the material. One may say that the Hindu's country is his culture and his culture his country, believing, as he does, more in the kingdom of the spirit than in that resting on matter, which is perishable and earthy.

Its Deification in Sanskrit Texts

Such a peculiar conception of the country naturally passes on to that of the country as the giver of all good, ultimately culminating in its deification. Alone among all the peoples of the world, it is the Hindu who can claim the credit of elevating patriotism into a religion. The spirit of patriotism in the West finds a typical utterance in the following famous lines of Walter Scott :

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own native land!"

But the Hindu raises his patriotic utterance to a much higher level. A typical and most wide-spread utterance influencing the mass-mind in India is the following :

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी

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"The mother and the mother-country are greater than Heaven itself." But this utterance which comes from later Sanskrit literature owes its inspiration to the Vedas, the eternal fountain-head of Hindu thought through the ages. For instance, the Prithivi-sukta of the *Atharva-Veda* contains the Hindu's earliest hymns to the mother-land, each of whose features receives its due share of recognition for its contribution in the making of the country: "The seas protecting the land, the fertilizing rivers, hills and snows, forests and herbs, its agriculture, flora and fauna, and, lastly, its people of different speech, of diverse customs according to their regions, its roads, villages and even assemblies (*sabhâ* and *samiti*)."

The following prayer again is worth quoting:

"Let the country make for us wide room; let the country be spread out for us, be prosperous for us;

"On whom our forefathers formerly spread themselves and the inhabitants of whose brown, black, red, all-formed, fixed soil, stand unharrassed, unsmitten and unwounded."

In a similar strain was uttered the following Rig-Vedic prayer in the yet earlier, the earliest recorded times:

"O Ye Gangâ, Yamunâ, Saraswati, Satadru, and Parushni! receive Ye my prayers; O Ye Marutbridha, joined by Asikini, Vitastâ and Arijikiya joined by the Sushoma! hear Ye my prayers."

Mahabharata

This Rig-Vedic prayer culminated with necessary geographical modifications in the following Epic prayer which ranks as the national prayer of Hindu India to this day:

गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु॥

This prayer of the Epic invoking the presence of the different rivers in the water is necessarily given in its local geographical setting, showing how the geographical horizon of Epic India was far more extensive than that of Rig-Vedic India which did not comprise the country south of the Saraswati and Satadru (Sutlej).

Manu and Puranas

The spirit of these early prayers to the Mother-Goddess of the country receives even a fuller expression in later Sanskrit literature. The *Manusmriti* finally describes the country as created by the gods—देवनिर्मितं देशम्। And then the two most popular religious works, the *Vishnu-purâna* and the *Bhâgavat-purâna* give themselves more fully to the development of the same theme. The former frankly states that birth in the sacred Bhârata-bhumi is earned by the spiritual merit of a thousand lives, as it leads to salvation, "that greater blessing of final liberation" which is not attained even by the gods. Accordingly the gods themselves desire to leave Heaven for purposes of birth in Bhârata-varsha, with its promise of infinite good. Similarly, the other Purâna also extols the place of birth as the supreme factor in man's emancipation.

Country extending with Culture

Such a spiritual conception of the country cannot consistently confine it to fixed and narrow geographical limits. It is chiefly the country of the spirit, open to expansion. It is measured by its cultural expanse. Accordingly, we find that the home of the Hindu had been growing in size through the ages as reflected in the literary works of different periods.

Extension of Original Hindu Home

The Hindu's original home is singled out as (1) Brahmavarta, the holy land

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between the Saraswati and the Drishadvati (*Manu* II, 17). It soon extends and expands into a wider country called (2) Brahmarshi-desa, comprising (*a*) Kurukshetra, (*b*) the country of the Matsyas, (*c*) Panchalas, and (*d*) Surasenakas. Then, as Hindu civilization spreads farther, the country also follows the civilization which determines its limits. Thus very soon the home of the Hindus evolves into a larger aggregate known as (3) Madhyadesa of which the limits are defined to be the Himalayas in the north, the Vindhyas in the south, Prayâga in the east, and Vinasana in the west (the region where the Saraswati disappears in the sands). But the process of this evolution does not stop here. Madhyadesa expands later into what is called (4) Âryâvarta defined as lying between those two mountains and extending as far as the eastern and western oceans (*Manu* II, 19, 21, 22).

But in all these stages of the physical expansion of the country, the cultural element in its conception is not lost sight of, but is always insisted on and emphasized. Each of these stages yields to the succeeding only in physical extent, in area, or size, but not in cultural importance or spiritual progress. As Sumanta reminds us: "Brahmavarta is the holy land proper; next to it is Rishi-desa (Brahmarshi-desa); inferior to that is Madhyadesa; and last is Âryâvarta."

The purity of the nucleus, the ideal country, is always singled out in all its process of the physical expansion of the country.

Cultural Marks of the Country

But the limits of the Hindu's country were always the limits of his culture. Hindu civilization was arrested in its course by the Vindhyas and remained confined within Âryâvarta for a time. And so Âryâvarta and civilization are treated for synonymous terms in the texts. Âryâvarta is now distinguished as a cultural entity from the the non-Aryans lying beyond it. distinction is sought to be emphasized by an intense love of the country the home of all that is best and est in humanity. Patriotism defines the country in romantic One definition singles out Âryâvarta 'the land where the black antelope its natural habitat', the black antelope being looked upon as the embodiment of beauty, innocence and energy, other definition adds the growth Kusa grass as the second requisite the holy land. A third frankly describes Âryâvarta as Yajniya-desa and fourth as Dharmadesa, i.e., the country favouring the performance of sacrifices and practice of religion. A definition distinguishes Âryâvarta as land where life is regulated by the of the four castes and the four âśramas as aids to self-realization or salvation.

Thus the Hindu's holy land is marked by five features, viz., (1) the black antelope (2) the Kusa grass (3) (4) *dharma* and (5) the four castes *âśramas*. The exact significance (1) is not clear, but all texts are at in insisting on it. Yajnavalkya, a headed law-giver, lends himself to romantic out burst: "That country fit for the religious life where the lope is black." And another text that the black antelope must not be imported and acclimatized animal the holy land, but must be a growth its soil, native to it from eternity. difficult to understand what inspired comes to religious life from the of the roaming black buck.

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Countries Lacking those Marks are Condemned

We also arrive at a corresponding conception of the country that is outside the holy land and is called the land of the non-Aryans. The conception is more cultural than territorial. Their lands are defined as those lacking the five features of the holy land as enumerated above, and a list of the lands is given in detail in the *Dharma-sutra* of Bodhâyana, the *Vyâsa-smriti*, the *Âdi-purâna* and the *Skanda-purâna*.

Division of Countries by Customs

It is also interesting to note that, as a consequence of the cultural conception of the country, countries are marked in the Sanskrit texts more for their manners and customs than by their mere geographical boundaries or physical features. Thus there is a broad division recognized in the *Dharmasutras* between Northern and Southern India on the basis of these manners and customs.

North Indian Customs according to Bodhayana

The customs peculiar to the North are stated by Bodhâyana to be the following: (1) *urna-vikraya* (trade in wool connected with cattle-rearing and pasture not recommended for a *dvija*); (2) *sidhupâna* (drinking of spirits); (3) *ubhayatodadbhir-vyavahâra* (trade in animals possessing a double row of teeth, i.e., trade in horses, asses and mules); (4) *âyudhiyaka* (profession of arms); (5) *samudrâyanam* (sea-voyages).

South Indian Customs

The customs peculiar to the South are stated to be: (1) taking meals with wife or with those who are not initiated (*anupanita*); (2) taking food cooked overnight; (3) marrying the daughter of the maternal uncle or of father's sister.

Statement of Brihaspati

Brihaspati also characterizes the different regions and quarters on the basis of manners and customs as stated below: 1. In the Dâkshinâtya (Deccan), the members of the twice-born classes (*dvija*) marry the daughter of their maternal uncle. 2. In Madhyadesa, the people are artisans, industrialists and given to eating beef (*gavasinah*). 3. In the East, the people eat fish. 4. In the North, brothers marry the widows of their brothers.

Recognition of Local Customs in Hindu Law

It will be seen from the above that there is a considerable diversity of customs and manners marking the different parts of India and presenting a wide range of tastes or ideas of culture and refinement; so much so, that certain customs which are repugnant to the South are quite approved in the North and *vice versa*. Yet this divergence of cultural ideals did not prove any bar to the growth of a catholicity and breadth of outlook making for the conception of an extended country for the Hindu, corresponding to every extension of his civilization. Thus all these regional differences in manners and customs were reconciled in a wider conception of the country, calling for appropriate principles of law in which these differences might find their place and recognition.

Opinion of Manu and other Law-givers

Therefore Manu has laid down the following comprehensive legal principle: "The State or sovereign must ascertain the particular laws governing the *kula* (family), *jâti* (caste), regions (*janapada*)

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and *sreni* (guilds) as principal factors in legislation."

This position has been repeated by the other law-givers like Gautama, Bodhâyana, Apastamba and Vasishtha.

Views of Devala

Devala records a fuller statement: "Every region has its own *devas* (deities for popular worship), its own *dvijas* (twice-born classes), its own waters, its peculiar soil—its own *saucha* (ideas of purity), its own *dharma* and *âchâra* (customs and manners). These vary from village to village, city to city and province to province, nay, even with centres of Vedic learning. That which is established as the *dharma* of the locality should not be disturbed by the State."

Limitations to Authority of Local Customs

The scope that is thus given to local manners and customs and regional laws is no doubt in accord with sound principles of legislation and jurisprudence. It is the only method by which different communities can come together and be welded into a national state. But this method has its limits. It is easy to make too much of local laws and customs. This was known to the ancient law-givers who have, accordingly, given their warnings in the matter. They will not allow local customs to take precedence over the clearest injunctions of the Sâstras which are independent of localities and give expression to the established moral opinion of the community. Thus Gautama states that the laws obtaining in localities, castes or communites, cannot have any force against the Vedas. In a word, the position is that such local laws, manners and customs as offend against morality, conscience or justice cannot be upheld.

Examples from an Old Text

It is interesting to note that a text preserves a list of such objectionable manners and customs as below: (1) Marrying maternal daughter, which is considered objectionable on the ground of 'relationship mother'; (2) Marrying the brother widow; (3) Marriage between persons of the same Gotra; (4) Marriage between brother and sister, as seen in Pa (5) Usury as illustrated in lending maund of paddy in spring to be repaid as two maunds in autumn (inv interest at the rate of 200% per annum (6) Transactions of mortgages where the creditor enters into the possession of the mortgaged property when principal lent is doubled in amount even before it is doubled. This shows that the ancient texts did not approve of money-lenders dispossessing the debted agriculturists of the lands cultivated, as a means of redeeming debt.

Respect for Local Customs Makes a Wider Country and Its Social Diversity

It was, however, this comprehensive principle of legislation, with its respect for local customs and usages, which paved the way for a continuous expansion of the Hindu's mother-country through the ages, from its small nucleus in Brahmavarta, in ever-widening circles, until it embraced the whole India, and even countries outside its limits, making up a Greater India beyond the seas. Where the country is more a cultural than a material possession, it appeals less to the instinct of appropriation. It has a tendency towards expansion, resulting in a large homogeneity in its social composition. There is no narrowness, or a spirit of exclusiveness, but more of distinct

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sharing, more of community of life and enjoyment. India, thus early in her history, attracted migrations, and became the home of many races, cults and cultures, co-existing in concord, without seeking overlordship or mutual extermination. She became the chosen home of diversity and different social systems. Other national systems founded on different principles exclude the possibility of such radical diversities. That is why India has been aptly called 'the epitome of the world'. It is a League of Nations in miniature. The problem of India is, indeed, the problem of the world.

The Country Widens into Whole India Conceived in Different Ways

With the passage of time and the gradual extension of Hindu civilization, the sacred land of the Hindu came to comprehend the whole of India or Bhâratavarsha. The country followed the movement of culture, just as 'trade follows the flag' in Western civilization. The whole of Bhâratavarsha 'from Badarikâ to Setu, Dwârakâ to Purushottama (Puri)' came to be defined as the land of (1) seven 'great' mountains—Raivataka, Vindhya, Sahya, Kumâra, Malaya, Sri-Parvata and Pariyatra; (2) seven 'great' rivers—Gangâ, Sarasvati, Kâlindi, Godâvari, Kâveri, Tâmraparni and Ghritamala (Narmada and Sindhu in other texts); (3) seven 'sacred' cities—Ayodhyâ, Mathurâ, Maya (Hardwar), Kâsi, Kânchi, Avanti and Dvârâvati (Dwârakâ); (4) eighteen 'great' countries (*mahâvishayah*)—northern Lata, eastern Lata, Kâsi, Panchâla, Kekaya, Srinjaya, Matsya, Magadha, Mâlava, Sakunta (unknown), Kosala, Avanti, Saihya, Vidarbha, Videha, Kuru, Kamboja and Dasarna; (5) eighteen 'minor' countries (*upavishayah*)—Aratta and Bahlika; Saka and Surâshtra; Anga, Vanga and Kalinga; Kashmira, Huna, Ambashtha and Sindh; Kirâta, Sauvira, Chola and Pandya; Yadava and Kânchi (*Bârhaspatya Arthasâstra*).

Patriotism Expressed in Pilgrimage

Indeed, in the heyday of Hinduism, in the spacious times of the Gupta emperors, a fervent patriotism transformed into a profound religious sentiment found its own means of expression in its own way. It invented its appropriate symbols and ceremonies, its own mode of worshipping the country. It conceived of the system of pilgrimage which is peculiar to Hinduism, and is a most potent instrument of instruction in geography by field-work. It educates the Indian popular mind, or mass consciousness, in the realization of what constitutes the mother country through the religious necessity imposed on the people to visit its different parts for the sacred places and shrines placed in them. The country as an abstraction is thus transformed into a vivid and visible reality, an ideal is realized in terms of blood. The romance of patriotism has fondly woven a net-work of holy spots covering the whole country, so that all parts of it are equally sacred and the equal concern of religious devotees. Thus the number of places of pilgrimage in India is legion. It only shows the waking of a religious imagination in its attempt at visualizing and worshipping the physical form of the mother Goddess. This religious imagination of the nation has, indeed, impressed in its service every spot of beauty in the vast country, which it has at once declared as holy and has endowed with a temple, shrine, or some religious symbol like a piece of hallowed stone, or even a tree. Here is patriotism run riot! It finds its food even in the natural beauties of the country.

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Hence the Hindu's pilgrimage is to the eternal snows of the Himalayas, the depths of forests, the palm-clad sea-shores, the hidden sources of rivers, or their mouths and confluences. His treatment of natural beauty is also unique. His love of nature is a religious emotion. A place of natural beauty in the West is associated with holiday-making, pleasure trips, picnics, hotels, and cinemas. In India, it is marked by temples and pilgrims, hermitages and ascetics, so as to lead the mind from Nature up to Nature's God. The beauty of Nature in the one case is a stimulus to objectivity, to outgoing activities. In the other case, it is an incentive to subjectivity, meditation and renunciation.

Holy Places General and for Sects

The various sects of Hinduism are at one in thus multiplying places of pilgrimage in the country as a mode of worshipping it. Each sect has its own list of the places of pilgrimage, which its devotee should visit as a means of salvation. Sankara placed his principal holy places at the far extreme points of India so as to cover between them its entire territory. These are Sringeri-matha in the south, Sâradâ-matha in the west (at Dvârakâ), Govardhana-matha in the east (at Puri), and Jyoshi-matha in the north (at Badri-kedar). Similarly, there are singled out four sacred places like Sveta-gangâ, Dhanus-tirtha, Gomati-kunda and Tapta-kunda, and four sacred tanks (*sarovara*), Vindu, Pampâ, Nârâyana and Mânasa, in the east, south, west and north respectively. The principle of fixing these is the same: to lead the masses out of their homes, their villages and provinces on all-India tours of pilgrimage, so that they may know their country in all its parts and peoples. A spirit of nationalism will naturally spring from this root of a necessary geographical knowl... of the country.

Besides these general places ... pilgrimage, there are special ... fixed for different sects. Thus ... chief sacred places for a Saiva ... eight: Avimuktaka (Benares), Ga... dvâra, Siva-kshetra, Rama-yamuna ... Siva-saraswati, Mavya, Saradula, G... kshetras. Those for a Vaishnava ... the following eight: Badarikâ, S... grâma (on the Gandak), Purushotta... (Puri), Dvârakâ, Bilvachala, Anan... Simha, Sriranga. The eight sa... places for a Sâkta are: Ogg... (Ujjain), Jala, Purna, Kama, K... Sri-saila, Kânchi, Mahendra (*Bâ... patya Arthasâstra*). Lists of such ... places are differently given in ... texts. One text mentions the S... centres as the following: Somani... (in Kathiawad), Sri-saila (Palni ... near Madura) for worship of Ma... arjjuna, Mahâkâla at Ujjayini, Omk... at Amaresvara (Mahismati), Ke... (Himalayas), Bhimasankara (at D... ?), Visvesa (at Benares), Tryamb... (on Gautami Godavari), Baidyan... (also called Chitabhumi), Nagesa ... Dvârakâ), Râmesa (at Setubandh... and Ghumesa (at Sivalaya ?). S... larly, there is another text giving a ... list of places dedicated to Vish... covering the whole country from R... in the north through Ayodhya ... Mathura to Dvârakâ, Jagannath ... Sri Ranga. And as regards the Sâ... the story of Sati tells how 52 *pî... sthânas* arose at the places where ... the 52 fragments of Her smitten bo... places like Kalighat, Jvalamukhi ... Benares (with Annapurna's temp... List of such holy places are best gi... in the Vanaparva of the *Mahabhâ...* Bhisma-parva (IV. 317-318), *Vâsi... purâna* (II. 3), *Garuda-purâna* (ch. ... and the like.

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Pilgrimage Inculcates Love of Country in the Masses

A comparative consideration of the various lists of *tirthas* in different texts will show how fondly the Indian mind clings to the mother-country and considers every inch of its territory as sacred soil. It worships the Virât-deha, the great body of the country of which every part it holds to be holy. As a consequence, the Hindu has no holy place outside India, like a far off, Palestine or Mecca or Medina. As has been explained, his culture is synonymous with his country.

The later texts locating the holy places on a generous scale all over India indicate how far they have travelled from the early days of Vedic civilization when the country or the holy land was confined to Âryâvarta. Now the country embraces the whole of India, as its civilization has penetrated into all its parts.

A final expression of this evolution of the idea of the mother-country is embodied in certain texts prescribing the places where one should seek his last resting-place to lay his bones, or have his funeral ceremonies performed. These places are, accordingly, to be considered as the most sacred of places by all Hindus in common, irrespective of provincial or religious differences, of sect or creed. In the contemplation of death they must sink these differences and realize the unity of their common mother-land. Death completes what life leaves incomplete.

A list of places which Hindus of all sects and castes prefer in common for death and funeral ceremonies (*srâddha*) is thus given in the *Vishnu-smriti*: (1) Pushkara, (2) Gaya, (3) Akshayavata, (4) Amara-kantaka (Vindhya), (5) Varâha hill (Sambalpur), (6) Banks of the Narmada, (7) of the Yamuna, and (8) of the Ganga, (9) Kusavarta (at the source of Godavari), (10) Binduka (Deccan), (11) Nila-parvata, (12) Kanakhala, (13) Kubjâmra (Orissa), (14) Bhrigu-tunga (Himalaya), (15) Kedâra (Himalaya), (16) Mahâlaya mountain, (17) Nadantika River, (18) Sugadha River, (19) Sâkambhari (Sambhar in Rajaputana), (20) Sacred places on the Phalgu, (21) Mahâgangâ (Alakananda), (22) Trihalikagrâma (Salagrama), (23) Kumâradhara (a lake in Kashmir), (24) Prabhâsa, (25) Banks of the Saraswati, (26) Hardwar, (27) Prayâga, (28) Mouth of Ganga, (29) Naimisâranya and (30) Benares.

Under the peculiar religious system, the Southerner will feel as much longing for Benares as a Northerner for Setu-bandha (Rameswaram), and both will have a common longing for Dvârakâ and Jagannath. North and South East and West meet in the embrace of a religious life that transcends the narrow boundaries of place, sect, caste or creed. It is in this way that Hinduism has always fostered a sense of an all-India patriotism or nationalism by strengthening its foundations in a lively sense of the mother-country which can grasp the whole of it as a unit despite the vastness of its size and its continental variety.

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THE DOGMA OF FINALITY

By Dr. M. H. Syed, M.A., Ph. D., D. Litt.

While fully recognising the immense amount of good that some of the world religions have done to the moral advancement of humanity, one cannot altogether blink at the fact that by imposing hard and fast rules and dogmatizing in so many other ways they have narrowed down the human outlook on life and instead of broadening the human mind and freeing it from the thraldom of conventional thoughts and customs, they have not failed to choke and stifle human intelligence to a certain extent.

Religious teachers who appeared on the scene of the world from time to time with a view to reform and elevate the erring and suffering human beings of a particular period, did not, for obvious reasons, legislate, so to say, for all time to come and for all types and grades of humanity that is being evolved to a higher and much loftier destiny than what it was or is to-day. They would have forgotten their claim to deep spiritual insight and clear-sighted vision if they had done so.

Their chief mission in life or the real object of their advent on earth in the midst of degraded human beings of an age was not to leave a code of law that might hold good for all times and all types of men to come till eternity, but, to quote the precious words of the Blessed Lord Sri Krishna, "for the protection of the good, for the destruction of evil-doers, and for the sake of firmly establishing righteousness." That is why they are born from 'age to age'. Out of pure campassion for us who tread the path of unrighteousness and take delight in evil doing, they come in response to recurring spiritual need of humanity, giving fresh impetus to our lag spirits and lifting us up from the of delusion, at least for the time be

As they stand on a very high ped of spirituality and speak from a g moral height, they cannot possibly the nature of things, bring themse to the level of every type of huma which is so very complex, heterog ous and multifarious. So they spea a general way dwelling on the com and eternal verities of life, spec emphasizing such points as need e cation or deepening. Later on, t enthusiastic disciples and blind follow in their religious zeal, put astoun interpretations on their sayings teachings that savour of nothing sho dogmatism and finality which per they never meant.

The spirit of exclusiveness and claim of uniqueness of one's own rev ed books are introduced with no l fervour into the various faiths in course of time. That is why at the p sent age the leading divines of var religions lay claim to the exclu possession of truth and assert in no certain terms that all that their p cular faith contains and teaches is whole truth and nothing but the tr Salvation through their faith alon possible. One must unreservedly all to every tenet of their faith before can attain one's salvation. To d the veracity or question the vali of any statement is an abominatio a high order.

Some religions claim that their p phets and saviours were the last of line and their revealed books the perfect and comprehensive ones

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need no addition or alteration, whose teachings will hold good and suffice for the people of every type and description for all time to come. Nothing could be farther from fact and truth. It requires no argument to prove that humanity is not yet perfect. It is slowly and gradually evolving. In one age or in one race people develop one special characteristic, in an another, another.

If the history of the world shows anything conclusively and demonstrates anything unmistakably, it is this fact that, at every period of a world-crisis, a highly developed spiritual teacher comes forward to take humanity a step forward.

Human nature does remain for a long time the same but is not completely wooden and stationary. It is subject to the law of growth and development. Mentally, morally and spiritually humanity is not where it was a million of years ago. The world was not created only a few thousand years from now. It has been in existence for years, and will continue to exist for an unknown number of years hence.

Thus in this changing, growing and evolving world every thing has to be and is, as a matter of fact, adjusted and readjusted from time to time to suit the exigency of the age. An adult cannot be fed on baby's food.

Unless we become 'perfect as our heavenly Father is', reach the Absolute and become one with It, every aspect of our life, from cradle to the grave, from one life to many lives yet to come, will continue to be relative ; mental, moral and spiritual ideals meant to evolve, guide and inspire us, must necessarily be relative and therefore free from the devitalizing force of finality.

To believe in finality is to come to an end of our evolution. In this universe which manifests only a tiny fraction of His infinite, limitless, inexhaustible, fathomless and truly unimaginable glory and magnificence, every thing and every being without an exception, must be relative and must need fresher and newer ideals of life and truth to suit his growing moral and spiritual stature. We have to go forward and not backward. The Spirit, the Self, the Supreme Being, has yet higher and ever loftier glory and more fascinating beauty to reveal to us. He is so illimitable that no religion however perfect (only relatively) can express His infinite perfection. Thus every religion, truly speaking, speaks only one letter of the word of God the almighty. Divine knowledge and wisdom is so deep and fathomless that it connot be confined to one set of revealed books alone. Not only through the religious scriptures of the world but through science, philosophy, art and literature also the beauty and sublimity of a portion of the same Reality are being revealed to us day after day in ever newer and finer expressions and forms. Bacon says, "Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty nor a shop for profit and sale, but a store-house for the glory of God and the endowment of mankind."

There are some scientists and philosophers in the modern time who, also, in some form or other, worship the idol of finality and say that their line of thought or discovery is probably the last word on the subject. Some of them appear to me as dogmatic, intolerant and narrow-minded as the followers of some faiths. Luckily the number of such votaries of science and philosophy, is very much reduced and some of them have begun to feel that they alone are not the exclusive explorers of the range of human knowledge, nor is their method infallible. Not long ago some of the Western thinkers used to pooh-pooh the

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very idea of spirit and used to assert that beyond reason there was no possibility of the existence of any such thing as intuition. But the philosophical speculations of eminent thinkers like Bradley, Bergson and Sir Oliver Lodge, have given the lie to these reckless assumptions and assertions. A truly broadminded and deep thinker, who is alive to the present limitations of human knowledge and who does not ignore its endless depth, possibilities and limitless boundary, surely would say things with caution and reservation and would not arrogate to his line of thought the exclusive merit of supremacy.

Once Herbert Spencer remarked, "It is easy to assert and hard to prove," and so it is. What right has a student of physical science to assert that his methods and results are superior to those of a philosopher or a devotee of spiritual knowledge? He should make ample allowance for the fact that he is discovering only a fringe of human knowledge and that he has absolutely no right, in the absence of any direct experience, to say one way or the other against any system of thought that is being pursued contrary to his own. One has no right to pass verdict against any rival system of thought unless and until one knows it fairly well. Of all people, scientists, philosophers should be the very last to believe in the finality of anything, as they have abundant proof that evolution is the law of our being and whatever was considered beyond the region of possibility a century ago was altogether unknown to our forbears is now a matter of common knowledge. Would it be, therefore, inconsistent to suppose that in the course of time the we are puzzling over might come within the purview of our knowledge?

Sir Radhakrishnan, in one of his late utterances in Nagpur, says, "Relativity is not confined to science; it has invaded every other region. We have a complete distrust of all finalities, all absolutisms, and every one coming forward and tells us, 'Here we have the final ready-made revelation.' We tell him there is no such thing like that.

When once the process of growth or evolution in every thing is acknowledged to be a general law of our life, we cannot reasonably stop at any conclusion and say it is final. In the moving, changing and evolving world nothing is or can possibly be regarded as final. It is time that we should get over the error of our thought.

UNION OF SIVA AND SAKTI AS INTERPRETED BY NATHA-YOGIS

By Prof. Akshaya Kumar Banerjea, M.A.

In the authoritative treatises of the *Nâtha-yogi sampradâya*, which was organised by the illustrious religious teacher Gorakhnath and developed by his followers, but which traces its origin and continuity from the earliest times, a *yogi* who has established himself permanently in the highest state of perfection is known as *avadhuta*. The term *avadhuta* means a person, who rises above all the *vikâras* or transformations of *prakṛiti*, who is absolutely untouched by all impurities, all limitations, all changes, all bondages and sufferings. He is said to become a Nâtha (Lord) in the true sense of

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term, inasmuch as he attains perfect mastery over *prakriti*,—absolute control over his thoughts, feelings and desires, over his intellect, mind, senses and body, as well as over time and space, inertia and gravity, the laws of nature and the characters of the physical elements. In his bodily life he is described as taking *bhoga* or enjoyment in one hand and *tyâga* or renunciation in the other, and as living and moving in this world without being in the least affected by *bhoga* and *tyâga*. Every word he speaks becomes Veda or self-revelation of truth, every spot he steps in becomes a *tirtha* or holy place, every glance of his eyes brings out the message of *kaivalya* or transcendental absolute consciousness. He is above all distinctions of caste, creed and sex, above the limitations of nationality and community.

The internal nature of such an *avadhuta* is described as the perfect union of Siva and Sakti. He is said to attain a plane of consciousness in which Siva and Sakti are realized as identical with and in eternal embrace with each other. The conceptions of Siva and Sakti exhaust the entire universe of actual and possible thought, and they appear to be mutually exclusive. Siva is conceived as the Principle of absolute unity, and Sakti as the Principle of multiplicity. Siva is regarded as the eternally changeless Being, above time and space, and Sakti as the eternally moving and acting Power, manifesting Herself in time and space. Siva implies pure, differenceless, unmodified consciousness, which is identical with pure Being or Existence, and Sakti implies phenomenal consciousness,—intellectual, emotional and volitional processes. Siva implies Absolute Good, above the distinctions of good and evil, ought and ought not, the ideal and the actual, while Sakti is manifested in the relativity of good and evil, the ideal and the actual, and movement from the one to the other. Siva implies perfect rest, calmness and silence, while Sakti implies action, agitation and self-uttering. Siva is eternally static, and Sakti is eternally dynamic. So far as our logical consciousness goes, the two concepts are opposed to each other,—it is in contradistinction from the one that the other is understood.

In what we regard as the normal states of our existence, our consciousness passes from unity to multiplicity and from multiplicity to unity, from changelessness to change and from change to changelessness, from rest to activity and from activity to rest, from the static condition to the dynamic condition and from the dynamic to the static. It cannot think of perfect unity without discarding multiplicity nor can it think of multiplicity without veiling unity. It cannot conceive of the absolutely changeless Being without driving out the idea of change from the mind, nor can it conceive of phenomena and changes and relations without removing the notion of the changeless Being to the background. Thus if the idea of Siva gets hold of the consciousness, the idea of Sakti cannot be prominently present before it; on the other hand so long as the idea of Sakti is predominant in the consciousness, the idea of Siva is veiled. Siva and Sakti cannot reveal themselves fully in their perfect characters to the normal consciousness of any individual. The experience of absolute unity with countless multiplicity, of absolute changelessness with beginningless and endless changes, of perfect rest with constant action, of pure differenceless self-luminous consciousness with varieties of knowledge and emotion and will, of eternally realized good with the distinctions of good and evil, ought and ought not, does not appear to be pos-

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sible to the human mind as we know it to be constituted.

In our mundane existence we are in the domain of Sakti. Every man experiences himself as one of the innumerable individuals in this bewilderingly diversified world. He experiences constant changes and activities round about himself as well as within himself. He is constantly moved by diverse kinds of feelings and desires, passions and inclinations, ideals and aspirations. He meets with divergences of interests, leading to mutual rivalries and conflicts, struggles for self-preservation and self-development, survival of the fittest and destruction of the unfit. He experiences a vast world, boundless in time and space, consisting of multiplicity of forces and objects, which affect him in various ways. All these are the expressions of Sakti. In the midst of these, every man feels himself under bondage and limitation, suffers sorrows and troubles and is moved by an inner craving for emancipation. The very consciousness of bondage and limitation and imperfection becomes painful. In order to get rid of this painful state of existence, a man seeks for perfect unity, changelessness, differencelessness, calmness and rest. The dynamic state of consciousness being experienced as full of miseries, a perfectly static state of consciousness is thought of as highly desirable and as the only refuge for peace.

Proceeding in this line of thought and undergoing a systematic course of spiritual discipline conducive to the realization of this ideal, a man ascends to higher and higher planes of unity, changelessness, differencelessness, calmness and rest. The higher he rises, the more indifferent he becomes to multiplicity, changes, actions and relations, and these become more and more unreal to him. Ultimately when he rises to the highest state of trance (sam... through the practice of deep me... tion, he realizes absolute unity, cha... lessness, differencelessness, calmness, ... rest in his consciousness. His conscio... ness then becomes, or more prop... is realized as one without a sec... without any process or activity, ... out any change or modification, wit... any differentiation or multiplication. ... is no longer an individual consciou... related to other consciousnesses ... other objects. It is experienced as ... one universal absolute conscious... identical with Pure Being. In it ... ideals of Good, Beauty and Truth ... absolutely identified. These are me... in the differenceless attributeless na... of Pure Being-consciousness. This ... sciousness is realized as Siva Him... otherwise called Brahman or Par... âtman or the Absolute. Thus w... Siva in His perfect nature occupies ... entire consciousness of the individ... or rather, when the conscious... realizes itself as Siva, Sakti is found ... be altogether absent; she has vani... in the same way as an illusion vani... at the appearance of Truth.

When the consciousness attains ... state of changeless, differenceless, ... buteless, self-luminous, absolute ... a man gets rid of all senses of limi... tions and imperfections, all feelings ... bondages and sufferings; he feels ... he has nothing else to know, noth... else to gain, nothing else to do, noth... else to enjoy. He realizes that ... perfectly static state of consciousn... is the end of the journey of his ... dane life, which might have pas... through numerous births and de... Thus so long as the consciousness ... within the domain of Sakti, it ... from bondage and imperfection ... misery, and when it ascends to ... establishes itself in the plane of ...

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it attains perfect peace, perfect bliss, absolute liberation.

Some religious sects, taking their stand on this trance-experience of the absolutely static, differenceless, non-dualistic state of consciousness and the absolute emancipation from bondage and limitation and sorrow at this state, recognize this experience as the perfect criterion of Absolute Truth and conceive this changeless, differenceless, non-dualistic Being-consciousness or Siva as the Absolute Reality. Accordingly they regard Sakti and Her diversified self-manifestations as unreal or illusory. Sakti exhibits Herself as real only so long as the true nature of the Absolute Reality is not revealed in consciousness. But this dancing Sakti, who appears to be creating and sustaining and destroying the multiplicity of the world, is in truth nothing but a shadowy illusory appearance on the substratum of Siva, who alone is absolutely real. As soon as the true character of Siva reveals itself to the consciousness, the cosmic dance of Sakti immediately disappears once for all. This disappearance of Sakti from the scene of consciousness at the appearance of Siva can be accounted for only by regarding Her as unreal and illusory. Hence so long as Sakti plays Her part in the consciousness of a man, he is to be regarded as suffering from an illusion or seeing a vision in dream, as it were; and the origin of this illusion must be his ignorance of the true nature of the Reality. When this ignorance is got rid of, Sakti no longer exists. Sakti, so long as Her illusory appearance continues, seems to put a veil upon the true character of Siva and to perform the operations of apparently cutting Him to pieces and showing Him as diverse realities. When as the result of the spiritual discipline of the human consciousness, Siva finds opportunity to assert Himself, He appears as the Destroyer of Sakti, the Destroyer of the world of multiplicity and change. Siva and Sakti cannot be realized as equally true, they cannot embrace each other in the highest plane of consciousness,—in the plane of Truth.

Logically also, it is held, the concepts of Siva and Sakti, as explained before, are opposed to each other and they cannot be equally real. Further, as the diversified manifestations of Sakti are essentially and substantially non-different from Sakti, so Sakti also is essentially and substantially non-different from Siva. It is Siva, who really exists by, in and for Himself, and who appears to manifest Himself through Sakti in diverse names and forms. The differences among the phenomenal realities lie only in names and forms, and not in substance. If these unsubstantial names and forms are eliminated, nothing but Siva remains. These diversified manifestations, these names and forms, cannot be realities of the same order as Siva. Thus the only relation, which can be rationally regarded as subsisting between Siva and the world of multiplicity, is that between reality and appearance, substratum and illusion. Hence when Siva, the Reality or Substratum, shines in His true self-luminous character, the multiplicity, which is mere appearance or illusion, cannot at the same time exist as real, and accordingly Sakti can have no place by His side.

According to this school of thought, the highest ideal of spiritual life is to realize that Siva alone is real and Sakti is false, that the differenceless, changeless, self-existent, self-luminous One is the Absolute Reality, and the plurality of experiencing subjects and experienced objects is only an illusory appearance. When this highest truth is realized, the saint becomes naturally indifferent to

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all worldly affairs, and these cannot produce any disturbance in his consciousness. It is to be expected that after this realization the consciousness of the saint, having been once freed from the experience of the illusory changes and diversities and established in its real Siva-hood, should no more fall a victim to the illusion and should not again come down within the illusory dominion of Sakti. But it is actually found that even after this self-realization life, mind, senses and body are retained; these are apparently affected by the variety of subjective and objective experiences; the forces of the world of *mâyâ* operate on them and produce hunger and thirst, strength and weakness, disease and cure, pleasure and pain, and so on. How can illusion continue even after the reality is directly experienced?

This is explained by an appeal to the theory of *prârabdha*, which implies that the illusory *karma* (action), as the result of which the illusory appearance of this body with life, mind and senses was produced or which may be said to have been solidified into this bodily existence, continues to run its course even after the realization of the Absolute Reality and to bear its illusory fruits, such as the diversities of experiences, pleasure and pain, etc. When this *prârabdha karma* exhausts itself through *bhoga* (enjoyment and suffering), the course of bodily existence comes to its natural end, and there is no more the possibility of the production of any further illusion. Having thus attained perfect freedom from the illusory connection with the illusory body, the individual consciousness gets rid of its apparent individuality and the concomitant experiences of plurality, and fully realizes its identity with or non-difference from Siva or Brahman.

Now it is obvious that according to this view, the *prârabdha karma*, with its fruits, viz., the body, the mind, the variety of experiences, etc., these illusory and born of Ignorance, is destroyed by or does not vanish in the presence of true Knowledge. That is, say, Ignorance goes on producing sory appearances on the substratum the Absolute Reality at least in so respects, even though the Reality shining in its true character by its self-luminosity. This seems to involve a palpable self-contradiction. True Knowledge and illusion cannot be conceived as co-existent. Hence either should be confessed that so long as the bodily existence with its experiences continues, perfect truth-realization is not possible, or the bodily existence with its concomitants should not be regarded as illusory and born of Ignorance. If the former alternative is accepted, then truth-realization becomes altogether impossible, because in the disembodied state the practice of contemplation, meditation and trance is not possible, and no new realization, other than what has been attained in the bodily state, can be supposed to be attainable. In the absence of the spiritual practices, perfect truth-realization cannot be regarded as the natural result of the exhaustion of *prârabdha* at the end of the present bodily life. It is also not quite reasonable to hold that the Absolute Truth is realized in the bodily life only in the state of trance when there is no experience of the body, the individuality and the diversity, but that the illusion reappears when the trance-state is gone and there is descent of the consciousness to the lower plane. Why should there be any fall from the trance-state and descent into the illusion after the Truth is perfectly realized? If truth-realization can be followed by ignorance in this life, it should have the possibility of being followed by ig-

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ance in all cases and *mukti* cannot be expected to be permanent.

Moreover, if the experience of the changeless, differenceless unity be a special form of experience attainable only in the trance-state, whereas in the other states of consciousness diversities are experienced within and without, then consciousness should be reasonably concieved as *really* admitting of changes of states, and no rational ground would be found for holding that the experience of one particular state gives true Knowledge of the Absolute Reality and the experiences of other states are illusions. True Knowledge directly attained ought to drive out illusion once for all and it should not be the special property of consciousness in any particular state, allowing ignorance and illusion to vitiate it in all other states. Further, if this trance-experience cannot destroy the illusory fruits of the illusory *prârabdha*, what is the guarantee that it destroys the possibility of the fructification of *sanchita* (stored-up) and *kriyamâna* (current) *karma*?

These and such other difficulties arise, if Sakti and Her transformations into multiplicity be regarded as illusory and false, if the reality of Sakti be regarded as ultimately incompatible with the reality of Siva. Philosophically also, if the Absolute Reality be conceived as a perfectly static non-dual Being, it becomes difficult to account for the illusory appearance of the Dynamic Power—Sakti—and Her creative and destructive activities. The upholders of this conception also try to explain Sakti and Her operations and the cosmic Ignorance at their root as *Ineæplicable* in terms of Being or Non-Being or Becoming.

The Siddha-yogis of Gorakhnath's school, however, do not regard Sakti as altogether illusory and born of Ignorance, and the ultimate ideal of their spiritual culture is not mere emancipation from Sakti, but complete mastery over Her through self-identification with Siva. They assert that the apparent antagonism between Siva and Sakti—between unity and multiplicity, changelessness and change, whole and part, rest and action, pure consciousness and the conscious states and processes—is no doubt true in the lower planes of experience and thought, so long as the individual consciousness is under the limitations of time and space and is under the necessity of viewing itself and its experiences in terms of temporal and spatial relations. Sakti, though standing and playing her role on the breast of Siva, though existing and moving eternally as the inseparable consort of Siva, though having no existence apart from and independent of Siva, acts in these planes of our consciousness as a veil upon the true character of Siva and thereby puts a veil upon Her own true nature as well. A complete experience and even thought about Reality is then unavailable. In the highest spiritual plane, the consciousness transcends the limitations of time and space, the veil upon its view disappears, and it experiences the complete nature of Reality in Its true character.

When this *yogaja drishti* (vision born of *yoga*) is attained, no incompatibility between the perfect self-shining of Siva and the phenomenal manifestation of Sakti is experienced. Siva and Sakti are experienced as eternally wedded to each other, both shining together, each illuminating, and not veiling or distorting, the true character of the other. They are realized as the static and the dynamic aspects of the same non-dual self-luminous Absolute Reality, and as such are not only inalienable from, but also non-different from, each other. It is realized that unity, that changeless Being is the self

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multiplicity is the self-manifestation of unity, that Changeless Being is the self of change and action, and changes and activities are the expression of changeless Being, that self-luminosity is the soul of the states and processes of consciousness and the latter are the special forms in which the former exhibits itself. So long as Siva does not reveal Himself in His true transcendent character to the consciousness of the individual, it is the play of His own Sakti that veils this character and exhibits Him as a system of diversities, and these diverse manifestations of Siva through His Sakti appear as separate realities to that individual consciousness, which also is one of these manifestations. It is in accordance with the law of the self-determined nature of the Sakti of Siva that among these manifestations the rational consciousness of man gradually evolves out the lower forms of consciousness, the higher forms of psycho-physical organism are developed out of the lower forms, and so on. It is in accordance with the same law that the human consciousness rises to higher and higher planes of experience and thought through appropriate discipline and culture and ultimately ascends to the highest plane through the systematic practice of *yoga* (in which *karma*, *jnâna* and *bhakti* are synthesized, harmonized and fulfilled). In this highest plane Sakti with Her diversified manifestations does not vanish or prove to be illusory, but She no longer veils the transcendent, self-luminous, non-dual character of Siva and no longer makes the diversities appear as separate realities. The entire nature of Sakti with all Her manifestations is then experienced as illumined by the self-luminosity of Her self and Lord, Siva,—all plurality, changes and actions are experienced as the expressions of and non-different from unity, change- lessness and rest. The static and dynamic aspects of Reality are exp- enced as one undivided Whole.

Thus Siva and Sakti in eter- union represent, according to t- view, the nature of the Absol- Reality. This is the ultimate nature Brahman or Paramâtman or Bhagavâ- The *yogi* realizes this Truth and identified with It at the stage the highest perfection of his yo- *sâdhanâ*. He then becomes *avadh-* or Sri Nâtha. This view is dist- guished from Absolute Non-Dual- (*Visuddha-advaita-vâda*), inasm- as Sakti is not here regarded false or illusory and as not ul- mately pertaining to the true natu- of Brahman or Siva and Siva Brahman, i.e., the Absolute Reality, not regarded as an altogether diff- enceless, attributeless, manifestationle- enjoymentless existence. It is al- distinguished from Dualism (*Dvait- vâda*), inasmuch as it does not rega- Sakti as distinct from, though relate- to and under the control of, Siva. I- is distinguishable from Qualified Non- Dualism (*Visishta-advaita-vâda*) a- well, because it does not hold that Sakti is in reality different from Siva though eternally and inseparably pe- taining to Siva as His attribute o- embodiment. The *yogis* according- proclaim that the Absolute Truth, a- realized at the highest stage of spiritu- experience, is above Dualism and Non- dualism and all other '*isms*', that It incapable of being adequately express- or understood in terms of any of the- metaphysical theories and convincing established by the methods of Formal Logic. All these theories assume in th- very beginning the distinction and t- antagonism as well as the relation b- tween substance and attribute, cau- and effect, unity and diversity, re-

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and action, changelessness and change, i.e., between Siva and Sakti, on the basis of normal, mental and sensuous experience. Then they move upward to bring about a logical reconciliation of these distinct and related concepts in the plane of the Absolute Truth. But the supersensuous and supermental spiritual experience of this plane can never be adequately explained in terms of the logical categories of the sensuous and mental planes. Hence every religio-metaphysical view is found to be challenged and refuted by other views, and no view becomes logically unassailable. The Siddha-yogis take their stand on the supra-spatial and supra-temporal experience of the super-sensuous and supermental plane and assert that in that plane of experience such logical difficulties do not arise at all. All the problems arising from reflection upon the experiences of the lower planes are most satisfactorily solved by the actual experience of the highest spiritual plane. The *yogis* who become in this life fully established in this plane of experience are known as *avadhutas* or Nâthas in the true sense.

THE AGE OF WOMAN

By Prof. E. P. Horrwitz

All things pass away, but their essence is everlasting, and the spiritual fragrance remains. The golden age realized this eternal truth and meditated on the Uncreate out of which this fugitive existence has sprung. The Unseen floats like a magic veil worn by our lady of joys and sorrows. The golden age worshipped the Lord of light and life, and ignored his manifestation, the mundane display of phenomena. All of us are numbers in the cosmic masquerade; we dance, sing, act in the play of life until the hour of unmasking. What is meant by "unmasking"? The word does not necessarily mean death or rebirth of the physical body; unmasking rather signifies the rebirth of the soul, spiritual regeneration, and awakening of the spirit from social and economic bondage; shaking off the fetters of fear, passion and prejudice which we have forged, recovering our true and higher self, regaining the golden equilibrium! But we no longer live in the golden past when all was bliss and unconcern; ours is the strenuous life, a restless age of complicated machinery, mass production and overproduction, elaborate technique. In the Kali era, to use the Hindu term, every human interest is directed toward tangible results and profits. Our Father in heaven, the guide of the golden age, co-operates with Kâli, our Mother on earth; She is the motive power of electricity and industrial collaboration. Science, busy as a bee, investigates nature in every nook and corner. Never in human history has there been an era, so crowded with mechanical inventions and geographical discoveries as our age of electric appliances, X-rays, radium and rapid air voyages across the top of the world, from hemisphere to hemisphere. The Divine Mother manages and manipulates all this inexhaustible energy in the rhythmic cosmos; Her reproductive and recuperative force supplies our personal dynamo of strength, joy, thrill and skill. The self-complete age of transcendental

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truth has gone forever. Each organism in the golden gone-by combined male and female, united positive and negative electricity, was a complete unity in itself. No divine incarnations were needed; each unit of humanity was a godman. But in the Kali age all is hustle and bustle and scheming; the divided sexes have to make a concord, and choose affinities in order to restore the forfeited oneness of life, and regain paradise lost. Mother Kâli dictates and directs the Kali era or age of woman. Woman acts as a cultural go-between; through her intermediary, teachers of spiritual culture, literary lore and artistic accomplishments appeal to their students. She was ignored in the vanished past of self-completion and golden truth, but the whole cultural edifice of our machine age would crumble and collapse without the co-operative aid of womanhood.

And indeed there is no valid reason why the two sexes should not join forces for the betterment of the community. Neither sex has an inferiority complex. It is absurd to call woman either inferior or superior to man. Both have their fixed and immutable functions on the physical, social and cultural plane. They supplement rather than antagonize one another. Man is the creative and productive part in the scheme of things; woman, physically as well as mentally, is receptive and responsive. No human law or theory can ever reverse this original design of nature which Mother Kâli planned and ordained. Shakespeares, Murillos and Mozarts have all been men, and not women. On the other hand, these masculine merchants of light, and carriers of pregnant culture, have never been without the vital inspiration of noble women. The genius of Dante was set afire by Beatrice, of Michel Angelo by Vittoria Colonna, and so on.

Woman's place in creation is co-ep... to the position taken by man. A... rule, he is opinionated, argumenta... rational, but lacks the finer fancy ... daintier tact with which Mother N... has abundantly endowed the femi... sex. Women unravel many a dome... and social tangle because they can ... cern behind hard facts basic causes ... which men are blind, despite ... logic and fierce argument. Reason ... intuition, both being tributaries ... supersensuous vision, dovetail and f... each other; it is desirable that the t... sexes should harmoniously and co... jointly work out the furtherance ... civilization and the welfare of humani...

The age of electricity, agitated ... excited as it necessarily is, embra... international co-operation and wo... citizenship. Colonial exploitation ... aggressive nationalism, it seems to ... experience their last historic flicker ... this present decade. Fraternization ... the world's workers and construct... collectivism are near at hand—in f... have already begun. Even in capit... istic America we are right in the mi... of a social and industrial revoluti... This gigantic upheaval in economics ... which politics is assigned as a subm... sive handmaid) also means a cultu... revolt against outworn conventions a... petrified traditions. In this cultu... protest (which is still in the makin... woman is bound to play a promin... part. Ladies of the Vedanta Leag... prepare yourselves for the New Pro... tantism! In your folder I notice amo... the primary objects of the League "... spread of universal brotherhood ... cultural enlightenment." Remem... that modern culture is internati... and chiefly rests on world literat... The dynamic ideas and ideals presc... by titans of thought in past ages ... far-off lands cannot but fortify ...

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growing minds for the cultural battle in which we are engaged.

The better educated you are, the more fitly you can instruct others. Be enthused about whatever is noble, lofty and sublime in world literature, and you are sure to enthuse your men-folks; they will readily follow your blazing trail. The world's poetry is full of Vedantic wisdom, cognizing the One in the many, perceiving abiding unity in passing multiplicity. Vanity Fair is a butterfly and daydream, but the spring of life is everlasting.

Endless is life, but to an end
comes all;
Light laughter, merry snatches
sung at ease.
Gay peacocks walk the crumbling
garden wall,
And hoopoes flash their gilt among
green trees.
They are dream-gendered, we
ourselves are dreams.
Life is unreal; nothing is, but
seems.

But whatever subject you take up do not forget the preamble in your folder—to evolve American culture on a positive and vital foundation! And bear in mind that man depends for guidance on feminine intuition and affection. Go ahead then and be of good cheer.

SOCIO-RELIGIOUS LIFE IN THE UPANISHADIC AGE

By Swami Vimuktananda

The spiritual thoughts of India that have sustained the life of its people for ages through many a vicissitude have been conveyed to us in a vast collection of literature called the Vedas, the sacred books of the Hindus. They represent the entire culture of a very ancient people belonging to an epoch that extends over more than a millennium and have been handed down from generation to generation through verbal transmission from which they have acquired the name Sruti (from the root *sru*, to hear). They wield supreme authority in all matters religious, and the least infringement of them is regarded by the Hindus as a great sacrilege.

A close study of the Vedas as a whole reveals to us the fact that the religious life of the ancient Indians flowed through two distinct channels. Those who, with a materialistic outlook on life, desired to enjoy it fully here on earth as well as in the world beyond where enjoyment would be only thousandfold magnified, being uncontaminated by sorrows and griefs, were the followers of the path of *preyas* (pleasure or prosperity). To achieve their end they took to action which they considered to be a sure means of attaining happiness on earth and a fit vehicle for carrying them after death to *svarga* the abode of eternal bliss. But there were others who probed deeper into the mysteries of life and finding the earthly existence to be evanescent in its very nature turned their thoughts towards the abiding Reality that is behind this ever-changing phenomenon. They were the followers of the path of *sreyas* (the everlasting good); and eschewing all action they resorted to the quiet life of contemplation and meditation whereby they wanted to reach their supreme goal. The ritualistic religion as detailed in the Samhitas and Brahmanas marks the path of *preyas*, whereas the philoso-

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phical religion as revealed in the Upanishads shows the way to *sreyas*. As a matter of fact there existed a sort of antagonism between these two diametrically opposite ideals, and oftener than not the votaries of the respective creeds came in conflict with one another. But the spirit of toleration characteristic of the Indians, triumphed in the end and brought about a happy reconciliation between the two schools of thought.

It is indeed interesting to find how a successful attempt was made in the Upanishads to weave the old ritualism into the very texture of their religious thoughts. This has, however, been done through the slow process of sublimation and substitution, which is evident even in the dim but glorious days of yore. The *Brihadâranyaka*, one of the oldest Upanishads, opens with the following stanzas that show how the process was at work: "The head of the sacrificial horse is the dawn, its eyes the sun, its vital breath (*prâna*) the air, its open mouth the fire called *vaisvânara*, and the body of the sacrificial horse the year,"[1] etc. The horse-sacrifice, one of the principal rites of the *Yajur-Veda*, has been thus sublimated to the meditation of the cosmic being (Hiranyagarva). Again the Sruti says, "Purusha is verily the sacrifice;"[2] "Atman is the sacrificer, intellect is the wife, the Vedas are the great priests."[3] Here the entire outlook of sacrifice is changed, and it is substituted by a higher form of meditation which can hardly be called a sacrifice in its original ritualistic connotation.

Thus the Upanishads without antagonizing ritualism have conceded a place to it and by a slow and steady method have turned the minds of those who were already engrossed in it, towards some higher ideal of life.

But the lofty spiritual ideals embodied in the Upanishads transcended all these rituals in whatever form they may be viewed or interpreted. The Sruti, therefore, unequivocally declares: "Neither through rituals (*karma*) nor through progeny or wealth, but through renunciation alone, persons attain immortality."[4] The religion of the Upanishads does not consist in the mechanical observance of any set rituals; neither does it consist in passive acquiescence in any set dogmas or doctrines. It is a process of being and becoming and is, as such, concerned mostly with life and experience. It is a growth from within, an ascent from one's lower nature to the higher. Its appeal is to the most universal aspect of human nature, urging everybody irrespective of caste, creed or colour, to rise to the radiance of spirit. It is, in short, our very being and fulfils itself in and through the multifarious duties of our daily life.

The Upanishadic religion presents itself in two forms, social and spiritual. In its social aspect it is concerned with *niti* (ethics) governing the various social institutions, and in its spiritual aspect it consists of *upâsanâ* (worship) and *yoga* (psychic control) culminating in *anubhûti* (apperception) and *mokshâ* (final liberation).

Ethics

Religion is broad-based on ethics. To live a religious life one must first lead a life of strict moral discipline without which no progress in spirituality is ever possible. The Upanishads have rightly declared that the secret of religion should only be imparted to the pupil "who has approached him (*guru*)

[1] *Brih. Up.* I. 1. 1.
[2] *Chhând. Up.* III. 16. 1.
[3] *Prânâgnihotra Up.*
[4] *Kaiv. Up.* 2.

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with due respect, whose thoughts are free from any desire and are perfectly composed."[5] This fact has been very beautifully portrayed in the dialogue between Nachiketas and Yama. The latter tempted the boy with all pleasures of heaven and earth and tried to dissuade him from enquiring about the nature of the Soul. But the boy Nachiketas declined all offers with disdain on account of their evanescent nature and remained firm and steadfast in his resolve to know the truth. Needless to say such an undaunted spirit and sincerity of purpose that characterized this noble personality, were but the *natural outcome* of a life that was well grounded in discipline.

It may, however, be argued that ethics which is essentially concerned with social relationships, and works only in a world of plurality, in a society of many individuals, is totally divorced from a philosophy that proclaims the absolute unity of all beings and admits of no second. The teachings of the Upanishads that are preeminently of non-dual character must, therefore, be diametrically opposed to all moral code and as such, should be discarded as utterly useless for society.

But this charge is entirely baseless and only betrays a woeful lack of understanding of the true significance of the Upanishadic teachings. The Upanishads do not take ethics for its own sake. It is taken, however, as a means for realizing the supreme end of life. In fact a strictly moral life is the *sine qua non* of spiritual progress, and a life is not worth having unless it is based on the *terra firma* of moral virtues. But the outlook of an individual undergoes a complete metamorphosis when the ultimate reality is visualized. For, with the dawn of knowledge his personality becomes fully transfigured and all ideas of relativity dissolve into an abiding consciousness of the spirit that pervades the entire creation from the highest to the lowest. To such a realized soul "a father is (then) no father, mother is no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas."[6] Thus in fact he transcends the limitations of moral codes or social conventions; but it must not be forgotten that such a dynamic personality imbued with divine consciousness becomes an unfailing source of inspiration to his fellow-beings, and of positive good to society which is all the more advanced on the path of moral progress through his sterling spiritual contribution.

But as the world stands, to a vast majority of people, the realization of the Atman is not an accomplished fact, —it is a mere possibility. They are to strive towards the attainment of this ultimate unity in a world of plurality. To these struggling souls ethics is full of meaning and is an indispensable help for their spiritual advancement. It is out of a sheer confusion between the end and the means that some people brand the Upanishadic teachings as non-ethical and declare them to be utterly useless for human society. But their usefulness in this practical world of ours can hardly be over-emphasized.

Moreover, it is the Upanishads that have furnished a real criterion of morality in human society. Ethics to be worthy of its name must be based on the principle of ultimate unity. All the best moral injunctions, such as, "Love thy neighbours as thyself," "Do not hurt any being," have their sanction only in the unity of all beings. If one is fundamentally different from another, why should one love him and not hate or kill him if one can thereby only gain one's own end? The Upa-

[5] *Mund. Up.* 1. 2. 18.

[6] *Brih. Up.* IV. 3. 22.

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nishads emphatically declare: "It is not for the sake of others that they are dear to us, but for our own sake they are loved."[7] We love most our own self and it is because that very self resides in all that we also love them all. Thus it is in these Upanishadic teachings alone that we find a rational explanation for all moral acts and dealings, and it is upon such a philosophy of universal unity that any decent ethical code can be built.

The ethics of the Upanishad has also its support in its doctrine of *karma*, which makes everybody responsible for his own deeds. We reap what we sow. "One becomes good through good work and evil through evil work," so says the Sruti,[8] and there is hardly any escape therefrom. We ourselves are the makers of our own destiny and it behoves us that we should act in such a way that we may not repent for our own actions in the long run but become great and noble thereby. None have any reason to complain against their fate, as the power to make and unmake it is already vested in them. This idea of responsibility mitigates, to a large extent, the innumerable sufferings in the world and serves as a great incentive to a moral and virtuous life.

The Upanishads have viewed the life of a man as a whole and adumbrated such rules and regulations as may suit persons in different stations of life for the realization of the ultimate Reality. They have divided the life of a person into four *âsramas* or stages and enjoined duties pertaining thereto. Besides, they have referred to four *varnas* or castes also in accordance with different social occupations and formulated duties for each of them. Thus, ethics which governs the whole society concerns itself mainly with *âsramadharma* and *varnadharma;* but at the same time great emphasis has been laid on some of the most fundamental moral qualifications such as *sraddhâ* (faith), *satyam* (truthfulness), *dama* (self-control), *dâna* (charity) and *dayâ* (compassion), which are to be acquired by all irrespective of caste and creed. These are the most potent factors in moulding one's character and are indispensable under all circumstances.

Sraddhâ brings about the requisite concentration of the mind and makes one penetrate deep into the mysteries of life and realize the ultimate verity of existence. Âruni asked his son Svetaketu to have faith in his words when the former found the boy unable to grasp the truth even though he had repeatedly explained the same to him. True *sraddhâ* is unflinching faith in one's own self which is instinct with immense possibilities and emboldens one to do wonders in the world. To such a man of faith nothing human is impossible. Armoured with an impregnable faith in himself, Nachiketas, the hero of the *Kathopanishad*, went to the very abode of Yama, the Lord of death, at the bidding of his father and wrung out from him the secret of life which was not vouchsafed even unto the gods themselves.

Satyam or truthfulness also ranks very high in the estimation of the sages of yore. Adherence to truth was a natural qualification with them and they unhesitatingly prescribed the same for all. They would make a *brahmachârin* begin his day's work with the promise that he would speak the truth. The same instruction is imparted to one who after his study is about to enter into the world : he should throughout his life "stick to truth and never swerve from it,"[10] for "it is truth alone that triumphs

[7] *Brih. Up.* II. 4. 5.
[8] *Ibid.* III. 2. 13.
[9] *Prasna Up.* VI. 1.
[10] *Tait. Up.* I. 10.

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and not falsehood."[11] It is "through truth that the path to the world of gods lies wide open."[12] Adherence to truth leads one even to the realization of the Atman, the acme of all human aspirations. "The Atman is attainable," says the Sruti, "through the practice of truthfulness."[13]

The Upanishads have also laid great stress upon the three other outstanding virtues, *dama*, *dâna* and *dayâ*, which are expressed through the mysterious terms *da*, *da*, *da* (द,द,द) resembling the sound of the thunder. To show their universality and usefulness at all times the Upanishads declare: "That very thing is repeated by the heavenly voice, the cloud, 'da', 'da', 'da',—control thyself, make gift and have compassion; therefore one should learn these three—self-control, charity and compassion."[14]

Thus on the bed-rock of these few moral virtues is built the edifice of our spiritual life. Referring to their universal character, Patañjali in later days says: "These are the mosṭ universal moral practices which are not confined to any particular people, country, time or age."[15]

Asramas

The division of life into different stages was a great achievement with the Upanishadic thinkers. Gifted with a rare insight into human nature they found that to realize life's highest ideal the majority of people should pass through the different stages of study, action, meditation and renunciation. With this end in view they divided life into four stages of *brahmacharya* (the stage of a student), *gârhasthya* (the stage of a householder), *vânaprastha* (the stage of a recluse) and *sannyâsa* (the stage of a monk) through which one must pass in succession. "After finishing *brahmacharya*, one should become a householder, and after that, he should become a recluse, and after he has become a recluse, he should renounce and become a monk."[16] But one may renounce from any stage if he has a genuine dispassion for the world. "Let one renounce from the stage of *brahmacharya* or from that of *gârhasthya* or *vânaprastha*: let him renounce the day he feels dispassion."[17] Thus Yâjñavalkya renounced from the stage of a householder[18] and Upa-kosala was retained at the house of his teacher even after the completion of his study and was not sent home to embrace the life of a householder.[19] This only points to the fact that there are different persons with different temperaments and if one is found fit for renunciation, he should not be perforce made to wait till the evening of his life. But barring these rare individuals, it is incumbent on all to pass through the four stages which constitute a complete scheme of life.

Brahmacharya

Brahmacharya is the first *âsrama* or stage. This is also sometimes understood merely as a course of discipline preliminary to *Brahmajñâna* or the knowledge of Brahman, and can be followed at any stage in life. Thus when six students approached Pippalâda for instruction on Brahman, the latter asked them to "live again in *brahmacharya*—for another year."[20] Prajâpati enjoined Indra, after every instruction, to practise *brahmacharya* for several consecutive years.[21] In fact

[11] *Mund. Up.* III. 1. 6.
[12] *Ibid.* III. 1. 5.
[13] *Ibid.* III. 5.
[14] *Brih.* V. 2. 3.
[15] *Yoga Aphor.* II. 36.
[16] *Jâbâla Up.* 4.
[17] *Ibid.*
[18] *Brih. Up.* IV. 5. 15.
[19] *Chhând. Up.* IV. 10. 1.
[20] *Prasna Up.* I. 2.
[21] *Chhând. Up.* VIII 7. 3.

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brahmacharya, in whatever form it may be practised, means only a period of strict discipline. During this stage one is to pass through many an arduous test which is meant for the control of one's mind leading to deep concentration. To a man of concentration nature unreservedly discloses her secrets and the task of learning becomes easy for him. To train up students on this line the teacher sometimes used to impose on them manifold duties. Thus Satyakâma after being initiated into *brahmacharya* was sent to the forest to tend cattle for a few years. But when he returned after fulfilling his duty, he was found beaming with the knowledge of Brahman. These few years of strict discipline earned for him such a concentration of mind that he was able to read nature as an open book and know the profound truths lying hidden therein. Continence, faith, austerity and concentration—the inestimable acquisitions of this period of *brahmacharya*, hold the key that unlocks the mystery of nature.

Brahmachârins generally lived for twelve years in the family of their teachers for the study of the Vedas and rendered every kind of service unto the *guru* during this period of discipline. Attention was paid more to the formation of their character than to book-learning. There existed a very cordial relation between the teacher and the pupils. The former used to pray to the fire-god for more students to come to him and offered oblations wishing their safety and good. "May the *brahmachârins* come to me, svâhâh! May they practise restraint! May they enjoy peace! As water runs downwards, as the months go to the year, so, O Preserver of this world, may *brahmachârins* come to me, svâhâh!"[22] The students also in their turn prayed to God to protect the teacher, to make them both powerful, to make their study vigorous and to save them from quarrelling with each other.

Teaching was imparted to all gratis. It was the duty of a teacher to provide for the maintenance of the students from which he used to receive voluntary gifts from the kings. The house of every teacher resembled a university in miniature where the students without being cut off from home life got ample opportunity for high thinking in a congenial atmosphere of peace and holiness. They sometimes accompanied their preceptor to some philosophical conference which afforded them much scope for widening their outlook. There were also wandering students who used to go out far and wide in quest of knowledge. Besides the study of the Vedas, they were also taught such secular branches of knowledge as history, mathematics, the science of times, logic, ethics, politics, etymology, the science of words, astronomy, fine arts,[24] etc.

Brahmachârins were taught, above all, to abstain from sense-pleasure and observe continence. For once the mind is contaminated by sense-enjoyment, it will lose all its balance and run amuck in the orbit of moral turpitude. Much emphasis has, therefore, been laid on continence in thought, word and deed which is the indispensable condition for all spiritual progress. In eulogizing it the Upanishads have rightly declared: "What they call sacrifice is continence, as it is by means of continence that one attains to the realization Brahman. And what they call worship (*ishtam*) is only continence, because it is by continence that, having worshipped the Lord, one reaches the Self."[25]

[22] *Tait. Up.* I. 4. 2-3.

[23] *Brih.* III. 7. 1.
[24] *Chhând. Up.* VII. 1. 2.
[25] *Ibid.* VIII. 5. 1.

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Garhasthya

After the completion of the study of the Vedas as well as of the training in the manifold duties of life, a *brahmachârin*, with the kind permission of his teacher, returns home (*samâvartanam*), embraces married life and takes up the duties of a householder. It cannot be gainsaid that the responsibility of a householder's life is very great; for unless it is properly dicharged there is every likelihood of the whole social fabric being shattered to pieces. The instruction imparted by the preceptor to a student on the eve of his entering into the life of a householder is, therefore, very significant: "Say what is true, do thy duty; do not neglect the study of the Vedas. Bring thy teacher a present that pleases him. Do not cut off the line of children. Swerve not from truth. Swerve not from duty. Do not neglect the learning and teaching of the Vedas. Neglect not the sacrificial works due unto the gods and fathers. Be thy mother to thee like unto a god. Be thy father to thee like unto a god. Be thy teacher to thee like unto a god. Be thy guest to thee like unto a god. . . . Whatever is given should be given with respect and not without respect . . . with joy, with modesty, with friendliness. . . . Thus conduct thyself. This is the commandment. This is the instruction. This is the import of the Vedas. This is the ordinance. Thus shalt thou act with worshipful regard. . . Thus should this be observed."[26]

The life of a householder is not one of enjoyment and pleasure but of arduous duty and heavy responsibility. He is called upon to discharge a twofold duty of preserving the past culture entrusted to him and of rearing up a new generation that will be the custodian of the same in the future. He has got his duty towards his parents and the teacher whom he is to serve to the best of his ability. He is to look after the proper education of his children, to whom he is himself to play very often the role of a teacher. The wife is also adequately trained in matters spiritual.[27] Moreover, the society demands of him help and guidance in times of scarcity and distress. Charity, therefore, forms a very important part of his duty. Amidst the crowded routine of his life he is, however, reminded to keep the flame of spirituality ever burning in his heart so that he may do everything in a spirit of self-sacrifice and thus acquire the purification of heart necessary for the realization of the life's highest ideal.

Vanaprastha

The life of a householder though laudable in many respects is not complete in itself. In the din and bustle of worldly life one is likely to miss the call of the Eternal that is ever beckoning him to the fulfilment of a higher duty in life. It, therefore, becomes one to bid adieu to all worldly duties at a certain stage and retire into a lonely retreat where one can devote one's whole time and energy to self-culture through meditation and austerity and thus qualify oneself for the knowledge of the Atman, the supreme goal of human life. In response to the call of the Divine the king Brihadratha obtained freedom from all desires and, after having established his son in his sovereignty, journeyed into the forest. Burning with the fire of renunciation and desiring nothing but the knowledge of the Atman, he practised hard austerities (*tapas*) for several years until he realized in his heart of hearts the ephemeral nature of the world. In a spirit of dispassion he uttered: "In such a world as this, what is the use of

[26] *Tait.* 1. 2. 1-7.

[27] *Brih.* II. 4. 1 ff.

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enjoyment of pleasures if he who has fed on them is found to return (to this world) again and again"?

Thus it is seen that a *vânaprasthin*, through hard spiritual practices and rigorous discipline, gets his desires immensely attenuated in the solitary atmosphere of forest life and eventually becomes awakened to the consciousness of the eternal verity behind this changing phenomenon. He now devotes himself entirely to the task of rooting out even the last vestige of desire which may be still lingering in him. *Vânaprastha* is thus an intermediary stage between *samsâra* and *sannyâsa* affording facilities to prepare oneself for the last stage of renunciation that naturally comes to a man whose mind has been purged of all worldly taints.

Sannyasa

The fourth *âsrama* or *sannyâsa* is the natural culmination of the ethical life of the Upanishads. It is declared that the Atman which is bereft of all relations is the sole Reality, the realization of which constitutes the *summum bonum*. By fulfilling the various moral obligations incident to the different stages of life, one is only aspiring after the attainment of this supreme end. But until and unless one can completely disentangle oneself from the meshes of the world and thus make the mind free of all taints, there is not the least hope of one's realizing the same. The thinkers of the Upanishads being practical philosophers who wanted to live their philosophy in life, did not hesitate to put into practice what they theoretically understood to be true. Thus Yâjnavalkya, true to the philosophy he preached, left his hearth and home and wandered as a *sannyâsin*.[28] For did he not declare that "knowing this very Atman the Brâhmanas renounce the desires for son, wealth and the worlds and lead a mendicants' life"[29]?

Here *sannyâsa* is not to be understood as a means but as an end in itself. It is the very state of a man of realization whose shackles of the world have fallen off from him of their own accord and who has felt his identity with the entire cosmos. What home, therefore, can bind such a man and what relation can bind him to the world? *Sannyâsa* comes to him as a spontaneous result of his realization. This is what is called *vividisâ sannyâsa* attained by such illustrious sages as Yâjnavalkya, Dattâtreya and the like.[30]

There are, however, others who have felt within themselves the vanity of the world and have realized that "it is neither by work, nor by progeny nor by wealth, but by renunciation alone that one can attain to immortality."[31]

Prompted by a spirit of dispassion they embrace the life of a *sannyâsin* as a means to the realization of the Self. "Desiring this world (the Self) alone," says the Sruti, "the monks renounce their home."[32] This is called *vividisâ sannyâsa*.

A further concession is, however, made in the case of those who have a genuine dispassion for the world but are not in a position to embrace *sannyâsa* on account of their physical disabilities. For such individuals it is declared: "If he is crippled, let him renounce in mind or speech."[33]

A *sannyâsin* being an *atyâsramin* (transcending the *âsramas*) is beyond all social conventions. Free as a bird he roams from place to place, living on what chance may bring. Having no fixed abode he passes the night either in a mountain cave, under a tree or on the

[28] *Brih. Up.* IV. 5. 15.
[29] *Ibid.* III. 5. I.
[30] *Jâbâla* 6.
[31] *Kaiv. Up.* 2.
[32] *Brih. Up.* IV. 4. 22.
[33] *Jâbâla. Up.* 5.

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river bank[34] away from the human habitations. Eschewing all luxuries and clad in soiled cloth he courts poverty as a safeguard against temptations. Free from all desires and coveting only the knowledge of the Atman he lives the life of an ideal man whose only concern in life is the liberation of the soul and the service of the humanity at large. His whole life is thus a constant sacrifice at the altar of God and humanity. His very presence in a place breathes an atmosphere of peace and holiness. Preaching and teaching as he goes from place to place, he renders the greatest service to mankind by setting an example of simple living and high thinking.

Thus the four *âsramas* present a complete scheme of life following which one can reasonably aspire after the realization of the supreme Truth.

(*To be continued*)

[34] *Jâbâla Up.* 6.

GLEANINGS OF AN ECONOMIST

By Shib Chandra Dutta, M.A., B.L.

Electricity for the Villages

Good roads, supply of pure drinking water and supply of cheap electricity are some of the crying needs of our villages to-day. It is pleasing therefore to find that the Ganges Canal Hydro-electric Scheme has been practically completed. That scheme includes the setting up of seven power stations. The total electricity to be supplied from these power stations is 28,000 kilowatts, of which 12,000 is meant for the pumping of 1500 state tube-wells. Water supplied from those tube-wells will be sold to agriculturists at rates approximately equal to those charged for canal water. In connection with the opening of the Chitaura power station included in the scheme, His Excellency Sir Harry Haig, Governor of the United Provinces, observed *inter alia*, "But the more significant fact to my mind about the Ganges Canal Hydro-electric Scheme is precisely this, that it has electrified the countryside, has made electricity available in hundreds of villages and small towns at a price which should be fully remunerative to small industries and has thus provided a foundation on which I greatly hope it may be possible to build extensively for the rural industrialization of this great tract of country in the west of the province."

India's Trade, 1936-37

In 1936-37 the value of India's export trade was Rs. 196 crores. This was Rs. 134 crores less than in 1928-29 but was Rs. 36 crores more than in 1935-36.

The value of India's import trade in 1936-37 was Rs. 125 crores. The corresponding figures for 1935-36 and 1928-29 were Rs. 134 crores and Rs. 253 crores respectively.

There has been a recovery in the demand for India's primary commodities. This has caused their prices to look up in varying proportions and has also brought about an increase in the volume of their exports.

Although 1936-37 showed some increase in India's export trade, both the export and import trades of India in that year were *much below* the figures for the pre-depression year, 1928-29.

The total balance of trade in favour

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of India in 1936-37 was Rs. 92 crores. The figure for 1928-29 was Rs. 52 crores and for 1935-36 was Rs. 67 crores.

Export of gold from India began in 1932-33. The value of gold export in 1932-33 was Rs. 66 crores. In 1936-37 it amounted to Rs. 28 crores.

In 1936-37 India imported silver of the value of Rs. 14 crores.

The area under sugarcane showed a 75 per cent. increase in 1936-37 as compared with 1929-30. This was caused by the growth of the sugar industry.

The area under linseed also showed increase. This was due to a larger demand from the United Kingdom caused by the preference it received in that market.

1936-37 witnessed *considerable increase* in all industries except coal. As compared with 1932, the production of sugar more than trebled itself and of cotton piece-goods doubled itself. As compared with 1928-29, cement showed an 80 per cent. increase, steel 70 per cent. and paper 25 per cent. As compared with 1932-33, jute manufactures showed a 38 per cent. increase.

These figures clearly show that the industrialization of India has been proceeding apace.

Cattle in India

Mr. E. A. Smythies, Chairman, Fodder and Grazing Committee, U. P., writes an excellent article on India's cattle problem in the *Statesman* for the 4th November, 1937. The writer points out that the total number of cattle in India is 220 million. The enormity of this number is well brought out when compared with the total for Germany, France, Britain, Norway, Holland, Belgium, Denmark, Canada, the U. S. A., the Union of South Africa, Australia, New Zealand and Argentine together, which is 182 million.

It appears from the detailed arguments in the said article that the servi... obtained from the 220 million of Ind... cattle may well be obtained from a l... number of more efficient cattle. Ind... cattle are pitifully under-fed, and h... to achieve that efficiency it is necess... first of all to increase the production ... fodder for cattle. This can be done ... growing grass on uncultivated lands. ... is also pointed out that the increase ... the yield per acre of human food cr... is likely to release more lands for ... cultivation of fodder crops. To impro... the quality of the cattle effort in anoth... direction is also necessary. Promiscu... ous breeding by scrub bulls runni... with the village herds must be stopp... and along with the campaign f... breeding by pedigree bulls a prop... ganda must be carried on for the cast... tion of unpedigreed bulls.

A Glimpse of Economic China

80 per cent. of the Chinese ... farmers.

The efforts of the Chinese Gover... ment are being directed towards ... resuscitation of what are called t... 'farmer villages.' In order to light... the burden of taxation on the farm... the Government has abolished as m... as 5000 kinds of taxes involving a s... of 50 million yuan a year. To encou... age co-operative society business a n... Bureau called the Co-operative Soci... Bureau has been established. T... present number of co-operative socie... is 26,224. An Agricultural Associati... has been established with a capital ... 60 million yuan to provide farmers w... loans and also for the sale and transp... tation of farm products. The Gover... ment has been paying due attention ... the erection of embankments and ... extension of roads and railways. T... length of the railways is at pres... 13,000 kilometres. The length of ... completed roads is 96,145 kilome...

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and of roads under construction 16,000 kilometres. Aviation has not been neglected. Shanghai has been connected with Hankow, Chengtu, Peiping, Canton and some other cities by air services.

A scheme of currency reform was put through in 1935 with the help of Great Britain and the U. S. A.

The most important foreign countries in the order of their importance in the foreign trade of China are Great Britain, the U. S. A., Japan, Germany and France.

In 1936 Japan invested as much as 12 million yuan in various enterprises in China.

A Five-year Plan for the economic development of China has been adopted by the Kuomintang. Almost all phases of China's economic life have been covered by the Plan which is likely to involve an expenditure of 41 million yuan. The money is proposed to be raised by means of domestic as well as foreign loans. The assistance of foreign capital is considered absolutely necessary.

[Facts and figures stated here are taken from the *Contemporary Japan* for June, 1937].

The World's Textiles, 1936-37

The production of rayon increased to 1,300 million lb. in 1936-37 as compared with 550 million lb. five years earlier. In spite of this increase, the production and consumption of cotton reached a record figure in 1936-37 and the same year the productions of wool reached the highest figure since 1929-30. These figures can only mean that the demand for the world's clothing fabrics has grown very much in volume.

'One-half of the world output of raw cotton, wool, and jute and the bulk of the production of raw silk and hemp fibres enter the channels of international trade.'

The Soviet Union, Germany and Italy have reduced their import of wool and cotton because of the increasing reliance of their national industries on synthetic and natural fibres.

In the year under review Japan subplanted the U. S. A. as the chief producer of rayon and maintained its position as the principal market for cotton exports.

'The U. S. A., the Soviet Union and India are the largest producers and consumers of cotton, flax and jute respectively. In each case consumption in 1936 showed a large increase.'

In the U. S. A. and Great Britain the expansion of rayon and staple fibre output does not appear to have affected the consumption of other fibres. In Japan rayon and staple fibre are being used in place of cotton for the manufacture of native garment.

[Facts and figures taken from the *Industrial Fibres* for 1937.]

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VEDANTA WORK IN CENTRAL EUROPE

By Swami Yatiswarananda

Spiritual Yearning in Central Europe

Spiritual yearning cannot be limited to any particular country or people. It is a cosmic phenomenon and is manifest more or less in all parts of the world in some form or other. In the midst of great economic and political unsettlement in the European continent, a large number of souls are longing for a new spiritual order and are eager to get the proper nourishment for appeasing their spiritual hunger.

More than four years back the sincere yearning of a section of such hungry souls found expression in a remarkable letter addressed to the Head of the Ramakrishna Order, as may be seen from the following extracts given below:

"It is with the greatest hesitation that I am addressing myself to you . . . requesting you to send us one of the Swamis of the Order to work with us and instruct us. I really cannot tell you how thankful we should be for personal spiritual instructions, as life seems terribly worthless under the present circumstances . . . We are getting older every day and never getting ever nearer the real Goal of life, that is, never growing to the full stature of a real human being.

"I do not know whether any one of us would be worthy to be blessed with the company of one of your Swamis, but I cannot tell your Holiness how thankful we should be for it. Theoretical knowledge can never bring the realisation of the Truth, and it is extremely difficult for ordinary people to find the right way alone without the help of a living guide.

"I hope you will forgive me for [illegible] letter. It might so very easily [illegible] arrogant, and I am afraid the only [illegible] cuse I can offer you is the great ado- tion and love we have for your [illegible] Order and its Master.

"Besides, we see no other way of [illegible] ting direct spiritual instruction as [illegible] cannot go to India for lack of fin[illegible]

The ring of sincerity, expressed [illegible] this letter, made a direct appeal to [illegible] hearts of the elders of the Order. [illegible] they deputed me to Europe in No[illegible] ber 1933 and this led to the inaugura[illegible] of regular Vedanta work on [illegible] Continent.

Vedanta bringing Light and Sol[illegible] to Many

During the last four years and [illegible] I have been in Europe, I have come [illegible] close touch with many a liberal-min[illegible] and sincere seeker after Truth in G[illegible] many and Switzerland where I h[illegible] spent most of my time, in Poland [illegible] France which too I visited on invita[illegible] and also in Holland where I have [illegible] at the earnest request of some stud[illegible] of Vedanta.

In all the countries I have vi[illegible] there is an ever increasing number [illegible] persons, both inside and outside [illegible] institutional religions, who have bec[illegible] tired of religious dogmatism and h[illegible] even revolted against the anthropo[illegible] phic conceptions of God and wor[illegible] of personality. Many of these [illegible] have been looking for a new light [illegible] responding to the universal message [illegible] Vedanta. With their appeal both [illegible] reason and feeling at the same ti[illegible] the teachings of Vedanta are satisf[illegible]

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the hopes and aspirations of many and are giving them a definite path of spiritual culture, which they are trying to follow in a systematic way. Some of these earnest souls are being strengthened in their faith in Vedanta as they are witnessing its transforming power and are even getting a clearer and clearer expression of the teachings in their practical life.

The following extracts from a few of the many letters received from highly educated and cultured devotees—both ladies and gentlemen—of different countries of Europe speak for themselves :

"We all want to express our thankfulness that we had the privilege of receiving the teachings of Vedanta."

"I know what a great blessing it is to come in touch with these highest ideas. I am so thankful to have now got a definite path to follow."

"I am so deeply grateful to have come in living touch with the spiritual movement of Sri Ramakrishna and Swami Vivekananda, to have the opportunity of following the high ideas of Vedanta in a clear definite way . . . Before, I was in such a nervous state full of restlessness and despair. I hated to live. Now, having known that the Divine Being dwells in me, I am coming to attain peace."

"There is for the moment a feeling of infinite peace, but I fear it will not be everlasting, and sooner or later there will be again a turmoil of feelings and ideas, and the equilibrium will be lost. But I feel that there must be a sort of "trick" that would enable one to come consciously in contact with the "Real I", so that the reality of that may never escape the mind. Then only will real peace be attained and I can laugh at all difficulties and illusions of ordinary life."

"During and after meditation I sometimes feel a great calmness, but then again I become so much conscious of my inefficiency that meditation in most cases ends in tears."

"Words are not enough to speak of the boon I received. I got a new, deeper, purer conception of life. I can see how poor I was without this message. I now know what I have got to do in life."

"I try to do some meditation. I do not believe that I succeed, but I try to do it nevertheless. Then I pray to God to help me in getting better and to show me how I can do my every day work as perfectly as possible . . . The teachings have changed my whole outlook on life and I can never express how grateful I am . . . Nothing can take me onward if it is not the teachings. They are the clearest and the most direct I ever heard of."

Abstract of the first two years' Report

In my previous reports covering a little over two years beginning from November, 1933, up to the end of 1935, I spoke of my work at Wiesbaden (Germany) with different individuals and groups, of my visit to some of the university towns in Germany, and later on to Switzerland and Poland, where I was able to establish points of contact with some of the prominent Indologists and many other spiritually minded persons. I also mentioned therein my lectures and regular classes at St. Moritz and Geneva in Switzerland and also my visit to Zürich in Switzerland, where I did some pioneering work, met some intellectuals and also came in contact with some seekers after Truth in different walks of life.

Work in 1936 and 1937

At Wiesbaden (Germany): During the year 1936 I spent nearly three months—partly in winter and partly in

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summer—at Wiesbaden where I first came on invitation in November, 1933. I conducted intensive studies as before with new people and also with the devotees who joined the study circle on my arrival there. From that time up to the summer of 1936, with different groups I studied Swami Brahmananda's *Spiritual Teachings*, *Narada Bhakti Sutras*, *Bhagavad-Gitâ*, *Gospel of Sri Ramakrishna* and the major portion of *Sri Krishna and Uddhava*, also gave various readings from the Upanishads, Raja-Yoga and other religious works. I also held special classes for individual aspirants and gave interviews to many who came for personal instructions. All the class-notes, taken down by one of the most prominent devotees, helped to take the message also to persons outside the groups and would form the materials for books on practical spiritual life in future.

Up to the summer of 1936, I had my headquarters practically at Wiesbaden. After this I made Switzerland the base of the Vedanta work in the countries of Central Europe.

At Geneva (Switzerland): At the beginning of February, 1936, I went to Geneva for the second time and stayed there for nearly four months at the request of a kind friend, who was some years back drawn towards the message of the Vedanta and came to be intimately known to me during my last visit in the spring of 1935.

At Geneva I held regular meetings four times a week at two places in different parts of the town. I also spoke there under the auspices of the International Theosophical Society on the "Synthesis of the Eastern and Western cultures." In the course of the lecture I pointed out the necessity for both the East and the West to preserve the best in the culture of each, and assimilate what is best in the other, thus maintaining their respective individuality special characteristics, without att ing at any thoughtless uniformity would mean the cultural death to

During my stay at Geneva I sp connection with Ramakrishna Cent on "The Message of Ramakrishna" also gave illustrated lecture on " Ramakrishna Movement" both Geneva and the Institut Monnie Versoix. I also held several reli classes at the school for the benef the students.

I paid a short visit to Geneva in the summer and autumn of and also met the members of the g who have been continuing their m ings with remarkable steadiness. was greatly delighted to see how various translations of Swami Vi nanda's works and teachings of Ramakrishna so enthusiastically lished by Monsieur Jean Herbert his friends, as well as his radio t on "The Great Teachers of Mo India" are creating a remarkable int amongst many, some of whom I the pleasure of meeting there.

At Lausanne (Switzerland): March, 1936, I went to Lausanne at invitation of the local Theosop Society and spoke there on " Message of Vedanta" and "The Ide Spiritual Evolution and Self-realisati In connection with the Ramakri Centenary I also gave an illustr lecture on "Sri Ramakrishna and Movement" under the auspices of Société Vaudoise d'Etudes Psychi Dr. Ed. Bertholet, the President o Society, spoke in French on "The and Teachings of the Master", be fully introducing the subject and r ring to the celebrations that were held in connection with the Birth C nary in different parts of the world.

At Lausanne I conducted s group meetings in the home of a

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nent devotee in which I spoke on the spiritual ideal and practice and also held many discussions with those who came.

I visited Lausanne both in the summer and autumn of 1937. Besides holding many group meetings, I spoke twice on the theory and practice of meditation at the request of the Société Vaudoise d'Etudes Psychiques. All my previous lectures as well as the present ones, which I gave in English, were translated into French, and created an amount of interest amongst those who listened.

At St. Moritz (*Switzerland*): Ever since the group was started in January, 1935, at this small town famous as a summer and winter sport resort in the heart of the Alps, the members of the group have been conducting regular classes with a wonderfully sustained enthusiasm. I visited St. Moritz in 1936 and 1937 both during summer and autumn, and had readings twice or more every week. The universal message of Vedanta and the inspiring teachings of Ramakrishna-Vivekananda have given a new meaning to the life of some of the aspirants.

A quarterly magazine, *The Vedanta*, was issued both in English and German during the year 1937 and reached many readers in different countries in Europe. It is the product of the labour of love of some of the devoted students of Vedanta who are working in a spirit of co-operation with a view to share the spiritual ideas with their fellow truth-seekers. *The Vedanta* with its universal tone is bringing light to many and is being highly appreciated. At present the copies are made with the help of a duplicator. If sufficient support be forthcoming, it may some-day appear in a more dignified form in print.

In Paris (*France*): At the very end of March, 1936, I visited Paris in connection with the Ramakrishna Centenary meetings organised there. Prof. Masson-Cursel who holds the chair of Indian Philosophy at the University, delivered a lecture on "Sri Ramakrishna" at Musée Guimet, and another on "Swami Vivekananda, the Disciple of Ramakrishna" at the Institute of Indian Civilisation at the Sorbonne, the great University of Paris. I went from Geneva for taking part in the second meeting and spoke at the end, pointing out the relationship between the Master and the Disciple, which was in a certain sense like that between the silent and the thundering clouds—both being two-fold manifestations of the same Power. In Ramakrishna the ancient ideals of Vedanta were realised in a silent and quiet way, while in Vivekananda they became very dynamic and thundering. It was through the Disciple that the message spread all over India and even to Western lands, bringing a new awakening and inspiration, stimulating the life of spiritual aspirants and urging them not only to live a life of silent worship and meditation, but also to serve their fellow beings through different forms of creative service.

In the course of my stay for more than two weeks in Paris, I spoke at the Society of Friends, met also the Friends of Buddhism, conducted several group meetings and also gave interviews to many. In my talks I tried to point out the universal aspect of Vedanta and the practical illustrations as given in the wonderful lives of Ramakrishna and Vivekananda, who held before all the great ideal that *religion is realisation*.

The French translations of the teachings of Ramakrishna-Vivekananda, brought out by Mr. Herbert and others, mainly with the help of Miss MacLeod, the great American friend of Swami Vivekananda and the Movement bearing his Master's name, are fast disseminating the message which was first brought

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to the French-speaking people through Romain Rolland's epoch-making works on Ramakrishna-Vivekananda. A field for future activity is thus being prepared, and the time is not far off when a French-speaking Swami of the Order will be in great demand for working amongst those drawn towards the teachings. Being informed of the growing interest in France by Monsieur Herbert and others, the authorities of the Order anticipated the future needs. With the financial support, given by Miss MacLeod, they sent Swami Siddheswarananda, a well tried and fully qualified worker of the Order, to Paris for getting himself prepared for the work.

My second visit to Paris took place at the end of July, 1937, when the Swami arrived there in the company of Mr. V. Subramanya Iyer of Mysore, the esteemed friend of our Movement, who came on invitation for taking part in the Philosophical Congress, held this year in Paris. Both the Swami and myself attended the Congress and also came in close touch with Professor Monsieur Foucher, who is in charge of the Institute of Indian Civilisation at the Sorbonne, and other professors and scholars.

During the short period of my third visit to Paris in November, 1937, I was delighted to see how the Swami is fast progressing in his study of the French language and culture and is also establishing points of contact with some of the spiritual movements and aspirants there.

At Zürich (Switzerland): During my visit to Zürich towards the end of 1935, I came to know a number of spiritually minded persons and found the possibility of starting Vedanta work there in future. In 1936 I went there towards the end of November and stayed on till the end of June, 1937. During those months I came to have close contact with many highly cultured persons including professors, clergymen, university students and business people etc. With the invaluable help of Herr Rudolf Müller of Reformhaus Müller, a sincere friend and admirer of the Ramakrishna Movement, I began my activities at Zürich. In the lecture hall generously placed at my disposal by Herr Müller, I first gave a few public lectures on "The Spiritual Message of Vedanta," "Soul's Evolution and the Yogic Paths," "Yoga and Self-realisation," "Ramakrishna, the Modern Indian Prophet," and then started regular classes twice a week. I gave general talks on spiritual topics and also numerous readings from the Upanishads, the *Bhagavad-Gitâ*, *Raja-Yoga* and the *Teachings of Sri Ramakrishna*. Illustrated lectures on the Ramakrishna Movement were also given to select audience. As the result of all these some earnest souls—both ladies and gentlemen—came to form a study circle, which may develop into a society in future.

A small Vedanta library has also been started for the benefit of those interested in spiritual matters, and both books and periodicals are being freely circulated amongst them. Persons greatly drawn towards the message are holding group meetings regularly and are thus keeping ablaze a little Homa-fire, which is expected to grow with the flow of time.

I visited Zürich again in October 1937, for two weeks, gave regular talks, held discussions and had interviews with a number of devotees and friends.

Somehow or other Zürich, the most important business centre in Switzerland, has become the central place for the publication of the Ramakrishna-Vivekananda literature in German language. The German translation of the Life and Message of Ramakrishna-Vivekananda by Romain Rolland was brought out by a publishing firm located

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near Zürich. The same publishers also issued an admirable edition of the *Sayings of Sri Ramakrishna*, translated into German by Mrs. Emma von Pelet. This noble lady along with Mrs. Alwine von Keller has taken up the translation of our publications as a labour of love and that in a spirit of wholehearted consecration.

December, 1937, saw the appearance of Swami Vivekananda's Karma and Bhakti Yogas and Raja-Yoga, the first two translated by another devotee, but edited by Mrs. von Pelet and the third one translated by Mrs. von Pelet herself. The books have been beautifully published by a well-known publishing firm at Zürich through the generosity of Miss MacLeod already referred to, who also financed the publication of these and other works, translated by Monsieur Herbert into French. There is no doubt that all these publications are bringing the Message within the reach of many and are sure to have far-reaching effects in future.

At the Hague (Holland): I am writing this report from the Hague, where I came in the middle of November, 1937. Here too, I have been instrumental in just starting the Vedanta work. The original move was made by Mrs. Agatha Liefrinck, who was previously one of the most devoted members of the Vedanta Society in San Francisco, California, U.S.A. Eager to share with others the teachings which have brought a new light and peace to her soul, she came in touch with some spiritual seekers and has been lending them books from her private library which she has freely placed at the disposal of others. Immediately on my arrival here I came in contact with these aspirants. Later on I spoke publicly and also to select audiences on "The Message of Vedanta" and "The Ideals Lived and Preached by Ramakrishna-Vivekananda." I am now giving regular readings to those, drawn towards the teachings, and as its result a good study circle is in the process of formation. After having consolidated the little work already started, I propose to give some public lectures in the near future at the Hague, to establish cultural contact with many spiritual persons and societies, and also extend the work to Amsterdam, Rotterdam and other neighbouring towns in Holland.

The Past and the Future

During the past four years and more many individuals and groups have been closely drawn towards the rational and universal message of Vedanta and the practical and inspiring teachings of Ramakrishna-Vivekananda at Wiesbaden in Germany, and also at St. Moritz, Geneva, Lausanne and Zürich in Switzerland, in Paris, the great capital of France, at Warsaw, the chief city of Poland and at many other places in different countries. As already mentioned, the beginnings of the Vedanta works have been made at the Hague and is also expected to be made in other towns of the country.

There are many persons who previously came to know of the message from books. In the course of the last four years and more; many of them and also many new people have come in closer contact with the Ramakrishna-Vivekananda Vedanta Movement through lectures, talks, classes, interviews, correspondence, circulation of class-notes and through our literature and journals in English and other languages. The small libraries started at different places have been slowly and steadily helping the quick spread of the message. The number of persons, coming within the sphere of influence of the movement, is fast increasing through all those.

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The pioneering work was begun and is still being conducted in the midst of many and great difficulties. Economic uncertainties, cultural exclusiveness, political unsettlement and psychical restlessness have hampered the work. But still through the Divine grace and support of friends the Movement is growing steadily, though slowly, and its circle of devotees and admirers is fast increasing. The teachings of Vedanta are bringing new hopes and solace to many a depressed and weary heart.

The pioneering work is still to be conducted by us without being burdened and hampered by the immediate starting of any formal centre. Voluntary offerings for maintaining such a centre have not been forthcoming yet. Even the expenses for carrying on the present work are being borne mainly by two or three self-sacrificing friends of the cause in the West. The generous contribution of H. H. The Maharaja of Mysore—a great lover of Vedanta—h twice enabled us to tide over the g culties. For this we express our gr ful thanks to His Highness, who tak personal interest in the Movement i in India and Europe. We offer sincere thanks also to the other frie of the cause, who have helped the w and contributed towards its success different ways.

Our immediate task is this. T Message is to be propagated far wide. The circle of devotees and s porters must be made to increase. T alone will arise the question of st ing a regular centre. The future in the hands of Him who is the Dir Inspirer and Guide of all.

"May He, the Indwelling Spirit, Remover of all evils, the Presiding D of all sacred undertakings, be pleas For, He being pleased, the wh universe is pleased ; He being satisfi the whole universe is satisfied."

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's Position Refuted

Brahman cannot be Non-differentiated for the Existence of Non-differentiated objects cannot be Proved*

Brahman cannot be, as the Advaitins say, non-differentiated Pure Consciousness, for no proof can be adduced to establish non-differentiated objects. All sources of knowledge prove the existe only of objects qualified by differe Non-differentiated objects cannot established by one's experience, for experience is only of objects as qua by some characteristic difference shown by statements like 'I saw where 'I' and 'this' are both di entiated objects. In spite of this fa we intend proving a non-differentia object, we have to do so only by h

* Refutation of section 1 of the Purvapaksha. *Vide* February issue p. 93.

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recourse to some special characteristic of it, that is, a characteristic which is *invariably* found in it *alone*, besides its pure being, which would distinguish it from other objects. Pure substance, as in the case of Brahman which, according to Advaitins, though experienced is mistaken for the world, does not help us to so distinguish it. This peculiar characteristic by which it is distinguished from others would itself make the object qualified by it. It is some qualities of the object that keep out other attributes from it and thus help us to distinguish it from other objects, and so a non-differentiated thing cannot be established. Consciousness or knowledge is by nature such that it reveals an object to a knower. It is connected with the Self and the objects distinct from it, and on this depends the existence of knowledge and its self-luminous character. Therefore, consciousness always involves the cognition of difference. Moreover, when consciousness is said to be eternal, self-luminous, etc., what is meant is that these are its qualities, for it is not possible to prove that these form its substance or being. The existence of a being or substance is recognized by all philosophers, but they differ only with respect to the views they hold about it. So if 'eternal', 'self-luminous', etc., mean the substance itself, no proof is required for it and all the Advaitins' argument is useless. But if they are not so and are different from it, then they become its attributes. When the Advaitins refute the views of others and establish their view of the Being by saying that Brahman is eternal, is Knowledge, Bliss, etc., they differentiate their view of the Being (Brahman) from others' by these characteristics of Brahman, which therefore are nothing but Its attributes.

Scriptures too cannot prove a non-differentiated entity. A word consists of a root and a termination which differ, and so all words denote only difference. Different words again have different meanings. A sentence, therefore, which connects the meanings of words in it can denote only objects qualified by difference. Scriptures, therefore, which consist of words and sentences cannot denote a non-differentiated entity.

Direct perception too cannot denote non-differentiated things in both its determinate (*savikalpa*) and non-determinate (*nirvikalpa*) aspects. There is no difference of opinion with respect to determinate perceptions, for all agree that in such perceptions we experience objects qualified by attributes like generic character etc., as for example, when we see a cow we see the object as qualified by the generic character of a cow. With respect to non-determinate perceptions there is difference of opinion, for, some hold that in such perceptions the determining attributes are not experienced and the subject and object are merged into each other. Such knowledge, they say, is beyond sense-perception. Others again hold that in such perceptions we have the experience of qualified objects and their attributes unrelated to each other, as for example, merely the cow or the generic character of a cow and not the two as related to each other. Both the views are denied by experience and are impossible too. All our experience is of the kind—'This is such and such', that is, as qualified by difference. So non-determinate perception is not the apprehension of an object as devoid of *all* attributes but the experience of an object as devoid of *some* attributes. It is the experience of the first object of a class. When we see a cow for the first time we see the object as also its generic character, for both are objects of perception, but the fact that the generic character exists in all cows is not apprehended at the time and it is only when a second and a third

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cow is seen that we get this knowledge. In determinate perception this quality experienced in the non-determinate perception is remembered and recognized. Due to the absence of this experience in the first one it is called non-determinate perception. So direct perception of non-differentiated things is impossible.

The above argument refutes also the *bhedâbheda* (difference and non-difference) view held by some as between objects and their attributes. They say that when we experience an object we do not experience the attribute and when we experience the attribute we do not experience the object and therefore they are not identical; yet each is not experienced in the absence of the other and so they are not also absolutely different. They are different and non-different. This view is not sound, for our cognitions are of the kind—'This is such and such', which has two elements, viz., 'this' and 'such and such' and the view stated above denies this latter element in perception. When we apprehend an object we experience also its difference from others which is made known by the 'such and such' element in our perception, its generic form, and what differentiates must be different from what is differentiated and can never be idential. The two, the object and its generic character or attributes, are quite separate. When we say 'a man with a stick', the stick distinguishes him from other men but is also different from the person holding it. Similar is the relation between an individual of a class and its generic character, or an object and its qualities, though between the two examples there is a difference; for while the stick can exist independent of the man, the generic character or qualities cannot exist or be experienced independently of the object in which they inhere; otherwise the relation of the thing qualified and that which qualifies is the same in both cases. They quite different from each other.

Inference also denotes only qualified by difference, for in depends upon the invariable between two things which are of perception and perception deal with objects qualified by diffe Similarly other sources of know also have objects qualified by diffe

Therefore, no proof—scriptures, perception or inference, etc.—ca adduced to establish a non-di tiated object and so it does not e

Perception does not reveal mere Existence (Sat)*

It is not true as the Advaitins say Being (Sat) alone is experienced th perception, for, as shown already, ception has for its objects only th qualified by difference like ge character and so on. This ge character is nothing but the parti form or configuration that is experi as common to all things of a class we do not see anything else that co called *jâti* (genus). Now this co feature or generic character (*jâti*) rates things possessing it and also from other objects. This ge character itself is 'difference', since knowing genus we know that thing that genus differ from others and is no other entity besides this g which can be called 'difference', when we experience genus and tal say, cows as possessing a genus 'difference' also becomes an objec thought and speech, for the idea cows form a class by themselves that all talk of their non-difference buffaloes etc., ceases and this difference does not cease till we perience difference. Since gen experienced, 'difference' also is

* Refutation of section 7 of the P paksha. *Vide* March issue p.

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rienced simultaneously and becomes also an object of thought and speech as shown. So when we experience an object as possessing genus, we experience 'difference' also and hence even if perception should last for one moment only, it does not matter, for there is nothing to be perceived the next moment, and so the arguments put forward by the Advaitins to show that 'difference' is not perceived falls to the ground.

Again, since 'genus' and 'difference' are one, there can be no objection to 'difference' being an attribute of the substance of the object of perception and there can be no argument in a circle as pointed out by the Advaitins, viz., to know difference we must know the object as qualified by genus, and to know the object as qualified by the genus we must know the 'difference'—an argument based on the view that 'genus' and 'difference' are two different things. So also there is no argument *ad infinitum*, for 'difference' which is genus, differentiates objects possessing it and itself from other objects even as the consciousness of the Advaitins manifests objects and itself.

So it is not correct to say that Existence alone is experienced and that difference is not perceived and cannot be defined.

Further, if we experience only Existence (Sat) in all perceptions and difference is not perceived, the statements like 'a pot is', 'a cloth is' will be meaningless. Moreover, why does one who goes to buy a horse return seeing a buffalo? Again, if we do not experience difference, why do we not use the word 'elephant or 'cow' when we see a horse, since all words have the same object, viz., Existence, and therefore these words are synonymous inasmuch as they refer to the same object? Moreover, when we see in sequence a horse and an elephant, the latter knowledge (i.e., about the elephant) would only be a remembrance, for when we see the elephant there will be no difference in this knowledge from the previous one inasmuch as the same Existence (Sat) is experienced. If, however, an element of difference is accepted in each knowledge, it would mean that perception has for its objects only differentiated objects. And finally if Existence alone is perceived in all perceptions, then blindness, deafness, etc., will not be handicaps, for a single perception by anyone sense alone will help to experience everything, since there is no difference among objects. The fact, however, is that the different senses perceive objects as possessing different attributes like colour, smell, touch, taste and sound. Therefore, perception does not reveal only Existence (Sat). If perception should reveal only Sat, then the scriptures would be useless, for they will be teaching a thing already known through perception, and Brahman would also be an object of perception and consequently be subject to all defects like other objects.

Therefore, perception has for its objects things possessing difference like genus (*jâti*) which is nothing but a particular form or configuration, and never undifferentiated objects. The argument of the Advaitins that what persists, i.e., Existence, is real and that those which have no continuous existence such as pot, cloth, etc., are unreal, because they are sublated by each other, shows only confusion of thought with respect to the nature of sublation. The snake is sublated by the knowledge of the rope, because the snake did not exist at the time and place; we imagined it and so it is unreal. There is conflict between the two experiences. Such conflict does not exist between the experience of a jar seen at a particular place and time

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and its absence at some other place and time where and when the cloth is. The former is not therefore sublated and cannot therefore be said to be unreal. To be sublated, non-continuity of the object must be proved at the time and place. Its non-continuity at another place and time does not by itself make the object unreal.

Moreover, if Existence (Sat) is mere substance fit to be cognized, then it already proved by such means of kno ledge, and inference of the k "Existence is real because it persists" not necessary to establish it. If, ho ever, particular substances like p cloth, etc., are meant, it is not true t Sat alone is experienced, for that wh appears as cloth is not what appears pot. So Existence (Sat) is not the reality that is experienced.

NOTES AND COMMENTS

IN THIS NUMBER

The *Editorial* deals with the synthetic vision attained by Sri Ramakrishna by means of a graded series of spiritual experiences, as also with his harmonisation of all religions. Dr.Radhakumud Mookerji, M.A., P.R.S., Ph.D., Professor of Indian History, Lucknow University, has shown, in his article on *The Hindu Conception of the Motherland*, that this conception of the Hindus is more cultural than territorial. In *The Dogma of Finality* Dr. M. H. Syed, M.A., Ph.D., D.Litt., Professor of the Allahabad University, has pointed out the baneful effects of narrow-minded dogmatism born of an erroneous idea about the nature of ultimate Reality which cannot be exhausted of its infinite possibilities. Professor Akshoy Kumar Banerjea, M.A., of the Ananda Mohan College, Mymensing, in his article on the *Union of Siva and Sakti as interpreted by Natha-Yogis*, has dwelt on the philosophical implications of the perfect union of Siva and Sakti—the Principle of absolute unity and the Principle of multiplicity respectively—as attained by a Natha-Yogi in his transcendent consciousness. *The Age of Woman* is an interesting address delivered by Prof. E. P. Horrwitz of the Hun College, U.S.A., before the Women League of the Vedanta Society, Po land, Oregon. A pen-picture of t social and religious ideals of the Hin in the Upanishadic age has been giv by Swami Vimuktananda of the R. K Mission in his article on *Socio-religio life in the Upanishadic Age*. M Shib Chandra Dutta, M.A., B.L., in *Gleanings of an Economist*, furnish some specific instances of India's ec nomic progress. Swami Yatiswa nanda of the R. K. Mission, who now working in Europe, has given, his article on *Vedanta work in Cen Europe*, an account of how the activi of the Ramakrishna Mission, started Europe about six years ago, have be preparing the ground for a happ synthesis of the cultures of the East a the West.

VIVEKANANDA AND WORLD PEACE

It is an ecouraging sign that some the pacifist thinkers of to-day are co ing to realize that a lasting peace c be founded only on a deep sense spiritual values. Empty and ar phrases are powerless to triumph o the brute forces of the world. The r

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zation of the spiritual nature of existence alone can make pacifism and other humanitarian ideals dynamic and powerful. Man must believe in the reality of a set of facts which are not disclosed by the senses, but which can be known by developing an entirely different organ of knowledge whose germ exists in everybody. Vivekananda emphasized this point more than forty years ago; and it is interesting to learn in this connection from Edith Hunter, a pacifist writer of England, the special import of this aspect of his teachings in the cause of universal peace.

In a recent issue of the *Marhatta*, the writer regretted that so little was known in England of so great personalities like Ramakrishna and Vivekananda, "whose contributions to world-thought are simply incalculable. It is such as these who set in motion the currents from which is welling up the Renaissance of India to-day." Believing that no real and lasting peace can be developed between nations unless it is founded on a deep sense of spiritual values, the writer finds "in Vivekananda a modern Prophet who stresses these fundamental issues."

Vivekananda's "predominating theme" she continues, "was the essential spiritual nature of all life, the divine nature of all men and an all-comprehensive conception of unity." Though the conception of the divine nature of man is inherent in and fundamental to the Christian religion, yet "this faith has certainly not been stressed in the historic unfolding of Western religion as it has been stressed by successive teachers through the ages in India. It is this tremendous emphasis on the divine and spiritual nature of humankind that becomes of such inestimable value in any materialistic age, and this faith in the spiritual nature of man is the very foundation-stone of all building for peace."

"This emphasis which is in the Vedântic teaching is an absolutely essential factor in the growth of peace, namely, the insistence on the essential spirituality of life." The influence of Ramakrishna, Vivekananda and others "made this thought so living that to-day its strong vitality has reached the West and indeed the whole world." And aptly does the writer remark: "There may be other landing places for pacifists but no other rock on which to build."

Finally she draws attention to "another aspect of Vivekananda's life and teaching which brings out an essential element in the development of peace, namely, his attitude to service. This practical side which recognizes in all its fulness the meaning of Brotherhood is part of the very nature of the growth of peace."

"So it is that this great soul's energy," the writer concludes, "will live on in a persistent urge towards unity and peace in world development, for such words as these are as true to-day as when he spoke them: 'The other great idea that the world wants from us to-day. . . is the grand idea of the spiritual oneness of the whole universe . . . the only Infinite Reality, that exists in you and me and in all, in the self, in the soul.' "

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REVIEWS AND NOTICES

SRIMAD BHAGAVATA, CONDENSED IN THE POET'S OWN WORDS. *Published by G. A. Natesan & Co., Madras. Pp. 447. Price Re. 1-4 as.*

Messrs. G. A. Natesan & Co., Madras, have already brought out two similar condensations of the epics, the *Râmâyana* and the *Mahâbhârata*. The present one forms a companion volume to these on the same lines. It presents in a condensed form the whole *Purâna* of 18,000 verses without destroying the interest of the stories and the discourses. The book contains an account of all the Avatâras of Krishna, the stories of various saints like Dhruva, Jadabharata and others and also the principal episodes in the Krishna Avatâra including the famous discourse to Uddhava. An easy English translation accompanies the original text in Devanagari. The *Bhâgavata* is regarded as a paragon among all the Bhakti scriptures, and it is commonly recognized to have made a profound study of the psychology of Bhakti. We hope the present work will serve to popularize this valuable *Purâna*.

IN SECRET TIBET. By Theodore Illion. *Rider & Co., Paternoster House, Paternoster Row, London, E.C. 4. Pp. 190.*

Here is one more book which seeks to lift a little the veil of mystery from the face of that strange country, Tibet, which is still regarded as the world's most mysterious and elusive land. The author walked unaccompanied and disguised into Tibet. In the course of his travels he met with strange landscapes and stranger men and customs. He met wise Lâmâs, roving bandits and nomads who infest Tibet. His experience sometimes sound as incredible as fiction. The book will no doubt be relished by those who love mystery and adventure.

THE LIFE AND TEACHING OF ZOROASTER. By Diwan Bahadur T. Bhujanga Rao. *Sri Ramakrishna Ashrama, Basavangudi, Bangalore. Pp. 32. Price As. 4.*

This is an exceedingly readable summary of the salient points of the religion founded by Zoroaster. The author has taken particular care to point out the close affinities between Hinduism and Zoroastrianism. ... is a most suitable short introduction to ... religion of the Parsis for general rea... The sale proceeds of the book go to ... maintenance of the Poor Boys' Home ... by the Ramakrishna Samaj, Basavangud...

BENGALI

SIVANANDA-BANI. Compiled by Sw... Apurvananda. *Published by Swami Abh... nanda, Sri Ramakrishna Math, Belur M... Howrah. Pp. 200. Price Re. 1.*

This is a book of rare spiritual cont... compiled from the diaries of devotees ... disciples who had the good fortune of h... ing them from the lips of one who belon... to the small group of the Sannyasin disci... of Ramakrishna. Swami Sivananda, ... was the President of the Ramakrishna M... and Mission for about 12 years, came to ... designated as a "Mahâpurusha" by Swa... Vivekananda. Spiritual aspirants and ... less workers, who want to advance spi... tually and morally, will find light from th... counsels on various matters connected w... spiritual practices, devotion, work, serv... to the country and the like. Apart fr... these the book contains many incide... informations regarding the lives of many ... his brother-disciples. Srimat Swami Vij... nanandaji, the present President of ... Ramakrishna Math and Mission, writes ... the foreword: "The invaluable counsels ... Mahâpurush Mahâraj which have been co... lected in this work will be a source of inf... nite benefit, like the holy blessing of God ... to all devotees and spiritual aspirants ... The conversational nature of the conte... of the book, which recaptures much of th... original flavour of the utterances, is bou... to make a great appeal to all.

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(1) AITAREYOPANISHAD. *Pp. ... Price 6 as.* (2) *TAITTIRIYOPANISHA... Pp. 236. Price 13 as.* (3) MANDUKY... PANISHED. *Pp. 272. Price Re. 1. ... published by the Gitâ Press, Gorakhpur.*

The *Aaitareya*, the *Taittiriya*, and the *Mândukya* belong to the group of the ... principal Upanishads commented upon ... Sankara. Of these the *Taittiriya* and ...

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Mândukya are of special importance as being the earliest authorities which deal with the famous Vedântic doctrine of *koshas* and its celebrated analysis of the four states of waking, dreaming, sleeping, and *turiya* (the super-conscious) for the purpose of arriving at truth. By bringing out a translation of the texts of these important Upanishads, the Gitâ Press, Gorakhpur, has done a valuable service to the Hindi readers whose knowledge of Sanskrit is not ample enough. The *Mândukya Upanishad* contains as well the translation of the *Kârikâs* of Gaudapâda and Sankara's commentary on them. The translation is lucid, while the objections and the answers, the arguments and the counter-arguments, have been separately shown for the convenience of readers.

NARADHA BHAKTI. By JAYDAYAL GOYENKA. *Published by Ghanshyamdas Jalan, Gitâ Press, Gorakhpur. Pp. 65. Price 2 as.*

This booklet beautifully delineates with numerous quotations from the scriptures the nine different ways of worshipping God according to the religion of love.

SRI UDIA SWAMIJIKE UPADESH. *Published by Ghanshyamdas Jalan, Gitâ Press, Gorakhpur. Pp. 210. Price 6 as.*

These counsels on religious subjects were originally published serially in the *Kalyan*. They have now been offered to the public in a book form after a careful revision. The sayings fall into two distinct groups, namely, those relating to knowledge and to devotion.

NEWS AND REPORTS

SANNYASINI GOURI MATA

Sannyasini Gouri Mata, who passed away on the 28th of February last at the advanced age of 92 was one among the few women disciples of Sri Ramakrishna.

She came of a respectable Brahmin family of Shibpur near Calcutta, and from her early childhood she held out promises of a richly devotional character. She had the rare good fortune of meeting Sri Ramakrishna and receiving his blessings while she was a mere slip of a girl of 9 summers or so. At the age of fifteen she left home and betook herself to a life of renunciation. She travelled widely in different parts of India, visiting the principal places of pilgrimage between the Himalayas and the Cape Comorin on foot as a wandering Sannyasini.

During her travels she came into intimate contact with Balaram Bose, one of the great householder devotees of Sri Ramakrishna. Through his influence she again met Sri Ramakrishna at Dakshineswar under strange circumstances. She felt at once drawn to the Master and came to look upon him as an incarnation of Sri Gouranga. From that time she began to visit Dakshineswar frequently and to spend a few days there now and then with the Holy Mother helping the latter in preparing the food of the Master. The Master loved her greatly and used to speak highly of her spiritual endowments.

Though a woman by birth, she was firm, fearless and resolute like a monk. The Master also spurred her on in her independent life and activities. She founded the Saradeswari Ashram in 1895 for the education and the training of Hindu girls in accordance with the best traditions of the Hindu spiritual culture. To the last of her days she was associated with the Institution and exerted herself in the cause which was so dear to her heart.

Om Santi! Santi! Santi!

THE RAMAKRISHNA INSTITUTE OF CULTURE, ALBERT HALL, 15, COLLEGE SQUARE, CALCUTTA

In fulfilment of one of the projects of the Sri Ramakrishna Centenary Committee to commemorate the first Birth Centenary of Sri Ramakrishna, the Ramakrishna Institute of Culture was formally inaugurated on Saturday morning of January 29, 1938, by Swami Virajananda, Secretary of the Ramakrishna Mission, at the Albert Hall, Calcutta. After Swami Omkaranada and Swami Akhilananda had offered prayers, Dr. Benoy Kumar Sarkar, M.A., Professor of the Calcutta University, dwelt at length upon the aims and objects of this Institute. He said *inter alia*: "It will have for its object the carrying out and realization of the teachings of that great

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seer of modern India through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis.

"The importance of such a cultural Institute can hardly be over-emphasized in an age when the materialistic outlook on life has blinded human vision to the inner harmony and beauty of our collective existence and has thereby created an atmosphere of mutual distrust, hatred and discord throughout the world. The significant advent of Sri Ramakrishna into the arena of Indian life at this psychological moment and his unique spiritual contribution to the sum total of human thought cannot therefore be better symbolized than by the inauguration of such a cultural Institute where the representatives of the East and the West can meet on terms of equality and mutual respect, and work with a consecrated soul to bring about a complete change in the outlook of men. The philosophies, religions, moralities, arts and crafts, science, literatures, industries, economic developments, measures for the control of poverty, health and educational organizations, etc., of the four quarters of the globe will form the theme of appreciative and rational discussion under the auspices of this Institute.

"In the light of the spiritual realization of the fundamental unity of mankind and of all faiths—the eternal theme of Indian life as embodied in the living gospel of Sri Ramakrishna—the Institute will attempt in its humble way to supply the cultural and spiritual foundations of a new personality among the men and women of the world, and equip them as proper and adequate instruments for the establishment of world-peace, genuine internationalism and a really humane culture on earth."

Swami Virajananda, Swami Madhavananda and Prof. Mahendranath Sarkar, M.A., Ph.D., also spoke urging the importance of such an Institute.

The prospectus issued on behalf of this Institute of culture shows that its activities will comprise (1) lectures, (2) classes, (3) a journal, (4) research work, (5) the publication of books, (6) the foundation of exchange professorships, lectureships, research and travelling fellowships, etc., tenable in Indian and foreign culture centres and (7) the establishment of cultural relations with different countries of the world.

To materialize the scheme it is proposed to erect an edifice in the heart of the city of Calcutta such as may contain—

I. A spacious Hall for lectures, reunions, conferences, exhibitions, etc.
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III. A Reading Room.
IV. Rooms for research work and study circles.
V. Rooms for the accommodation of guests both foreign and Indian.
VI. Rooms for office, publication department, social service centres, etc.
VII. A Prayer Hall.

Alongside of the main section consisting of these departments, the Institute intends to run another section devoted exclusively to the younger generation. Proper arrangements will be made to provide facilities for the youths to get an all-round training of their body, mind and spirit under the able guidance of efficient instructors, thus laying the foundation for a healthy growth and development of our social organism.

The first discourse organized under the auspices of this newly started Institute of culture was given by Swami Pavitrananda, President, Advaita Ashrama, Mayavati, on "The Future of Religion" on Saturday the 12th February at 5-30 p.m. at the Albert Hall (2nd floor). At the outset Swami Nityaswarupananda, the Secretary of the Institute, while introducing the speaker, in a neat little speech placed before the gathering the aims and objects of the Institute. At his request the speaker, then made a rational treatment of the subject in an interesting manner. The discussion was followed by questions and answers.

It is hoped that the leaders of cultural life in all nations, as well as their industrial and commercial magnates, educational benefactors, publicists, scholars, scientists, poets, philosophers, religious heads, social workers, exponents of internationalism and others interested in the progress of humanity will try their best to help forward the realization of this noble scheme by financial and other contributions.

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MAY, 1938

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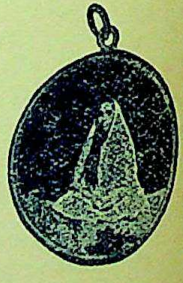
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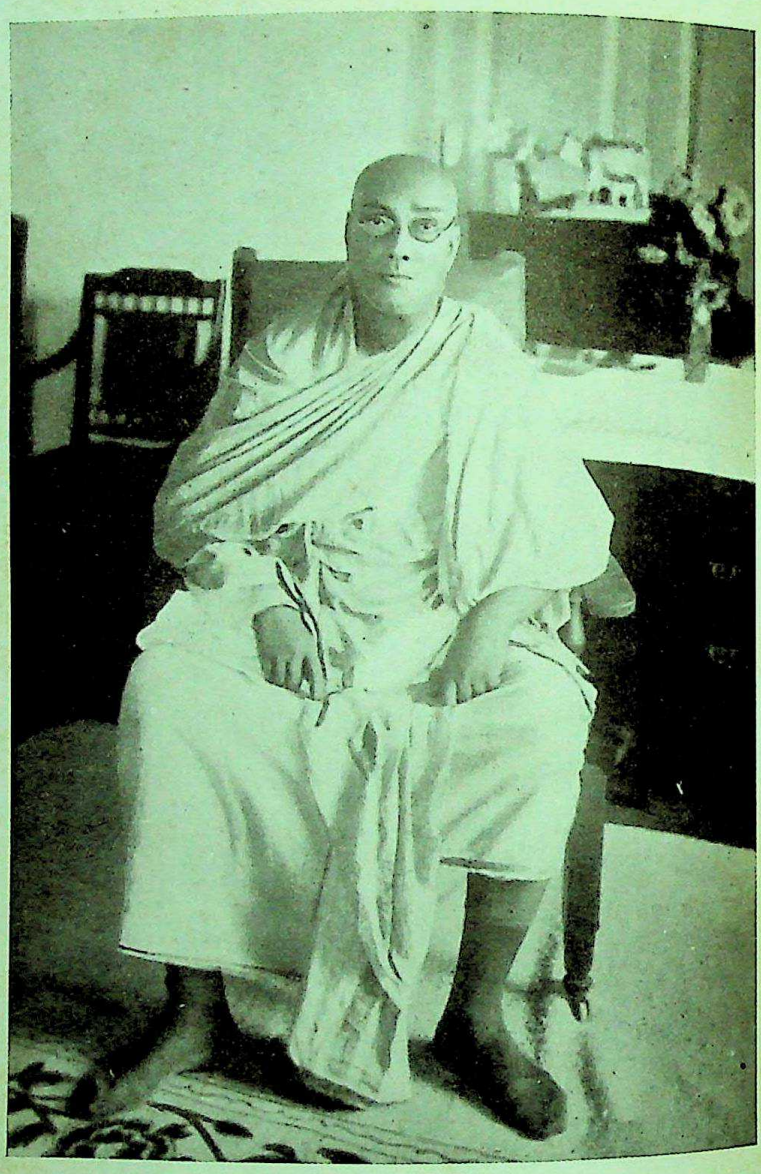
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SRIMAT SWAMI VIJNANANANDAJI MAHARAJ,
President, Ramakrishna Math and Mission, who attained Mahasamadhi on Monday, the 25th April, 1938, at 3-20 P.M. at Allahabad.

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PRABUDDHA BHARATA

MAY, 1938 No. 5

VOL. XLIII



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise ! Awake ! And stop not till the Goal is reached."

MAHASAMADHI

It is with deep sorrow that we have to announce the passing away of Srimat Swami Vijnananandaji Maharaj, the President of the Ramakrishna Math and Mission, on Monday, the 25th April, at 3-20 p.m. at the Ramakrishna Math at Muthiganj, Allahabad.

The Swami was one of those who were privileged to be the direct disciples of Sri Ramakrishna and who at the sacred call of that great awakener of souls gave up the world and devoted their whole life for the fulfilment and dissemination of the message of their Master. He was born on October, 28, 1868, at Belgharia in 24 Pergs. He first came into contact with Sri Ramakrishna in 1883, and since then used to visit him frequently. He studied for his B.A. at Patna and was a District Engineer in U. P. for some years; but the flame kindled in him by his Master was burning bright, and not long after, he renounced the world.

From the early years of his monastic life till his Mahasamadhi the Swami was engaged in various activities such as the construction of the Belur Math in the days of Swami Vivekananda and of the Vivekananda Temple about two decades later. It was he who made the original design of the newly constructed Sri Ramakrishna Temple at the Belur Math, following the suggestions of Swami Vivekananda during the latter's lifetime and it was he who consecrated the temple to the Master on the 14th January last. He founded the Sri Ramakrishna Math and Sevashrama at Allahabad, where he spent the greater part of his life. He was a deep scholar and was the author of several works.

The Swami became President of the Ramakrishna Math and Mission in April, 1937, when most of the direct disciples of Sri Ramakrishna had passed away. He was therefore the source of spiritual peace and joy to the members of the Ramakrishna Order and thousands of devotees and visitors from far and near, from India and abroad. His exit from mortal scene has, therefore, left a void which can never be filled. May his pure life, burning renunciation and towering spirituality inspire us all in our efforts at God-realization !

Om Shantih ! Om Shantih !! Om Shantih !!!

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NEED OF THE HOUR

By the Editor

I

The question of Hindu-Moslem unity is one of the most burning topics of the day. Never did this problem assume such serious proportions and so deeply engage the attention of the leaders of India as it has done to-day. Time was when these two major communities of the land were hand in glove with each other and lived in towns and villages without any unseemly communal clash and conflict. Even a decade and a half ago every village was the joyful scene of mutual co-operation and help, and every religious festival and social function was graced and enlivened by the mirthful presence of the rank and file of both the communities. In short their relation in matters social and religious, reached a high water-mark of cordiality and, as a result, a spirit of mutual confidence, coupled with a feeling of genuine comradeship, guided the march of their daily life and activity. But to-day this time-honoured relation of cordiality has undergone all on a sudden a miraculous transformation. And it is really regrettable that at this psychological hour when all the scattered energies of India's collective life should be pooled to fight the forces of evil and to ensure her steady march on the path of progress, the two sister communities have fallen foul of each other in total disregard of the magnitude of the danger ahead. The rivalry has reached such a high pitch that it has blinded them even to their common history and national tradition, the points of mutual cultural contact, their identity of economic interests and, above all, to the multiple malignant forces that are silently working to devitalize the body-politic of India.

Nothing is more painful than the newly developed tendency amongst a certain section of the people to drive a wedge between the two members of the same national organism. In fact the interests and destinies of the two communities are so closely interwoven that they cannot be thought of as two diametrically opposite units in the framework of Indian life. Economically, no less politically, they stand bound to the Indian soil by the same interests. And it would not be a mistake to presume that the question of Hindu-Moslem differences is a fictitious problem so far as the masses are concerned. It is only some interested fanatics who have raised to-day the bogey of 'religion-in-danger' and are attempting to disturb the peaceful relation existing between the Hindus and Moslems of the land. Rightly did Mrs. Sorojini Naidu remark in her eloquent address at the first meeting of the newly established Hindu-Moslem Unity Association, held under the presidency of the Nawab Bahadur of Murshidabad at the Albert Hall, Calcutta: If they studied the situation aright and went to men who toiled from dawn to dusk, men to whom the changes in government did not matter and the administration of political bodies did not count, but who looked at the sky and would wonder whether it would rain to-day or it would be hot, who looked at the field and wondered whether there would be good harvest or not, who looked at

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the exploiters and wondered when their exploitation would cease—men who were not able to study the fluctuation of markets but who could tell of the emptiness of their homes—she wondered if they could go down to these men and ask them if they wanted separate Muslim and Hindu rights or whether they wanted to live in water-tight compartments or they wanted to have Hindu or Muslim Raj. What would be the answer of these men who were not corrupted by men of the city? They would say that they did not care to know anything of the Raj, and what they were concerned with was the question of bread. That was the answer of the masses of India from north to south and from east to west. Theirs was the question of bread. In this question of bread, hunger did not distinguish between a Hindu and a Mussalman. For, economically both are welded to-day into a single whole, and to think of a Hindu India or of a Moslem India betrays nothing but a woeful lack of political wisdom and a misreading of the history of the socio-economic life of these two communities in India. She therefore rightly condemned 'those who called themselves enlightened, educated, and who talked of national solidarity and yet for personal purposes utilized every tiny and obscure incident to fan the fire of communalism so that their leadership might be established and maintained'.

II

Whatever be the actual genesis of communal tension, it cannot be denied that it is, in a large measure, due to an incorrect understanding of the religio-philosophical systems of the various religious bodies also. The non-essentials and outward forms of every faith are so much accentuated and held to prominence that the very soul of religion is ignored and thrust into background. Prof. Radhakrishnan has therefore aptly remarked, "While true religion is an instrument for growth and life, the religion we practise leads us to death and despair. Whether Hindu or Muslim, we are all worshippers of form and routine. Our religion is not the genuine article but pseudo stuff, a sort of dope drugging our sense of evil and making us insensitive to the sufferings of others . . . True religion is creative and life-giving and has nothing in common with mechanism, the mechanization of mind or dogmatism. It is time we get back to the roots and rediscover religion; for only those who rediscover religion in themselves will be able to reconstruct society." Needless to say a serious attempt should be made to go beyond the outer crust of apparently contradictory forms to discover the underlying unity and beauty of all existing faiths of the world, and to point out the striking points of similarity, instead of wrangling over the non-essentials of different religions. And we doubt not if such a course is resorted to and a consolidated effort is made to present to the world the common meeting-ground of various faiths, the petty communal strife or religious bickerings could be reduced to a minimum, and a universal fellowship of faiths could be established. The Parliament of Religions held forty-five years back in the World's Fair at Chicago was but a living expression of such an anxiety of the master-minds to bring into closer relation the members of the different religious groups on a common platform of brotherhood. The recent Parliament of Religions held in Calcutta in 1937, under the auspices of the Ramakrishna Birth Centenary is but a replica of the past and furnishes

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a tangible proof of how the spirit of harmony has ever since been struggling to secure a permanent foothold in the citadel of actuality. Is it not meet and proper that at this hour avenues must be opened to ensure a speedy reconciliation of the faiths of the two warring communities of India—the Hindus and the Moslems, for their own well-being as well as for the good of humanity at large?

It has been rightly observed by Dr. Bhagavan Das in the *Essential Unity of all Religions* that when the followers of different religions quarrel with one another, "the plain cause is that they are not sincere devotees but arrant egoists, that none of them really honours and follows the great Master whom he pretends to honour and follow, but each really loves his own narrow and conceited little self, and wishes to impose that little self and its small-minded opinions upon all the world, for the satisfaction of his own vanity and the tasting of a false greatness under cover of the true greatness of the Master, which true greatness he only belittles and drags in the mire by his own false understanding of it." But, he further adds, if the followers of the several religions were only loving and simple and straight of heart, they would fill their own homes and all other homes of the whole world with pæans of joy and with mutual service and the real blessings of religion, instead of, as they have been doing century after century, with the cruel cries of hate and war, bloodshed and torture. The worst about these terrible conflicts is that they are all about words and names, non-essential forms and superficial trivialities.

III

A careful scrutiny of the scriptures of the Hindus and the Mohammedans discloses the fact that the points of agreement between the two are more pronounced and remarkable than those of difference. Hinduism, or Vedantism properly so called, has always sung the immortal song of freedom and toleration, harmony and catholicity, inasmuch as it looks upon all faiths as but varied readings of the same Reality. In the *Rig-Veda* (1. 164. 46), it has been proclaimed, "The Truth is one; sages call It by various names." *The Gita* also strikes the same note of universalism when it says, "Whosoever comes to Me through whatsoever form, I reach him. O Partha! All men are struggling through paths which in the end lead to Me" (IV. 11.). "Like different streams coursing through straight or crooked channels and losing themselves eventually in the one fathomless Deep, men treading the various paths of religions according to their individual tastes and predilections ultimately reach Thee, O Lord, who art the resort of all" (*Mahimnah Stotram*, 7). In a South Indian folk-song also we find embodied this very message of harmony characteristic of Hindu ideas and ideals:

> "Into the bosom of the one great sea
> Flow streams that come from hills on every side,
>
> Their names are various as the springs,
> And thus in every land do men bow down
>
> To the great God, though known by many names."

Even in Buddhism we meet with the same emphasis on the spirit of toleration and catholicity (cf. Asoka's Twelfth Rock Edict). In recent years the life of Sri Ramakrishna has also vindicated the glorious teachings of the great seers and prophets of the world. He has harmonized all faiths and shown through his unique spiritual discipline and realization that "different creeds are but

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1938

different paths to reach the one God. Various and different are the ways that lead to the temple of Mother Kâli at Kalighat; similarly, various are the ways that lead to the house of the Lord. Every religion is nothing but one of such paths that lead man to God." "A truly religious man should think that other religions also are paths leading to Truth. We should always maintain an attitude of respect towards other religions." "As one can ascend to the top of a house by means of a ladder, or a bamboo, or a rope, so diverse are the ways and means of approaching God. Every religion in the world shows one of these ways" (*Sayings of Ramakrishna*, 716, 723, 720).

Similar is the case with the teachings of Islam as well. If we read the *Quoran* between the lines with a mind free from all pre-conceived notions and prejudices, we will meet with eloquent passages breathing a similar spirit of universal toleration and harmony. There is a good deal of truth in the laconic statement of Mr. Margoliouth that 'to speak of the *Quoran* is practically the same as speaking of Mahomet'; for one is a testimony to the other, and the message embodied in this Holy Book is but revelatory of the rich contents of the Prophet's mind as well as of the loftiness of his spiritual genius. It is really an insult to human wisdom to suppose that the Prophet of Islam did actually advocate compulsion in religion. The verses quoted below from the *Quoran* constitute proofs positive of his catholicity and friendly attitude towards the religions of others. The *Quoran* says, "If thy Lord had pleased, verily all who are in the earth would have believed together. What! wilt thou compel men to become believers (Moslems)" (Sura 10, Verse 99)? "Say thou, 'I worship not that which ye worship, and ye do not worship that which I worship; neither shall I worship what ye worship; neither ye worship what I worship,—to you be your religion; to me my religion' " (Sura 109, Verses 1-6). "Revile not those whom they call on beside God, lest they, in their ignorance, despitefully revile Him. Thus have we planned out their actions for every people; then shall they return to their Lord, and He will declare to them what those actions have been" (Sura 6, Verse 108). "Verily, they who believe (Moslems), and they who follow the Jewish religion, and the Christians, and the Sabeites—whoever of these doeth that which is right, shall have their reward with their Lord; fear shall not come upon them, neither shall they be grieved" (Sura 2, Verse 59). "And if God had pleased, He had surely made you all one people; but He would test you by what He hath given to each. Be emulous, then, in good deeds. To God shall ye all return, and He will tell you concerning the subjects of your disputes" (Sura 51, Verse 53). "To everyone of you have we given a rule and a beaten track" (Sura 5, Verse 52). "Our God and your God are one God and after Him we all strive" (Sura 29, Verse 45).

Indeed, what stronger and more convincing testimony is needed to demonstrate the freedom extended in the *Quoran* to every man to follow his own conviction in matters religious? The illustrious Persian poet Sanai has also sung to the same tune: "Islam and the faiths other than Islam follow Thee, O Lord, when they declare that there is no god but God." Even the beautiful song of the celebrated Urdu poet Zafar expresses the same sentiment: "Angels and men, Hindus and Moslems, Thou, O Lord, hast created according to Thy sweet will. Everyone bows unto Thee, for it is Thou who art worshipped everywhere—in the Caaba, in the mosque or

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the temple. Thou art omnipresent. Every heart is a dwelling place and Thou art the dweller. There is no heart where Thou abidest not. Thou dost reside equally in all hearts, for Thou art all that exists in the universe." So does another Urdu bard sing,

"Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dew-drop
But one living liquid frame."

It would indeed be a travesty of truth to brand Islam as a religion of intolerance in the face of the illuminating passages adduced above to show the spirit of harmony that runs through them. Towards the end of the year 1866, Sri Ramakrishna, the unlettered saint of Dakshineswar, also intuited the profound truths of Islam. Eager to realize the underlying unity of all faiths Sri Ramakrishna got himself initiated into the mysteries of Islam from a Mohammedan saint living at the time in the Dakshineswar temple-garden. For the time being his mind was entirely cast in the mould of Islamic religion, and all thoughts, visions and ecstasies associated with Hindu gods and goddesses vanished from his mind and his devout practice was eventually crowned with a vision of the Prophet himself. He realized the Formless God with attributes (Saguna Brahman) as described in the *Quoran*, and then became merged in the Impersonal God—Brahman without attributes (Nirguna Brahman). Thus the path of Islam also led him up to the dizzy heights he had already scaled by his Advaita practice. Verily, Sri Ramakrishna demonstrated in his life that all religions are but the various readings of the same Truth and are equally valid means to the realization of the highest end of human life. In fact Islam received as much respect and homage from this modern Prophet of Harmony as other faiths of the world. It is time that we take lessons from the luminous pages of the book of Sri Ramakrishna's life, approach every religion with a free and unprejudiced mind and learn to see the excellences in one another's faith so as to cement the bond of union and love between man and man. Whether Hindu or Mussalman, we must develop the requisite vision and breadth of mind to discover and cherish the living bonds of religion, common history and culture. For, any statistical ratios, economic adjustments, political compromises, special rights and reservations will have no meaning unless there is a sense of trust among communities and an agreement of minds. And to secure this agreement the need of a cultural understanding can hardly be over-emphasized. Indeed, the best way to facilitate such a Hindu-Muslim fellowship is to develop a love and respect for each other's religion and culture. Rightly did Mrs. Naidu emphasize that Hindu-Muslim unity could only be established on the basis of equality recognizing human values of life and not communal values of life. The only sign of civilization and the only test of culture was that one's mind should be so wide, clean and so receptive to cultures, to all forces and truth of all religions that he could not discriminate between himself and others. That was the true meaning of Hindu-Muslim friendship.

IV

The religion of Islam, as is well known to all, is divided principally into two parts, viz., Faith and Practice, which are based on the fourfold foundations of (*a*) the *Quoran*, (*b*) Tradition, (*c*) Inference by analogy and (*d*) Consensus of opinion. So far as *Faith* is concerned, it is distributed under six different heads: (1) Faith in God, (2) in Angels,

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(3) in Scriptures, (4) in Prophets, (5) in Resurrection and Final Judgment and (6) in Predestination. As regards the *Practice* of Islam there are five main obligatory duties or ordinances which comprise (i) Recital of the Kalima or the confession of Faith, (ii) Recital of prayers, and ablution, (iii) Fasting in the month of Ramjan, (iv) Almsgiving and (v) Pilgrimage to Mecca in the month of Dhul-Hajji. There are, besides, a number of duties of lesser importance, which are said to be necessary without being obligatory and there are some which are voluntary. A close examination of these fundamental doctrines of Islam reveals further points of similarity and contact between the two streams of Aryan and Semetic thoughts and opens fresh channels for mutual co-ordination, love and toleration. No doubt there are sharp differences in respect of rites, ceremonies and observances between religion and religion, between Hinduism and Islam. But these differences, when properly analysed, are found to be more apparent than real. There is substantial similarity underneath the surface, and as such it must be the sacred duty of every aspirant after Truth and lover of mankind to discover that underlying unity—the living bond of life and thought in the various departments of our ideas and ideals.

In fact our fight, more or less, is of the nature of a wrangle of four friends—a Rumi, an Arab, a Persian, and a Turk, over the purchase of grapes from their common fund without understanding one another's language. The Rumi wanted Astafil, the Arab shouted for Enab, the Persian for Angur and the Turk for Uzam. To a linguist these words convey the same meaning. But these friends fell out and came to blows simply for their ignorance of one another's mother-tongue. The fruit-vendor who was acquainted with their languages composed their differences by placing, in the hands of all, the self-same fruit which was the cherished object of each, viz., the grapes. At once their passion subsided, their faces brightened and they embraced one another in love and joy, and became friends as before. Such is the case with most of us. *We fight over mere words without caring to know the real significance underlying them. What is needed is a change of heart and an orientation of outlook and a sympathetic and respectful attitude towards the faiths and cultures of one another and, above all, an unbiassed study and appreciation of the essentials of every system of thought.* We must not be guided and influenced merely by the seeming differences palpable on the surface. There is after all an underlying unity in the substance and soul of all the thought-systems of the world. *A comparative study of some of the above fundamental doctrines of Islam and those of Hinduism will be attempted in our next issue* to bring into bold relief the points of similarity between Hinduism and Islam, the two dominant religions in India.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna had come to the Brahmo Samaj of Sinthi had fallen on garden of Beni Pal at Sinthi. It was that day. A large number of Brahmo the afternoon of the 22nd of April, devotees were present; they sat round 1883, and the half-yearly festival of the the Master on the southern verandah.

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After the evening Mr. Becharam, the minister of the Adi Samaj, would conduct the service.

The Brahmo devotees were putting questions to the Master now and then.

A Brahmo devotee: Sir, what is the means?

Sri Ramakrishna: The means are devotion, that is to say, love of God and prayer.

The Brahmo devotee: Devotion or prayer?

Sri Ramakrishna: Devotion first, prayer next. "O my mind, call on the Mother with devotion and see how Shyâmâ can keep from responding." The Master sang this song according to the tune.

And one should always sing the praises of His name, and pray. One has to scrub the old water pot every day; it is of no use to do it once. And one should possess discrimination and dispassion—the feeling that the world is transient.

The Brahmo devotee: Is it good to renounce the world?

Sri Ramakrishna: Renunciation is not for all. Renunciation of the world is not for those whose desires have not been satiated. Does one get drunk by taking two anna worth of liquor?

The Brahmo devotee: Should they then live in the world?

Sri Ramakrishna: Yes, they should try to work without desire. They should break the (sticky) jack-fruit with their hands besmeared with oil. The maid-servant in a rich man's house does all kinds of work there, but her mind always dwells on her home in the country; this is what is called desireless work. This is mental renunciation. You should renounce mentally. The *sannyâsin* should renounce both externally and mentally.

The Brahmo devotee: What's the end of enjoyments?

Sri Ramakrishna: Lust and gold are the enjoyments. It is risky for the person suffering from typhus fever to live in a room where there are tamarind pickles and jars of water. Unless they have once satisfied their desires for wealth, name, honour, and bodily pleasures, all do not feel a hankering for God.

The Brahmo devotee: Who are bad —the womankind or we?

Sir Ramakrishna: There are women who are embodiments of knowledge and there are women who are embodiments of ignorance. Women who are embodiments of knowledge lead one Godward; and those who represent ignorance make men forget God and get drowned in the world.

This world exists in Her great *mâyâ*. There are both knowledge (*vidyâ-mâyâ*) and ignorance (*avidyâ-mâyâ*) in it. If you take refuge in the former, the knowledge aspect of *mâyâ*, you get holy company, knowledge, devotion, love, and dispassion, etc.; whereas the latter, the ignorance aspect of *mâyâ*, which comprises the five elements, the objects of the senses, form, taste, smell, touch, and sound and all sense-enjoyments, makes one forget God.

The Brahmo devotee: If *avidyâ* leads to ignorance, why has He created it then?

Sri Ramakrishna: It's His sport. If there be no darkness you cannot realize the grandeur of light. No pleasure can be felt without the existence of pain. You can have the knowledge of 'good' only if you possess the knowledge of 'evil'.

And it is said again that the mango fruit grows and ripens because of the skin. You have to peel off the skin when the mango is ready for eating. It is because of the existence of the skin of *mâyâ* that the knowledge of Brahman dawns. The *mâyâ* of knowledge and

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the mâyâ of ignorance are like the skin of the mango; both are necessary.

The Brahmo devotee: Is it good to worship God as having forms, to worship Him in clay images, etc.?

Sri Ramakrishna: You do not believe in forms; that is right. Images are not meant for you; you need only devotion. You should accept only the yearning, as for example, the yearning of Râdhâ for Krishna; you should accept this love. You just have that feeling of devotion of the believer in forms, who worship Mother Kâli and Durgâ and who call on Them so much with love as mother. You need not believe in images.

The Brahmo devotee: How can one have dispassion? And why don't all have it?

Sri Ramakrishna: There cannot be dispassion without the satisfaction of the desire for enjoyment. It is easy to divert the child's mind with food and dolls. But when it has taken the food and finished playing with dolls it cries saying, "I shall go to mammy." If it is not taken to the mother, then it throws away the dolls and cries aloud.

The Brahmo devotees oppose the doctrine of the need of Gurus (spiritual teachers). So the Brahmo devotee was questioning about it.

The Brahmo devotee: Sir, will not one have knowledge without a Guru?

Sri Ramakrishna: Existence-Knowledge-Bliss Himself is the Guru. If ever you find a man in the guise of a Guru awakening any soul, know that Existence-Knowledge-Bliss Himself has taken that form. The Guru is like a companion; he leads one by the hand. The feeling of Guru and disciple disappears with the realization of God. "That is a very difficult place; there is no meeting there between the Guru and the disciple." For this reason Janaka said to Sukadeva, "If you want the knowledge of Brahman, pay the fees first." Because with the dawning of the knowledge of Brahman there will not be any more the feeling of distinction between the Guru and the disciple. The relation of the Guru and the disciple exists so long as God is not realized.

POETRY AND RELIGION

By Dayamoy Mitra, M.A.

Some of the greatest mystic seers and founders of religion* have been poets on a large scale. They have felt the mystery of life more keenly than others—and what is more, they have made illuminating comments on it which is both their philosophy and poetry. The words they have uttered may seem bold to some when divorced from the context of their lives but those who have an understanding heart have felt as they have felt and have therefore known the power that is inherent in their words.

There are two classes of poets. The poets who chiefly sing or express themselves in words and the poets who build their lives through songs and beautiful intimate experiences of a high order; in fact, they themselves become songs personified. Both these

*Throughout this article I have used the word 'Religion' not in the sense of dogmas or rituals but as the highest mystic consciousness or ecstatic communion with the godhead common to all great religious teachers.

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two classes meet on the common ground of their early experiences and feelings. The experiences and feelings of the latter class deepen gradually and lead them to the very end of the road that they seek to traverse. *Kavayah krântadarshinah* (the poets see to the end)—says the Sanskrit rhetorician. The theory that expression is the soul of poetry has to be modified to suit their case because 'expression' itself cannot carry us very far into the region where the feelings are so absorbed that no interval exists between 'expression' in word and that which is felt. Here poetry reaches its ideal height. A study of the life of Sri Ramakrishna illustrates this very well. In him we find how the feelings evoked by a poetic sense of the Beautiful reach their culmination quickly. Expression in poetic language belongs to a lower order. For the purpose of evoking the same sentiment in others expression is necessary. But when the work of composition begins, feelings have already begun to cool. Shelley knew this very well.† All mystics and seers have also felt this in the communication of their experiences.

Poets whom we shall call "expressionists" here, men who delight in sentiment, imagination and expression, all these three, have their moments of soul-vision too. With them these come and go leaving sometimes no perceptible difference in their outlook on life. These influence their thoughts for a while and then go the way of darkness and are forgotten. Sometimes however we find a stage in the imaginative history of poets when poetic feelings crystallise into definite shapes and become the moulding factors of the lives that they lead. Here poetry touches Religion.

The French symbolist poet Mallarme pointed out that poetry is the language of the transitional stage of man's passing from a grosser state of being into a subtler and a higher. This is quite true. We arrive at religion at the end of the series. Religion begins where poetry ends. Religion begins when this transition is properly accomplished. Imagination helps up to a certain point after which the free play of imagination becomes a luxury of the mind and retards the passage of the soul to Higher Reality. Myth, tradition, folk-lore, all these help poetic imagination and can show the path to higher realization. Even our modern poets do not disregard them. Conventions or symbols too have a distinct place in the history of the onward progress of the striving soul. But everyone of these elements changes its colour fast when the flood-gates of the soul are opened. It is then that 'without sleeping' men 'are changed,' conventions then become new incentives and poets emerge as seers from the process. It is then that even without expression they express. Such men become revivalists as well as reformers. They do not destroy the old; they fulfil. As traditionalists they know and appreciate the old, as prophets and visionaries they dream and look into the future.

An analysis of some of the experiences of Sri Ramakrishna, the great mystic seer of new India, makes us understand this. At the very beginning of his career we find this feeling for the Beautiful strongly manifested in him. Romain Rolland records one of his boyhood experiences. Sri Ramakrishna said: "I was sauntering along following a narrow path between the corn-fields. I saw a great black cloud spreading rapidly until it covered the heavens

† "When composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet."—Shelley: *Defence of Poetry*.

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Suddenly at the edge of the clouds a flight of snow-white cranes passed over my head. The contrast was so beautiful that my spirit wandered far away. I lost my consciousness and fell to the ground ; . . . this was the first time I was seized with ecstasy." Here is that sense of mystery, that appeal of the Beautiful, and that feeling for the inexpressible that overcome the intensely poetic mind. But this faculty of losing oneself altogether in the sea of Beauty, allowing the waves to roll over till we lose our bearings, is not given to every one. This is a significant experience from the point of view of our study because it clearly opens before us the common ground on which poets and mystics stand. This is what we find at the commencement of a life of great spirituality, and within certain limits we find this in the lives of great poets as well.

Rolland with the sure insight of a great artist has carefully emphasized such moments of vision in Sri Ramakrishna's life. He remarks: "Artistic emotion, a passionate instinct for the Beautiful, was the first channel bringing him into contact with God . . . the most immediate and natural path with him was delight in the beautiful face of God which he saw in all that he looked upon. *He was a born artist.* Then again in another experience and evidently there were many such of which the world has lost full record, we read : "One night, during the festival of Shiva, the child of eight years old, *a passionate lover of music and poetry*, a skilful modeller of images and the leader of a small dramatic troupe of boys of his own age, was taking the part of Shiva in a sacred representation ; suddenly his being was possessed by his hero ; tears of joy coursed down his cheeks ; he lost himself in the glory of God ; he was transported like Ganymede by the Eagle carrying the thunderbolt—he was thought to be dead." Here is the actor's part brought to a finish. In him we find the most variegated artistic gifts brought into one—the modeller of images, the artist in acting, the artist in song, the poet and the visionary all reaching their ideal culmination. The truth that we grasp here is that art dies in the hour of its high consummation. Its hour of glory is the hour of its long farewell from this earth.

One great modern artist, Galsworthy, fully visioned forth this truth in his story called the 'Spindleberries.' There we have the story of a superb artist who failed to pursue her art because a time came in her life when her heart was in constant and unbroken communion with the secret raptures she felt with her subtle lover, Beauty. By starlight, by sunlight and moonlight, in the fields and woods, on the hill-tops and by the riverside, in flowers and flight of birds, in the ripples of the wind, in the shifting play of light and colour she saw that Beauty and hugged it to her bosom and became happy. Her 'expression' died when she became the Thing Itself. This sense of unity the mystics prize above anything else. The other artist, Scudamore, went on still expressing himself in his famous scudamore manner—his reading of Beauty gradually turning out to be a mere exploitation of nature for purely egoistic purposes. He did not understand that in self-exceeding we find the glory of human art. Values change there. Expression becomes Life Itself. We remember also the story that is told of Thomas Aquinas. A little before he came to die, he said to his friend Reginald, "I can write no more. I have seen things which make all my writings like straw."

In poetic art we find the same miracle happening. Our emotions and feelings can lead us very far indeed—very near

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to identification with the Ideal, till, in Keats's words, "We shine full alchemised and free of space," but the tendency to sentimentalize over what we feel acts as a deterrent and sometimes as a positive drag to the shinning wheels of the chariot of self-realization and the poets fall back stunned by the light that they see on the face of Truth. Very few souls can persevere here and continue their journey without a break. The poets generally develop a tendency towards wearing words and beautiful sentiments round what they see. Of course this makes very nice reading in most cases—and much of this is necessary also by way of providing us with inspiration and urge for the higher and highest kind of Truth. A poet's vision ordinarily implies these casual glimpses of the Highest Truth subdued to our normal range of vision. Sometimes it is only the aura of light that plays round the face of Truth. Penetrating to the innermost part of it implies a more elaborate disciplining of the mind and intensification of life for which the poets generally have no propensity. Only those who follow the mystic path emerge as visionaries, 'seers'. Gradually and gradually when the deepening of vision sets in, poetry assumes a different role, it begins to lisp and sometimes clearly to prophesy in the language of the gods of the higher realm. But for most of the poets the recoil comes a little too quickly ; the urge for expression is so strong in them that they end by losing their continuity of vision in a mass of imaginative phraseology or symbology. What the world gains in imagination through them is thus a loss to the soul in illumination. These poets also perform a great task for humanity however. They form the pioneers in the front line of the battle that the soul wages in its attempt to ascend the heights.

Where this deepening of the vision takes place unobstructed, the energies of the soul are occupied in gradually clarifying the issues—and then instead of emphasis on expression in words more of emphasis is placed on life. With the thinning of the veils that obstruct the higher vision we find that the very talk of such persons becomes poetry—they do not then have to take pains for expressing themselves in well-chosen words. Their life becomes poetry itself raised to its utmost height. It is here that poetry and religion perfectly coalesce. In the vision of the Upanishadic sages we have the culmination of this line of development. In the sayings of Jesus Christ, in the songs of the Vaishnava poets, in the Sufi poets, in Tukaram, Kavir, Richard Rolle and Ramaprasad even the simplest of words are, in many places, charged with poetic significance of the highest order, because they attained to that intensity of life and deepening of vision which is denied to the poets who live mostly by their words.

In Sri Ramakrishna who started in life with the feelings of a poet and an artist we find the full maturity of the genius inherent in these two types. In him what the world loses in the poetry of words and rhythmic phrases, it gains in the accents of soul and the higher rhythms of life. It is recorded how one morning while gathering flowers for the temple-worship it suddenly flashed upon his mind that the whole earth was a vast altar (what a world of poetry is here !) and the flowers blossoming on the plants were already offered in worship at the feet of God. He did not any more gather 'pujah' flowers. From our point of view if we analyse this experience we find that the life of art is finished and temple-worshiping in India is art and religion combined as soon as it reaches a certain type of realization. It

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is the same truth that Galsworthy intellectually perceived and recorded in his story. Here it is that we find noble poetic sentiment and religion, poetry and spirituality wedded together. When poetry is offered as a sacrifice on the altar of the Great Life, it reaches its high water-mark of perfection. The pilgrim is always reminded of his subtle, beautiful and intimate experiences in the daily round of his life. He garners, he continues, he deepens his experiences and lives to gather the full value of them in his life. His poetry touches life at close quarters, transforming it actually beyond recognition for all time. His experiences are not stray, casual things that merely come and go, they become part of his life ; they come to stay and live with him and he lives in the midst of them. Art for art's sake is but a very feeble cry for such a person because at its very best it touches only the nooks and crevices of the Greater Life that he has lived with complete abandon and wonderful masterfulness of resource. He has lived so to speak to teach us that religion is disciplined poetry and that the language of words can be exalted and transformed into the rhythms of the language of life.

SWAMI VIVEKANANDA'S GIFT TO HUMANITY

By Principal Sukumar Dutt, M.A., Ph.D.

Swami Vivekananda went forth to the people of the West as the inspired messenger and eloquent spokesman of our ancient religion and philosophy, offering to the West what might be a new solvent for its godless materialism. To us, his countrymen, he propounded no new religion, no new philosophy of life, nor any new system of spiritual culture. His Western mission was undoubtedly a glorious achievement. Yet the fulfilment of his life-work, the consummation of his glory, lay not wholly in the movement pioneered by him to bring the far West into a living contact with India's age-long traditional spirituality. That special contact between the East and the West, which his illustrious Indian followers in America have helped to maintain, has yet perhaps to stand the test of history : it may prove to be barren or fruitful in the cultural evolution of humanity, as the long process of time only can show. But less spectacular and perhaps less tangible than his gift of Indian thought and philosophy to the West, is a gift which he has made to us. It is something that is assured in its permanence and eternal value.

It cannot be assessed in terms of calculable profit and gain, for it is a gift to the spirit,—the giving of a release, a liberation, a marching order to those who were groping in a closed system of ancient and traditional thought and belief. To the West, Swami Vivekanand went forth as a messenger and missionary; to us, he stood as a great liberator.

Liberty and Liberation are names that are twisted times without number by knaves to make a trap for fools. But that liberty, the price of which, as the poet has said, is eternal vigilance, is such a constant and abiding need for mankind that to reduce its conception to political, social or economic terms is to stultify its real significance. Liberty is a principle of life by which humanity

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must renovate itself from age to age in order to live, and the Swami embodied that great principle in his own life and work.

In describing the worth of the German romantic poet Heine, Matthew Arnold called him "an effective soldier in the Liberation War of Humanity." It is a spiritual war which carries humanity forward from the past to the present, from the ancient and effete to the living and modern. "Modern times," says Matthew Arnold, "find themselves with an immense system of institutions, established facts, accredited dogmas, customs, rules, which have come to them from times not modern. In this system, their life has to be carried forward; yet they have a sense that this system is not of their creation, that it by no means corresponds exactly with the wants of their actual life, that for them it is customary, not rational. The awakening of this sense is the awakening of the modern spirit." It is this vitalising modern spirit that the great Swami infused into our religious culture. He sought to bring it out of the immemorial system of institutions, customs and accredited dogmas, and to make it correspond, as Arnold says, to the wants of our actual life. Of that high attempt, the tangible result has been the emergence of the ideal of social service, which distinguishes the Ramakrishna Mission today from all other Hindu organisations of modern India. But what is more precious than this tangible achievement, he imparted to Hindu religion and culture an altogether new touch of life and by it, a fresh urge for liberty.

This is felt everywhere in Swamiji's speeches and written works, in "words that breathe and thoughts that burn." In them, his most characteristic attitude is not that of the reformer feeling his way by slow and cautious degrees, but of a puissant spirit that would burst the closed doors and shatter the barriers. From this spokesman of Hindu India, there is no citadel of Hindu conservatism that has not received a rude assault. Caste system, untouchability, cloistered monasticism, cultural isolation, the ideology of otherworldly inaction—all these conservative safeguards of our ancient culture were anathema to the Swami. His message is that of consummate freedom, and it is delivered to us not in set formulas or categorical commandments, but in a language of eloquent, self-revealing unrestraint. In his writings, the Swami appears most like a pontiff who has cast aside his pontifical robes for the moment in order to speak freely as man to man. In his accents, there is passion, persuasion, intrepid conviction, mordant satire and pungent wit,—even sparks of worldly wisdom, and it is such a speech as is exactly suited to express the free movements of a mind that has accomplished its own ultimate freedom. As one becomes familiar and intimate with the Swami's speeches and writings, he cannot help feeling the influence of this free-spirit descending upon the mental horizon, elevating and enlarging it.

The great ones of the earth live ever in their earthly life-time much less in their flesh and blood than in their ideas and ideals. Their physical dissolution is by no means the extinction of their life, for, in the infinite varieties of being through which their ideas and ideals pass in the minds of men, they incarnate themselves again and yet again. Every time their influence arises in our life they are reborn for us, and their birth-days are recorded in rubric over and over again in the spiritual record of humanity.

That personality, like that of every man who is truly great, was complex, many-sided, appearing a little different

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ly from different angles. A missionary of Hindu India to the West—so may Swami Vivekananda appear to many of his admirers. A modern exponent of Vedanta, a living embodiment of Indian idealism—so also he may be regarded. A true *sannyasin*, a rejuvenator of ancient ideals, the first propounder of the ideas of social service and national regeneration in our country,—and in many other ways we may take and describe him without exhausting his magnificent many-sidedness. Yet the aspect of his personality that most appeals to our mind is that of the Swami as the Liberator—one who in his infinite spiritual rebirths among us must ever lead our march in what Mathew Arnold called "the Liberation War of Humanity."

ECONOMY IN EDUCATION AND EDUCATION IN ECONOMY

By Prof. K. S. Srikantan, M.A.

Education in India to-day is like an exhausted volcano. It has been attacked by persons too many to mention and the wonder to-day is not why it continues, but how it has survived all these onslaughts. To a careful student of contemporary politics and Economics, its survival need cause no wonder; for though the criticisms are many, constructive critics are far and few between. There has been, in short, a good deal of independent but uncoordinated thinking. The critics often forget that unless they come forward with a better substitute, their criticisms defeat the very purpose for which they were made. It is perhaps this chaos of opinions among the educated that prompted Mahatma Gandhi to chalk out a scheme of education for the future citizens of India. The Wardha scheme, as it is now known, is not a mere criticism of the existing type of education; even a casual reader cannot but be convinced of the transparent sincerity and constructive suggestions of the authors. The value of the scheme is enhanced by the fact that Mahatma Gandhi has taken the help of some of the outstanding educationalists of our land and the scheme cannot therefore be brushed aside as the dreams of a visionary at the "*death's gate*." To Mahatma Gandhi, the future policy of education ought to be constructive, real and suitable to the needs of our soil and should be directed towards the bridging up of the gulf that exists to-day between intellectual and manual labour. The system of education now obtaining in our country has entirely ignored the fact that man is a tool-using animal. The tendency of using tools is inherent in man, and in fact on the different stages of improvement of the tools rests the whole history of human civilisation. The fundamental aim of his policy is to fight out the spirit which prevails to-day, 'making a gentleman of one person and a cultivator and labourer of another'. In the words of the authors of the report the scheme is designed to produce workers who will look upon all kinds of useful work, including manual labour—even scavenging, as honourable. It is however unfortunate that this scheme should be subjected to criticisms which are often found to be based on indifferent study and careless handling of the materials provided in the Report. An

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attempt therefore is made in this article to show how the Wardha scheme is the only one offered to us which satisfies all our needs and to which a better substitute is impossible if not unthinkable.

The foundation of the scheme is the fact that in the present system of education, there is a greater emphasis on 'thinking' than on 'doing', so much so that the educated class find themselves unfit to engage themselves in any productive work. There is therefore a greater need for shifting this emphasis to make people realise that there is as much 'brain' in the hand as in the 'head'. The power of doing increases the love of creating and thus energy is developed—an educational factor which ought to be turned into much account. Self-reliance which springs from it must ever be regarded as one of the highest educational gains. However much thought may be stimulated, it is valueless save as it mellows into doing. We have become imprisoned in the ruts and grooves of out-of-date educational forms and fetishes which can no longer continue. It is the aim of the authors of this scheme to produce not mere academic citizens but earning units. In the words of Dr. G. S. Arundale, "I myself feel that every one should, partly through education, become conscious of his creative capacity, for he is a God in the becoming and therefore possesses the supreme attribute of God—the power to create, to do. If this power be not awakened, of what use is education? Then indeed is it instruction and not education. For long the intellect in the head has been our God. Intellect has been our tyrant, our dictator. It is not often realised that intelligence in the hands of an unemployed is like a razor in the hands of a child. It often results in the manufacture of emotional gunpowder. Under the new dispensation it must be one among our many servants, and we must learn to exalt all that makes for simple living, that draws us near to the beautiful simplicities of nature, all that helps us to live with our hands—manual work of all kinds, of the artist, of the artisan, of the agriculturist."

The Wardha scheme starts with a definite planning of the curriculum of the school children. The authors of the plan make it clear that education is a matter of economic planning and that the absence of vocational training has made the educated classes unfit for productive work and has harmed them physically. They maintain that the training of the hand stimulates the growth of the mind and gives it an inventive bent; it also gives one an æsthetic quality which is reflected in the products.

The principles of the scheme are as follows: (1) The present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive importance given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. Money spent on primary education is a waste of expenditure inasmuch as what little is taught is soon forgotten and has little or no value in terms of the villages or cities. Such advantage as is gained by the existing system of education is not gained by the chief taxpayer, his children getting the least. (2) The course of primary education

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should be extended at least to seven years and should include the general knowledge gained up to the matriculation standard less English and plus a substantial vocation. The following extracts from the syllabus give one an idea of the care with which the same has been framed. *The Basic Craft*: Such reasonable skill should be attained in the handicraft chosen, as would enable the pupil to pursue it as an occupation after finishing his full course. The following may be chosen as basic crafts in various schools: (a) spinning and weaving, (b) carpentry, (c) agriculture, (d) fruit and vegetable gardening, (e) leather work, and (f) any other craft for which local and geographical conditions are favourable and which satisfies other conditions. Even where an industry other than spinning and weaving or agriculture is the basic craft, the pupils will be expected to attain a minimum knowledge of carding and spinning with the *takli*, and a practical acquaintance with easy agricultural work in the local area.

Social Studies: The objectives are: (1) To develop a broad human interest in the progress of mankind in general and of India in particular, (2) to develop in the pupil a proper understanding of his social and geographical environment, and to awaken the urge to improve it, (3) to inculcate the love of the motherland, reverence for its past, and a belief in its future destiny as a home of a united co-operative society based on love, truth and justice, (4) to develop a sense of the rights and responsibilities of citizenship, (5) to develop the individual and social virtues which make a man a reliable associate and trusted neighbour, and (6) to develop mutual respect for the world religions.

A course in history, in geography, in civics and in current events, combined with a reverential study of the different religions of the world showing how in essentials they meet in perfect harmony, will help to achieve these objectives. The study should begin with the child's own environment and its problems. His interest should be awakened in the manifold ways in which men supply their different wants. This should be made a starting point to arouse his curiosity about the life and work of men and women. (1) A simple outline of Indian history should be given. The chief landmarks in the development of social and cultural life of the people should be stressed, and the gradual movement towards greater political and cultural unity be shown. Emphasis should be laid on the ideals of love, truth and justice, of co-operative endeavour, national solidarity, and the equality and brotherhood of man. The treatment of the subject should be chiefly biographical in the lower, and cultural and social in the upper, grades. Care should be taken to prevent pride in the past from degenerating into arrogant and exclusive nationalism. Stories of the great liberators of mankind and their victories of peace should find a prominent place in the curriculum. Emphasis should be laid on lessons drawn from life showing the superiority of non-violence, in all its phases and its concomitant virtues over violence, fraud and deceit. The history of the Indian national awakening combined with living appreciation of India's struggle for social, political and economic freedom, should prepare the pupils to bear their share of the burden joyfully and to stand the strain and stress of the period of transition. Celebrations of national festivals and of the "National Week" should be a feature in the life of every school. (2) The pupils should become acquainted with the public utility services, the working of the panchayat and co-operative society, the

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duties of the public servants, the constitution of the District Board or Municipality, the use and significance of the vote, and with the growth and significance of representative institutions. Training under this head should be as realistic as possible and should be brought into close relationship with actual life. Self-governing institutions should be introduced in the school. The pupil should be kept in intelligent touch with important current events through the co-operative study of some paper, preferably brought out by the school community.

(3) The course in social studies should also include a study of world geography in outline, with a fuller knowledge of India and its relations with other lands. It should consist of: (a) Study of the plant, animal and human life in the home region and in other lands as controlled by geographical environment (stories, description, picture study, practical observation and discussion, with constant reference to local facts and phenomena). (b) Study and representation of weather phenomena (mainly outdoor work, e.g., direct observation of the sun; changes in the height of the noonday sun at different times of the year; reading of the weather-wane; thermometer and barometer; methods of recording temperature and pressure; records of rainy and dry days and of the rain-fall; prevailing wind directions; duration of day and night in different months, etc.). (c) Map-study and map-making; the world a globe; study of local topography; making of and study of plans of the neighbourhood; recognition of conventional signs; use of the atlas and its index. (d) Study of the means of transport and communication correlated with industries and life. (e) Study of occupations; local agriculture and industry (visits to the fields and factories); economic self-sufficiency and inter-dependence of different regions; types of agriculture and industry favoured by geographical environment; the principal industries of India. (4) For the all-round development of boys and girls, all training should so far as possible be given through a profit-yielding vocation. In other words, vocation should serve a double purpose—to enable the pupil to pay for his tuition through the products of his labour and at the same time to develop the whole man or woman in him or her through the vocation learnt at school. Land, buildings and equipments are not intended to be covered by the proceeds of the pupil's labour. All the processes of cotton, wool and silk, commencing from gathering, cleaning, ginning (in the case of cotton), carding, spinning, dyeing, sizing, warp-making, double twisting, designing and weaving, embroidery, tailoring, paper-making, cutting, book-binding, cabinet-making, toy-making and gur-making are undoubted occupations that can easily be learnt and handled without much capital outlay. This primary education should enable boys and girls to earn their bread, the State guaranteeing employment in the vocations learnt or buying their manufactures at prices fixed by it. (5) Higher education should be left to private enterprise and for meeting national requirements whether in the various industries, technical arts, *belles-lettres* or fine arts.

The State universities should be purely examining bodies, self-supporting through the fees charged for examinations. Universities will look after the whole of the field of education and will prepare and approve courses of studies in the departments of education. No private school should be run without the previous sanction of the respective universities. University charters should be given liberally to any body of persons

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of proved worth and integrity, it being always understood that the universities will not cost the State anything except that it will bear the cost of running a Central Education Department.

The scheme as outlined above at the outset removes some of the grave defects of the present system of education. By making the mother-tongue the medium of instruction it removes once for all the colossal bar between the educated few and uneducated many. The difficulties consequent on the introduction of English as the medium of instruction have been more than once emphasised by educationists—both Eastern and Western. Say Messrs. A. Abbot and S. H. Wood, authors of the report on Vocational Education in India, "Our experience of the high schools, limited as it is, persuades us that this use of English as the medium of instruction lies at the root of the ineffectiveness of many of them. As a whole the boys in the high schools are responsive and educable but they are hampered at every turn by having to handle an instrument which comes between them and spontaneity. Among other disadvantages the use of a foreign language as a medium of instruction for school boys fetters the discretion of those who prescribe syllabuses and set and correct examination papers, and forces undue reliance on text books by teachers and pupils alike, even to the point of encouraging the latter to memorize whole passages from them." To this we must add the gain in time, for owing to the incubus of a foreign language, more than half the number of periods are devoted to the study of languages. The Wardha scheme proposes to equip a student up to the old matriculation standard within a period of seven years—a period just over half of the period that was required for a boy to go through the S.S.L.C. in the old scheme. While the twelve years of education under the old scheme turned him out into the world helpless, the seven years of education proposed to be given under Wardha scheme not only refine his soul, but also equip him for life.

The real claim of the Wardha scheme for our admiration is the stress it lays on Vocational Education. The disinclination of an educated young man for manual work is too well known to need any elaborate discussion. "It seems probable that some of the disinclination to do manual work is due not to any traditional custom but to the fact that until recently boys have been starved, from the very beginning of their school days, of the satisfactions which come from manual activities . . . . Manual activities should find a place in the curriculum not because the pupils or some of them will earn a living by manual labour, but because satisfaction of the desire to make or create is necessary to balanced development. It is, indeed, often the key to a boy's serenity. Not everybody enjoys manual work or is competent for it, but the same is true of other 'subjects', such as mathematics and languages which are nevertheless taken for granted as part of the curriculum. Manual work or constructive work is educative while it is being planned or being actually executed. It is valuable for other reasons also. It may lead pupils to acquire interests which will stand them in good stead in their leisure hours; and the importance of education as a means of enabling young men to sustain with dignity the intolerable leisure known as unemployment cannot be overstated. Moreover, manual work gives boys a handiness invaluable to those who proceed from general to vocational schools—a great consideration which is of great importance in the light of investigation." The authors of the report on Vocational Education in India make the meaning and

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content of manual work clear. "We do not mean just carpentry or weaving or any other activity to which a definite name can be given. We include any task which makes a demand on a boy's skill, judgment, sense of observation and power of calculation, and combines all or some of these in a constructive effort to achieve an end which he himself wishes to achieve. The end may be making something he wishes to possess or to give to others; or it may be working out in concrete material some principles in Mathematics, Science or Geography. It is not so much the thinking made or done as the integration required in the making or doing which is of educational value. Many boys who have been labelled 'dull and backward' have revealed unsuspected executive abilities when the emphasis of training has been shifted from learning to doing." Literacy is not the end and aim of primary education, for literacy, like happiness, is not achieved by pursuing it as a narrow objective; it is a bye-product of satisfying activities. Literacy does not consist in reading but in the use of reading and writing and, it may be added, of speaking and listening. "The schools should not be schools locking up children with books, pens and pencils, but giving instruction and drill in reading, writing and speaking, interspersed with opportunities for the use of these drills in activities which satisfy the child's wider interests—activities as the following: acting and singing, physical exercises, games and dancing; nature study and the care for flowers and, it may be animals; drawing and making things."

Although the educational atmosphere has often been charged with the talk of manual work in the primary stages, no concrete shape was given to it until the framing of the Wardha scheme. Even to-day the elementary school is but a corridor to secondary school and secondary school but a corridor to college. The Wardha scheme, indeed, makes a new departure when it lays down that education should be self-supporting. According to Gandhiji, a self-supporting vocational education is that which enables the pupil to pay for his tuition through the products of his labour and at the same time develops the whole man through the vocation. This has not been understood by many of the critics of the scheme. Gandhiji's suggestion that education should be self-supporting, should not be twisted to mean that a million children could be educated without any cost to any body, i.e., the State (Provincial Governments, or District Boards, Local Boards and Municipalities) and the parents. Nor must it be taken to imply that the children starting from the infant class, could add by their labour enough value to the material supplied to them, which will produce the whole cost of their education. In the words of Mahatma Gandhi, "Even if it is not self-supporting, in any sense, it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction." There is a very sound indication of the line which India must take, if education is to be general and to reach the largest number in the shortest time. There is no reason whatsoever for some contribution to the cost of education not arising out of the labour of the scholar. We have heard over and over again of the advantages of physical drill and of manual labour, the advantages of vocational training and the need for acquiring some manipulative skill. All this has remained a mere talk, because it was put as a requirement subordinate to the general requirement of literacy and the three R's. If, instead of being so subordinated (with the result that it has remained merely

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a notion and not been realised), it were made the principal part of a child's education and the three R's were subordinated, results in this direction would be more appreciable and quicker. It should be realised that the Wardha Conference had the faith that the principle of adopting a profit-yielding vocation would evolve itself until Gandhiji's ideal would be realised. But meanwhile it "expects that this system of education will be gradually able to cover the remuneration of the teachers." It is well for readers to bear in mind all the limitations underlying this resolution. No one expects that non-recurring expenses incurred on buildings and equipments will ever be so recovered. No one suggested that overhead charges on account of office administration and various miscellaneous items should be so recovered. And if the conference had time to discuss the matter in greater detail, it would have shown reluctance in applying this test strictly to education during the first three or four years in the primary school. In fact the Conference went further and showed 'practical' intelligence in adding the word 'gradually' deliberately and advisedly so as to apply it to the whole course of primary education. It was happy and hopeful, but not sure of the extent to which the test of productiveness could be applied in practice. In the words of Mr. N. R. Malkani, "And, why need we worry about competition with the ordinary craftsman or even the dumping of inferior goods on Government departments? Why cannot the emphasis be laid as much on 'service' performed by pupils rather than on the articles 'produced' by them and sold in the market? I would wish every school to become self-sufficient to spin and weave its own cloth, to tailor it, to make its own furniture, to grind its own flour, to press its own oil, to grow its own vegetables, to bind its own books, to make soap for its use, to develop and supply the home market. The children can even bring raw materials from home and make useful articles for their relatives at concession rates. It would be an object lesson for parents in the worth of the new education. The school can convert itself into a labour corps for work on public utilities like digging pits, sinking wells, making roads, and building drains. Self-help and social service are virtues which may be inculcated in Indian children even at the possible cost of sacrificing some general or special instruction.

In Japan, writes Dr. Kalidas Nag, "I was glad to find, during this second visit to Japan, that school boys and girls are systematically earning while learning, and that there is no unhealthy separation between the rural and the urban population, as in India. The big national newspapers being invariably printed in the vernacular serve as the great equalizers of spirit. So a rickshaw cooly or a house-maid follows every detail of national importance through the cheapest and best papers that act as potent instruments of adult education. Institutions of Kindergarten or pre-school type are over 1,862 with 73,920 pupils: while the elementary schools number 75,702 with 245,723 teachers and 11,035,278 pupils of which 5,727,130 are males and 5,308,148 females, according to the official statistics of 1933-34."

The Wardha scheme is an eminently practicable proposition. It is possible to prove by facts and figures that the sale proceeds of the articles produced by the children could meet the salary of at least two teachers. One year's training is enough to enable a girl of eight years to stitch a jacket within one hour, and the wages she would be entitled to, would come to one and half

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annas, and thus she can earn nearly Rupees 3/- per mensem. A single class of 30 girls alone can give to the school Rs. 90/- every month! If the girls are found to stitch well, they may easily displace the tailors. The scheme must be put into practice immediately.

The success of the Wardha scheme depends upon the quality of teachers under whose care the children are to be placed. It must be clear from the foregoing paragraphs that the type of teacher that we require is not the one that knows A to Z in Montessori plan or Dalton method. He must be one who does not cling to teaching alone as the sustenance of his life. In short he must be a master of a craft and he must have the confidence to live on its earnings. If he himself does not have that confidence, he cannot create in the minds of his pupils any such courage born of confidence. This is perhaps at the back of the mind of Mahatma Gandhi, when he said that elementary schools were to be self-supporting; for if schools themselves were not self-supporting, how could the boys turned out from such institutions be self-supporting? To this knowledge of a craft he must add the capacity to teach the pupils not only the craft, but many things through the craft; for the object of the new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes of the resources implicit in craft work. This demands that productive work should not only form part of the school curriculum—its craft side—but should also inspire the method of teaching all other subjects. Stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility in learning. Says Mahatma Gandhi, "Every handicraft has to be taught not merely mechanically as is done to-day, but scientifically. That is, the child should learn the why and wherefore of every process." The teacher should therefore be thoroughly trained. The teacher needed to train the pupil in all subjects through a handicraft would have to be specially trained, and must possess the native genius of his own for this task. The Wardha scheme contemplates a training of 3 years for the teachers. But those who are to take upon themselves the responsibility of teaching handicrafts commercially should remember the following:

(1) The introduction should be simple and methodical. It is better the teacher prepares his notes of lessons.

(2) A well-chosen pedagogical series of models or exercises should be furnished as a guide for introduction. The series of models should be useful objects which one can use in daily life. They must be good when viewed from an æsthetic standpoint.

(3) For beginners, paper and cardboard work is most suitable. Benchwood work and then light bell metallic work will follow to the end of the school career.

(4) Ordinary artisans should not be made to teach children, for the ordinary artisan cannot be expected to convey to the students the fullest educative value and implications of this training in handicrafts. The teaching therefore should be entrusted to trained persons who will be able to inform his work with the real purpose of handicrafts and its real place in the scheme of education.

(5) The teacher should take the students to the several workshops and show how the work is done. Students should be taught to differentiate good from bad workmanship. The teacher should plan beforehand regarding other correlated subjects which he could teach

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through the medium of a particular craft. A teacher on Bee-keeping for example can very easily carry the boys to the importance of activity, and discipline in life: the teacher can give a talk on honey to the boys and from that he can proceed to speak about good food.

Teaching is an art and it would be foolish to multiply instructions. The foregoing paragraphs are enough in my opinion to show the kind of teachers we require. The philosophy behind the craft is more important than the craft itself.

"The problem of not having a sufficient number of well-paid teachers was solved in other countries, particularly in Russia, by employing senior pupils, who go and teach junior classes. Assuming that there is a four-year course for primary education, would it not be possible for us to find in the fourth year boys of sufficient merit, who would handle the first-year class with authority and with efficacy? I think it would. These pupil teachers would take great pride in their work and, provided they are supported in their authority by the senior teachers, they would be able to carry on the work all right, saving from 33 to 50 per cent. on teacher's salaries in many schools, which would otherwise not come into existence at all for lack of funds." The suggestion is nothing new, for we are only going back to the ancient Indian system of having monitors.

Enough has been said in the above paragraphs to show that the Wardha scheme of educational planning is the only scheme that can solve the educational problems of India. It is at once Economy in Education and Education in Economy.

MYSTICISM OF SAINT THOMAS

By Rev. Arthur H. Chandler, LL.D.

Among the Doctors of the Church, no one has written more scientifically concerning the higher reaches of the spiritual life and no one has expressed himself more simply and clearly than he whom we call the Angelic Doctor, Saint Thomas. But in glancing over the innumerable pages in the thirty-two tomes of his writings, one is at a loss to know how to convey an adequate impression of any important fact such as mysticism in a short compass. Perhaps it would seem desirable to sketch an interpretation based upon various and extensive materials spread throughout his works, for we are dealing with a characteristic pertaining to the whole, which can more readily be traced by viewing the complete synthesis, just as a peculiarity of line associated with a given form of architecture may best be seen from beholding an entire edifice.

According to Saint Thomas the realization of God is the paramount purpose in human existence, and since man is endowed chiefly with intellect and will, God is to be reached through knowledge and love. Intellect and will, although distinct in the scope of their functions, nevertheless bear mutual and intimate relations, for nothing can be loved which is not in some way known. Thus, knowledge is required in all realization. It constitutes the primal grasp by which an intellectual nature comes in possession of things consonant with itself; but knowledge is perfected by the thing known, being united through likeness

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with the knower, whereas the effect of love is that the thing itself which is loved is in a way directly united to the lover. Consequently, the union caused by love is closer than that which is caused by knowledge. Moreover, it so happens that when something good becomes known, love goes out to it and rests in it. In establishing this bond, love brings about greater cognitive realization. On the one hand, it seems to draw the mind along and to stimulate the quest for deeper knowledge. On the other hand, if the object loved be also an intellectual being, the love bestowed tends to elicit from that being a return of affection, and with affection the communication of some personal revelation. Then when, in turn, this is apprehended, the lover, again outstripping knowledge, goes forth to the beloved with purer and more intense affection, thus increasing their union. There is formed an intercourse in cognitive and affective communication which draws lover and beloved ever closer together. Finally, their intimacy approaches a mode of mutual indwelling that represents the extent which the condition of their nature will allow. Lovers would wish to unite both in one, but since that would result in either one or both being destroyed, they seek a suitable and becoming union in which they speak together, live together and are united in other like ways.

In the relations of a soul with God, however, the intimacy can exceed human restrictions. When higher contacts within Him are made by a soul, He dwells in that soul in a very special manner, since the more He operates in a thing, the more is He present to it. This very nearness to it and its dearness to Him allow exchanges that seem only thinly veiled. How close the association may become is suggested by the doctrine that in loving God there can be no measure and no excess. The entire being is cast upon Him in the endeavour to love Him with the whole heart, soul, mind and strength. Ultimately, in death, the veil is withdrawn. Then, through the Beatific-vision, the intellect possesses God without the intervening form of any kind, and the will, through an active consummated love, gains full enjoyment of Him. This perfect state is one of complete immediacy for both intellect and will. It is the cumulation of what Saint Thomas means by attaining God through knowledge and love.

But if we were to ask Saint Thomas more about the earthly association of the soul with God, he would answer that it constitutes a divine friendship. Saint Thomas holds that any friendship has certain properties. He writes that, in the first place, every friend wishes his friend to be and to live; secondly, he desires good things for him; thirdly, he does good things to him; fourthly, he takes pleasure in his company; fifthly, he is of one mind with him, rejoicing and sorrowing in almost the same things. If, therefore, we were to press for some clearer understanding of how these properties manifest themselves in a divine friendship, Saint Thomas, referring to his writtings and to the manner of his own life, might respond somewhat in the following way: "A divine friendship begins on the part of God, for He has first loved us. His love infuses and creates good. It brings things into being in order that His goodness might be communicated to creatures and be represented by them. Hence, God wishes His friends to be and to live by giving them to themselves. Then, not satisfied, especially because of man's fallen nature, God further desires good things for His friends, and since in God to will is to accomplish, there follow the Incarnation, the Redemption and the

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fruits of the Redemption, particularly the bestowal of sanctifying grace." Now, grace deiforms the soul. It is a special participation in the Divine nature after the manner of a likeness. It raises man to a natural life, makes him pleasing to God and permits him to enjoy the state of adopted sonship. With grace come virtue and gifts that enable man to live and act according to his elevated position and thereby to exercise the relations of a child toward its father or, with respect to Christ, as a brother toward his brother. To set in motion these relations there is provided a revelation of truths so that, the necessary element of knowledge being always present, love may react to knowledge and go forth to the Divine lover, thus completing the cycle of friendship and initiating a life of mutual communication.

To sustain activity and to secure progress in Divine associations, God has supplied both the sacrifice of the Mass, which keeps evident His unfathomable love for the soul, and the sacraments, which minister to man in the various aspects of his spiritual existence and nourish his higher life. The frequent and faithful use of the sacraments is considered most important. Especially is this so in regard to the greatest of the sacraments, the Eucharist, which makes it possible in Holy Communion for friends to be together and to delight in each other's companionship. Through mutual indwelling with Christ, the soul becomes conformed in mind and heart with the Divine Friend, rejoices and sorrows with Him in the same things, abstains from offending Him and glorifies all the virtues which are so pleasing to Him. Therefore, it is logical, according to theistic thought, that among those who live with their Friend in closest congeniality, some should be favoured with communications of knowledge and love beyond the ordinary, for friends like to be together largely to talk together, and to Saint Thomas prayer is nothing else than talking to God. In the course of conversation, mutual affection is expressed and there is effective prayer. Topics are discussed and there is meditation. Truths and facts are realized as a result of discussion and there is contemplation.

Thus far, all is common, but if during such times the Divine Friend chooses to manifest some of His own beauty, then there are visions. When secrets are disclosed there are revelations and prophesies. When His indwelling draws forth an excessive love from the soul, there are ecstasy and rapture, and finally when conformity of mind and heart make the soul long to be like the Friend in that He has proved his friendship and is therefore most dear, He sometimes permits the indications of supreme love and sacrifice to be expressed, and there are other tokens. But all who have penetrated the realm of the ineffable invariably tell us that its secrets cannot be expressed. Thus spoke Saint Paul. Thus too spoke Saint Thomas toward the close of his life, after he had been raised in spirit. In fact, he would no longer continue his work, saying merely that all he had written seemed as a bit of straw in the world.

Therefore, let me simply note that the attitude intensely portrayed in theistic thought seems most fittingly summed up in those beautiful words: "My beloved to me and I to him till the day break and the shadows retire."

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HAS SCIENCE ADVANCED HUMAN HAPPINESS?

By Swami Nikhilananda

Happiness in the phenomenal world is a deceptive standard by which to judge any great human achievement. There is no abiding happiness in uninspired material life. Pain and pleasure are correlative, the obverse and reverse of the same coin. The nerves that carry the sensations of pleasure also carry the sensations of pain. Richness in material life is followed by spiritual poverty. The sum total of happiness and misery in this world is constant. They only move from place to place like chronic rheumatism in the body. Society can enjoy more peace if it makes knowledge the goal of life instead of happiness.

The pioneers of scientific research have not thought in terms of happiness. The ideal of science, as of all other human investigation, is knowledge; and through it, freedom from the bondage of matter. The scientist achieves knowledge by correlating, according to well-defined laws, the events of the sense-perceived world. The real achievement of science has been, so far, the elimination of many superstitions to which men were subjected in the unscientific age. But man, in his desire to exploit all forms of knowledge and power to enhance his creature comforts, has applied science to the same end. Thus mechanized, science has led to excessive well-being and luxury for the few rather than to liberation for all. But even those privileged few have their bitter cups to drink from. It is not science that is responsible for this, but the primal and animal instincts of man. Nor is it in the domain of science to deal with human nature, its instincts and emotions. For that, science will have to look to religion. The lens through which one finds peace and happiness is neither in the microscope nor telescope, but in the pure heart. "Blessed are the pure in heart for they shall see God."

Real happiness is a quality of soul. It abides in man's inner self and comes through understanding. The external world gives the suggestion by which the unfoldment of inner bliss takes place. Body and soul, world and God, are two aspects of one Reality. The physical cannot be divorced from the spiritual. When man has attempted this divorce, he has only courted disaster by starving Truth. Though the East, through religion, has discovered the great jewel, it has preserved it in a rubbish heap; while the West has for centuries been polishing an exquisite box, but has not yet found the jewel.

Mechanism needs the help of mysticism and *vice versa*. By adopting the scientific method of observation, experimentation and verification, religion can cure itself of its blind adherence to dogmas and creeds. Science must become religious and religion scientific, and they must stand shoulder to shoulder. Both are pathways leading to truth. Whenever applied science has been handled by men who are emotionally at a level with children and intellectually not far removed from the primitives, it has produced tragic results. The science of physical life will not receive its true direction unless those who utilize it re-educate themselves through the science of soul and learn to straighten its back and turn its face toward heaven. The Vedas, the ancient scriptures of the Hindus, say, "Man

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needs both science and super-science. Through science he conquers death, and through super-science he enjoys immortality."

PHILOSOPHY AND LIFE

By Prof. S. K. Maitra, M.A., Ph.D.

The thought of so many students of our universities plunging out of the protected and secluded life of a student into the open sea of the world, where they will have to fall back upon their own resources in steering their course of life, suggests to my mind the all-absorbing subject of philosophy and life. For, here on this sea of life philosophy will come to their aid. And it is in no conventional sense that I say this. But I really believe philosophy is an asset of inestimable value in life, and I think the world is also gradually coming to recognize—after realizing the hopeless inadequacy of other attitudes of life—the value of philosophy. The other day Viscount Samuel, President of the British Institute of Philosophy, in his address to the Benares Hindu University very beautifully pointed out the pressing need at the present day of philosophy. Of course, he was careful to add that the philosophy we needed to-day was one which was in harmony with science and religion. But this warning, I think, is really superfluous. For a philosophy worth the name is undoubtedly one which is in the closest possible alliance with science and religion. It is not that philosophy does not want to be in harmony with religion and science, but it is rather religion and science which have very often shown a disclination to make friends with philosophy. Poor philosophy! She has always suffered terribly at the hand of religion and science. (I refer, of course, here to conditions of the present day, especially in the West, for in our country, and particularly in ancient times, there was never any conflict between philosophy and religion, and science had never become so powerful that any question of conflict between it and philosophy could ever arise). I would therefore rather address the votaries of science and religion and ask them to be a little more tolerant towards philosophy. The dream of Plato, that philosophers should be kings, has not been realized, except for very brief periods, in history. It was philosophy that had always the misfortune of being coerced into submission by religion and science. It would be cruel, therefore, to lecture the philosophers, for they have been lectured far too often. Perhaps what the world requires to-day is a society for the prevention of cruelty to philosophers. Sir S. Radhakrishnan, in a recent lecture of his, referred to Thomas Hardy's celebrated question, 'What would you do at God's funeral?', and he replied in his characteristic way: There will be resurrection. In like manner, I may put the question: What would you do at philosophy's funeral? And I am sure your unanimous answer would be: There will be a resurrection of philosophy. Philosophy, indeed, can never die, for it fulfils a fundamental need of mankind. It is not possible to do without it. Every human being has a philosophy, though he may not be aware of it, much as the citizen in Molière's play was not aware that he

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was speaking prose, though all his life he had been speaking it.

But if philosophy is thus an indispensable need of human beings, is it not better that it should be studied systematically rather than that an unconscious philosophy should be allowed to grow without any thought being directed to it? It is here that the students of philosophy have an advantage over others. Others, of course, have their philosophy, but it is mostly in an inarticulate and inchoate form. But those who have made a systematic study of philosophy are in a better position, for they know not only what philosophy they need but can also put it in a clear logical form.

It is often put forward as a crushing argument against philosophy that it has made no advance since the beginning of human history. It is exactly where it was thousands of years ago. Problems which remained unsolved in the days of Yâjnavalkya or Plato remain equally unsolved to-day. Questions which were asked by Yâjnavalkya or Plato are still being asked to-day. But to those who advance arguments like these against philosophy, I would like to put the following questions: Has physics been able to answer satisfactorily the question of the ultimate nature of matter? Has biology been able to answer satisfactorily the question of the ultimate nature of life? Is it not clear that when science discusses any ultimate questions, it is as little able to give a final answer as philosophy? What these critics forget is that these ultimate questions cannot be solved in the way in which you can solve a problem in geometry or algebra. Every solution will bring only fresh problems; every answer will bring only fresh questions.

Philosophy, in fact, is a quest rather than an achievement. For it the important thing is not somehow to reach a solution; rather its object is to warn us against accepting any hasty conclusions. For it feels that one of the surest signs of the decay of the spirit of inquiry is excessive anxiety for results.

It is sometimes said that philosophy is unpractical, while science is practical. Those who say that science is practical forget that science, *qua* science, has no practical interests to serve. It is only the present industrial civilization which has utilised the results of science for developing the industries, and in other ways ministering to the practical needs of man, that has given a practical character to science. In reality, philosophy is much more practical than science, for it is concerned with much deeper interests of life than science. Moreover, the progress of science cannot be said to be throughout in the practical interests of man. Much of it has been in a direction which is totally opposed to the interests of man. I need only mention bombs, poison gases, tanks and other weapons of destruction to show that the development of science has not always been in the direction of advancing the practical well-being of man. Not that I want to blame science for this. But as I have pointed out elsewhere, you cannot blow hot and cold at the same time. If you give science credit for what has been achieved in the sphere of our industrial life, by the same logic you must blame her for the harmful effects that have been produced by a misuse of her principles.

The greatest need of our practical life is the power of making a proper valuation of facts and judgments upon facts. Every experience of ours, every experience of our fellows brings in its train an enormous number of facts and judgments upon facts. We should be completely buried under this gigantic heap, did we not possess the power of discarding the worthless and picking out what is

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of value. It is here that philosophical training comes to our aid, for it teaches us the fundamental canons of valuation. It gives us what I may call, in the language of the *Bhagavad-Gitâ*, a *vyavasâyâtmikâ buddhi* which is the greatest asset in life.

But in order that we may be able to make the best use of the great power that philosophical training gives us, it is necessary that we should always keep an alert mind. It is important to remember that it is only the canons of valuation that can be regarded as universal. The particular judgments of concrete situations can never be regarded as fixed and settled. We have to apply in every case the principles of valuation to the concrete situation with which we have to deal. However great may be the authority that may back up a particular judgment upon a concrete situation, the philosopher cannot abrogate his duty of putting his own value upon it. Philosophers are born rebels in this sense, for it is not possible for them to accept, without examination, any judgment, no matter what the source of it may be.

This, of course, does not mean that the philosopher should thrust his own judgment upon the world. On the contrary, being a zealous guardian of his own independence, he must perforce respect a similar independence on the part of others. In fact, an intolerant philosopher is a contradiction in terms. The philosopher is the custodian of human values. He is the only man who is not in the fray, but watches silently the procession of events. If he is true to his vocation, he is perhaps the most catholic of all men. For he understands more than anybody else that truth is like a gem with many facets, reflecting different colours, and that each of us who sees only one of these has no right to claim that he alone knows the whole of it.

To true philosopher, in fact, emulates the spirit of Sri Ramakrishna who was perhaps the most tolerant of all men that ever lived. In his search for truth Sri Ramakrishna did not hesitate to stray into the most unconventional fields, for he believed that truth is not the monopoly of a particular class or sect but is scattered all round. Likewise the true philosopher knows his own limitations and is prepared to accept truth from whatever source he may get it.

SOCIO-RELIGIOUS LIFE IN THE UPANISHADIC AGE

By Swami Vimuktananda

(*Continued from the last issue*)

Caste and Duty

The duties that are enjoined upon the âśramites differ in accordance with the different castes they belong to. To maintain efficiency and ensure permanency in different branches of social work, division of labour is a paramount need. Out of such inherent necessity has emerged the institution of caste. The earliest reference to it we find in the *Rig-Veda* (X-90-12) where it is said: "The Brâhmanas came out from the mouth of the Purusha, the cosmic being, the Kshatriyas from the arms, the Vaisyas from the thighs and the Sudras from the feet." The four castes, evolved out of the different limbs of the Purusha,

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were, verily, the component parts of a single social organism. The genesis of castes is, however, given later on in the Upanishads: "In the beginning this (the Kshatriya and other castes) was indeed Brahman (Virâj in the form of fire who is Brâhmana), one only. Being one he did not flourish. He projected an excellent form, the Kshatriya—those who are Kshatriyas among the Gods: Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, and Isâna . . . Yet he did not flourish. He projected the Vaisya—those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Viswadevas and Maruts. He did not still flourish. He projected the Sudra caste —Pushan. This earth is Pushan for it nourishes all that exists . . . Thus (the four castes were projected)—the Brâhmana, Kshatriya, Vaisya and Sudra."[35] It is quite obvious from this that in the beginning the society was a homogeneous whole, there being only one caste, the Brâhmana. The division of the society into different castes came at a later stage to meet the exigencies that arose as a result of social advancement. When the Brâhmanas confronted the savage races, they found it expedient to employ some of their men to combat the foe and thus the Kshatriya or the worrior class was brought into being. Their paramount duty was to protect the country from foreign aggression and maintain the internal peace and order. The Vaisyas came into existence to carry on commerce and increase the wealth of the country. Their creation in groups is significant of their occupation. The Sudras appear last in the order of evolution. They are called Pushan or nourisher and are indentified with earth. This is perhaps because of their connection with tilling and growing crops and thus supplying the main support of life.

The Brâhmanas were the custodians of the cutural treasures of the country. Their predominant duty was to study the Vedas and propagate the lofty ideas and sublime truths contained therein. Truly it is said that one cannot be called a Brâhmana merely because of his being born in a Brâhmana family, but the study of the Vedas can alone make him such. "Svetaketu", says his father, "go and live as a *brahmachârin* (religious student); for there is none in our family who is a Brâhmana only by birth."[36] As a rule the Brâhmans used to play the role of a teacher in expounding the religio-philosophical truths, but exceptions were not rare where the Kshatriyas imparted the same knowledge even to the Brâhmanas who used to approach them as students. The sovereigns of ancient India could find time even in the midst of their crowded duties of the State to devote themselves to the study of philosophy and practice of spirituality. Janaka, the king of Videha, and Ajâtasatru, the ruler of Kâsi, to mention only a few, were such highly gifted monarchs to whom people flocked from far and near to be instructed in the most abstruse problems of philosophy and religion.

The division of society into different classes was originally meant for self-preservation. By discharging the respective duties, the people belonging to different strata of life aimed at the realization of a common social weal. No body wanted to usurp all the rights and privileges at the expense of others. Even the Brâhmanas who were placed at the apex of the society did not enjoy unmitigated honour and distinction. On the other hand they had to show due respect to others when they deserved the same. So says the Sruti, "In a Râjasuya sacrifice the Brâhmanas wor-

[35] *Brih. Up.* I. 4. 11. ff. [36] *Chhând. Up.* VI. 1. 1.

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ship the Kshatriyas from a lower seat"[37]. There was thus not the question of how much right one was to enjoy but how best one could discharge his duty; it is by doing his duties in a right spirit that he could fulfil the mission of his life and even rise to the elevated rank of a Brâhamana: for the aim of the then society was to make everybody a true Brâhamana, a knower of Brahman,[38] wherein lies the fulfilment of human aspirations. Thus the ethical life paves the way for spiritual realization which is the natural outcome of *upâsanâ* and *yoga*, the two factors of vital importance in the life of a real seeker after truth.

Upasana

In promulgating the methods of *upâsanâ* (worship) as a means for realizing the supreme Godhead, the Upanishads had to labour under many handicaps. Although they had outlined the ritualistic religion of the early Vedic period, they could not altogether do away with the legacy of the past. The minds of the people were then preoccupied with the ritualistic ideas and it was the duty of the thinkers of the Upanishads to turn them towards the lofty spiritual idealism by reinterpreting the rituals in a new light. Moreover, they had also to accommodate in their religious thought the divergent creeds prevailing at the time and assign to them their rightful place. But the most arduous task that lay before them was how to bring within the easy reach of common folk the most sublime and abstruse truths of the Upanishads, so that they could understand and follow them with great profit to themselves. We have seen how the Upanishadic seers have reoriented and sublimated the Vedic rituals to the worship of the Virâj or the Cosmic God to gain the desired end. We shall now consider how the various creeds have been interpreted and accepted by them for the good of all.

The realization of Brahman as the Supreme Reality brought about a cataclysmic change in the religious outlook of the people of the time. The crushing defeat of the Brâhmanas, the upholders of diverse creeds, at the hands of Yâjnavalkya, the great champion of Brahman, moreover accelerated the change, and in no time the supreme authority of Brahman was established beyond all doubts. This drew a number of people who began to show almost a pathetic anxiety to adjust their own creeds to the newly discovered truth. But in their eagerness to effect such an adjustment in a hurry, they miserably failed to grasp the true import of Brahman and mixed truth with half truth or untruth and distorted and misinterpreted the true gospel of the Upanishads.

Thus Bâlâki being proud of the knowledge of Brahman which, however, was in no sense complete, went to Ajâtasatru to teach him the same. Bâlâki was silenced at every point in his illuminating discourse and the king finding him at his tether's end instructed him in Brahman in its both *saguna* (immanent) and *nirguna* (transcendental) aspects. The various deities that Bâlâki worshipped and indeed all forms that may stand as objects of worship are its *saguna* aspects; whereas in its *nirguna* aspect it is beyond all names and forms, beyond the mind and speech and can only be partially indicated by the negative method of 'not this', 'not this' (*neti, neti*)—by eliminating all the limiting adjuncts that are superimposed on it through ignorance.

Although the meditation on Brahman without attribute has been mostly up-

[37] *Brih. Up.* 1. 4. 11.
[38] *Brih. Up.* III. 5. 1 ; III. 8. 10 ; IV. 4. 23.

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held in the Upanishads, concession is, however, made in the case of the beginners by introducing therein the *upâsanâ* of Brahman with attribute, so that they may gradually acquire the required concentration and thereby fix the mind on *nirguna* Brahman. Here comes *pratikopâsanâ* or meditation through symbols as a great boon to mankind. Even to this day the votaries of various religions, while contemplating on God, take the help of some symbol or other. There is, however, a tendency in some quarters to stigmatize the symbol worship as idolatry and look down upon those who adhere to it. This is, however, but a travesty of fact. In symbolic worship the symbol that serves at the beginning, so to speak, as a peg "to hang the thoughts on', becomes gradually unnecessary till in its stead is installed the supreme Deity which the aspirant is always trying to visualize. Moreover, Brahman in its immanent aspect is all-pervasive; hence no question of idolatry arises at all as the Lord himself is abiding in everything from the highest to the lowest.

While initiating the aspirant into the meditation of supreme Brahman, the teachers of the Upanishads generally followed the *sâkhâchandra-nyâya* or the method of showing the moon through a branch. To show the moon to the children one first points out to them the branch of a tree and then asks them to look at the shining disc behind the branch. Thus they easily detect the moon. The *rishis* of yore while instructing the pupils in the worship of the Supreme Reality asked them first to meditate upon what is within the range of sense-perception and then slowly transcend all relative existences to reach at the core of Reality which is super-sensuous. Thus various symbols have been prescribed to suit persons in different stages of their psychical development. Through such *upâsanâ* the higher and higher consciousness dawns on the aspirant, and layer after layer of his psychical being is unfolded till at last he comes face to face with the highest Truth.

When Nârada went to Sanatkumâra to be taught on the knowledge of Brahman, the latter began his instruction with the meditation on 'name' as Brahman and ended it with the meditation on the Great (*bhûman*), the supreme Bliss as Brahman. In the course of his instruction Sanatkumâra mentioned no fewer than twenty such symbols, one after another, and thus helped the gradual unfoldment of the mind of the pupil till he rose to the consciousness of the ultimate Reality "where one sees nothing else, hears nothing else, understands nothing else"[39], but intuits the truth in its native beauty.

The same idea has also been expressed through the meditation of the word *aum*, the most secred formula with the Hindus, which stands as a symbol of both the empirical and the transcendental Brahman. Through the meditation of its three parts (*a*, *u*, *m*) which correspond to the three states of our consciousness—waking, dreaming and deep sleep, having for their objects the gross, the subtle and the causal world, one rises up to the highest plane, the fourth (*turiya*), "which is imperceptible, in which all the spheres have ceased, which is blissful and one without a second. The *aum* thus (meditated upon) is verily the Self. He enters the Self with the self who knows thus."[40]

The process of meditation on Brahman through *aum* is very beautifully delineated in the following stanza: "*Aum* is the bow, the self is the arrow,

[39] *Chhând. Up.* VII. 24. 1.
[40] *Mând. Up.* 12.

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Brahman is called its aim. It is to be hit by a man whose thoughts are composed; then as the arrow (becomes one with the target), he will become one with Brahman.[41]

The *pratikopâsanâ* no doubt helps the aspirant to purify his mind and makes him fit for apperceptive knowledge, but it has scarcely any appeal to the emotionally minded who crave for a God whom they can love and pray. They want a God who is omniscient and omnipotent, who knows their minds, answers their prayers, and delivers them from the slough of ignorance and misery. Such a God having various forms, *viz.*, Brahmâ, Vishnu and Rudra, has been beautifully described in the Upanishads. Devotion to Him constitutes the real *upâsanâ*. Rishi Sândilya sponsored such worship in the earlier days of the Upanishads, which was afterwards developed into the *bhakti*-cult of the later days. He described the supreme Deity as the creator, preserver and the destroyer of the universe (*tajjalân*). He is "the Intelligent One whose body is spirit, whose form is light, whose thoughts are truth, whose nature is like *âkâsa* (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed."[42] Seeking freedom and immortality the devotee takes refuge in the Lord and out of the fullness of his heart he prays:

> "Thou art Brahmâ, thou art Vishnu, thou art Rudra, thou art Prajâpati, thou art Agni, Varuna and Vâyu, thou art Indra, thou art the moon."
>
> "Lord of the universe, Glory to Thee; thou art the Self of all, thou art the maker of all, the enjoyer of all, thou art all life and the lord of all pleasure and joy. Glory to thee, the tranquil, the deeply hidden, the incomprehensible, the immeasurable, without beginning and without end."[43]

The Upanishads further exhort the aspirant to see the Lord residing in the heart: "The Purusha, not longer than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind ; they who know this become immortal."[44] One should meditate with supreme love on the Lord residing in the lotus of our heart.

The worship of the Lord as the very self of the worshipper (*ahamgraha-upâsanâ*) has also been much emphasized. This idea of worship has greatly mitigated the dualistic form of *upâsanâ* and thus given a right turn to the mind of the aspirant towards the ultimate unity of *jiva* and Brahman, the individual self and the Supreme Self, which is the highest desideratum of spiritual life. To accentuate this unity, the Sruti has rightly condemned those who see duality in *upâsanâ*. "Now if a man worships another deity thinking the deity to be one and himself another, he does not know."[45] It has on the other hand exhorted the *upâsaka* to think of the Lord as his very self. "Thou indeed I am, O holy Divinity. I indeed thou art, O Divinity." It is through such *upâsanâ* which has its support in the Upanishadic dicta of *tat tvam asi*—thou art that, *ayam âtmâ Brahma*—the *âtman* is Brahman, that the *upâsaka* realizes the perfect unity with Brahman and declares in an ecstatic mood: *Aham Brahmâsmi*—I am Brahman.

Thus the *saguna upâsanâ* leads to *nirguna upâsanâ* which again culminates

[41] *Mund. Up.* II. 2. 4.
[42] *Chhând.* III. 14. 1-2.
[43] *Mait. Up.* V. I.
[44] *Swet. Up.* III. 13.
[45] *Mait.* II. 26.

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in the realization of the universal oneness.

Yoga

The Upanishads have declared that "it is the *chitta* (the mind-stuff) alone that is *samsâra* (the world)."[46] The mind through its out-going tendencies has projected the manifold phenomena of the world with its ills and ailments and forged innumerable fetters for the soul which, forgetful of its divine nature, has become inextricably entangled in the quagmire of earthly vanities. To release the soul from all its shackles and make it once more conscious of its spiritual destiny, one must detach the mind from the objects of senses so as to silence all its creative ideations and concentrate it on the supreme Godhead, the Eternal Witness. For, it is said that "whatever his *chitta* thinks, of that nature a man becomes,"[47] and "if his thoughts (*chitta*) are so fixed on Brahman as they are on the things of the world, who would not then be freed from bondage?"[48]

To achieve this end the Upanishads have laid down the method of *yoga* or psychic control whereby one can get mastery over the entire psyche, and with an inwardness of vision come face to face with the Eternal Silence which is one's very being. No doubt the system of *yoga* as propounded in the Upanishads is not found there so fully developed as in the *Yoga-aphorism* of Patanjali, nevertheless the contribution of the Upanishads to this branch of study cannot but be acknowledged as great and substantial in view of the influence they have exercised on the later interpreters of the system.

By *yoga* it should not be understood as a mechanical process of stopping the activities of the mind. It is rather a scientific method of effecting an all-round growth of the best mental faculties. The Upanishads are very emphatic on the point that the realization of the Atman cannot be had by stunting the growth of the mind but by sharpening the intellect through self-control and concentration. "By intellect controlling the mind and by constant concentration the Atman is to be realized",[49] declares the Sruti.

Before one can take up the practice of *yoga* one is to pass through the preliminary moral discipline to overcome the temptations that flesh is heir to. Of these disciplines, the control of the senses, both internal and external, perseverance and continence form the principal ones. "He, after having become quiet, subdued, satisfied, patient and collected, realizes the Self in self."[50]

For the practice of *yoga* a congenial place is a paramount need. One is to find out a place that will be pure, free from noise and away from human habitations, which will be delightful to the mind and pleasing to the eyes with its beautiful sceneries.[51] Such a lovely place cannot but exert a quieting effect on the mind and thus help its concentration. That is why most of the beauty-spots in India such as the confluences of rivers, snow-capped mountain peaks or expansive sea-shores, are the favourite haunts of the *yogis*.

To begin with yogic practices one must get into the habit of sitting motionless on a single seat for a pretty long time. For no sustained thought is ever possible unless one has acquired the requisite composure of the body. There is a close inter-relation between the body and the mind and the least disturbance in the former is sure to react upon the latter

[46] *Maitreyi Up.* 1. 5.
[47] *Ibid.*
[48] *Ibid.* 1. 7.
[49] *Katha.* II. 3. 9.
[50] *Brih.* IV. 4. 23.
[51] *Svet.* II. 10.

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and thus throw it out of balance. "Seated in an easy posture in an unfrequented place with a pure mind, with the neck, head and the body erect... and having contemplated on the Lord in the lotus of the heart...the *muni* attains Him who is the substratum of all beings and beyond ignorance."[52]

Thus passing through the successive stages of moral and physical disciplines one is to direct one's mind towards the control of the vital energy. This can be effected through the process of *prânâyâma* consisting of breathing in, holding the breath within and breathing out at regular intervals. This rhythmical breathing soothes the nerves, removes the fatigue of the body, and brings in their trail the composure of both body and mind, which facilitates the much-coveted concentration. Says the Sruti: "By controlling the breath, subduing his desires and gently respiring through the nostrils, let the wise diligently bring the mind under control like a chariot drawn by unrestrained horses."[53]

The vital control is followed by psychical control which comes through the practice of *pratyâhâra* (collectedness), *dhyâna* (meditation) and *dhâranâ* (concentration).[54] These only signify the different grades of concentration and are consummated in *samâdhi* or final absorption in the Supreme Soul. It, however, requires the sustained efforts of years to get complete control over the mind. It has been rightly remarked: "The mind can be controlled by untiring perseverance, equal to that of one engaged in emptying the ocean, drop by drop, with the tip of a straw."[55] It calls forth tremendous energy and unflagging zeal to achieve anything tangible in *yoga*. The *sâdhaka* must forge ahead with unfaltering steps till the ultimate goal is reached. But *yoga*, notwithstanding the difficulties it involves, is never unproductive of substantial results even in its initial stages. The aspirant is guided at every step by certain mystical experiences that come to him in course of his yogic practices. "When *yoga* is performed," it is said, "the forms that appear first as indicative of the manifestation of Brahman are those of mist, smoke, sun, fire, wind, fire-flies, lightning, crystal and moon."[56] Besides these, the *sâdhaka* is encouraged by various physical signs also, *viz.*, lightness and healthiness of the body, a good complexion, a sweet voice,[57] etc., which are the spontaneous outcome of mental concentration. These acquisitions, however, sometimes drag down one's mind to the level of the flesh and thus stand more as a hindrance than a help to one's spiritual progress. A *yogi* should, therefore, with great patience and a strong power of discrimination, try to root out all desires that are still lurking in the mind and make it as pure as ever. For "perfect *yoga* is never accomplished by one who, though enlightened, is pierced by desires and ignorance."[58] When one has succeeded in making the mind desireless, one should try with all efforts to concentrate it gradually on the Self. "Let him merge the speech in the mind and mind in the self that is intelligence and that again in the self that is great (ego) and lastly the great in the Self that is Quiescence."[59] Thus the *yogi* attains the highest state where he is in perfect union with the Supreme Self and being free from all dual throngs enjoys the divine felicity. "This (*yoga*) is knowledge, this is liberation and all the rest are but prolixity of books."[60]

[52] *Kaiv.* I. 4 ff.
[53] *Svet.* II. 9.
[54] *Maitrâyani* VI. 18.
[55] *Mând. Kârikâ* III. 41.
[56] *Svet.* II. 11.
[57] *Ibid.* II. 13.
[58] *Maitrayani* VI. 18.
[59] *Katha* I. 3. 13.
[60] *Maitrâyani* VI. 34.

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Moksha

The highest goal of life is thus the freedom from the fetters of the world through the realization of the Self. It is, however, not a state of becoming but of being—not a thing that is to be achieved but what is already attained. Ignorance has cast a pall of darkness over our mind and thus hidden the truth from our view. The task before us is to tear the veil off from the face of nature and see the reality which we already are. Herein culminate all human strivings. So says the Sruti: "The knots of the heart are torn asunder, all doubts disappear and his actions come to an end (with their results), when that which is both high and low (transcendental and immanent) is realized."[61]

The state of liberation is variously described in the Upanishads. It is said that "the wise who have realized Him who is omnipresent...enter into Him *wholly*"[62]. "Seeing this (Reality), he sees all, he becomes all everywhere." The Rishi Vâmadeva having realized Brahman declared: "I am Manu, I am Surya."[63] Thus it is quite evident that the man of realization feels his identity with the cosmic creation and enjoys ineffable joy being unhindered by anything. "If he is desirous of the world of Manes, by his very will the fathers come to receive him and having the world of the fathers he feels himself happy."[64] This is, however, an empirical description of *mukti* falling too short of the real state of salvation; for the idea of *becoming* is a construction of our mind and therefore within the realm of ignorance. At the dawn of knowledge such ideas vanish like mist before the sunrise and there remains hardly any barrier for one to feel the identity with *all*, as there is none but Atman which is one without a second, having no parts within, no partner without. It is only "where there is duality, as it were, one sees the other...but when everything is realized as his very Self, then who will see whom and with what?"[65] This is the real state of liberation.

The humanity is unerringly wending its way towards this final goal and some day or other everybody will come to realize his own nature which is divinity itself. The Upanishads through their ethico-spiritual religion present a complete scheme of life following which one can slowly but surely reach one's journey's end—the supreme state of Vishnu, the Self in all. The religion of the Upanishads is but a science of life which teaches everyone how best one can live on earth and at the same time realize the eternal verity of one's existence. Unlike other religions of the world it exhorts everybody to know the Atman as one's own Self alone and give up all other vain cogitations about gods, heaven and the like, which are but our mental projections and therefore devoid of real value. All miseries and sorrows, all troubles and imperfections are due to the fact that we have become oblivious of our real nature which is Existence-Knowledge-Bliss Absolute. Let us strive hard to shake off the slough of ignorance and realize the glory of our transcendental being which stands above all phenomena and scintillates eternally in its own undiminished brilliance. This is the be-all and end-all of human aspiration—a consummation devoutly wished for by every sincere seeker after truth.

(Concluded)

[61] *Mund.* II. 2. 8.
[62] *Ibid.* III. 2. 5.
[63] *Brih.* 1. 4. 10.
[64] *Chhand.* VIII. 2. 1.
[65] *Brih.* II. 4. 14; IV. 5. 15.

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SIKHISM

By Prof. Teja Singh, M.A.

'Sikh' (Sanskrit *Shish*) means a disciple; and his religion is best understood when it is regarded as a life, a discipline, and not as a system of philosophy. Sikh history reveals the gradual making and development of a nation in the hands of ten successive leaders, called Gurus. They had much in common with other contemporary reformers who were doing so much to purify religion and enrich vernacular literature; but these reformers appear to have been so impressed with the nothingness of this life that they deemed it unworthy of a thought to build up a new order of society. In the words of Joseph Cunningham, "they aimed chiefly at emancipation from priestcraft, or from the grossness of idolatry and polytheism .... They perfected forms of dissent rather than planted the germs of nations, and their *sects* remain to this day as they left them. It was reserved for (Guru) Nanak to perceive the true principles of reform, and to lay those foundations which enabled his successor (Guru) Govind (Singh) to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that the lowest is equal to the highest, in race as in creed, in political rights as in religious hopes."

The movement began with Guru Nanak (1469-1539), who was born in the Kshatriya clan at Talwandi (now called Nankana Sahib), near Lahore. He found his people in the depths of degradation. The Punjab, which had once been the land of power and wisdom, had, through the successive raids of the foreigners become utterly helpless and ruined. It lay like a door-mat at the gate of India. The people had no commerce, no language, no inspiring religion of their own. They had lost all self-respect and fellow-feeling. It has become a maxim now to call the Punjabis brave, social, practical, and so forth; and we found them recently fighting thousands of miles away from their homes for the men and women of France and Belgium; but we forget that the same people, before the birth of Sikhism, were content to see their wives and children being led away as so many cattle to Gazni, without daring to do anything in defence of them. During one of the aids of Babar, of which Guru Nanak was an eye-witness, thousands of men and women were killed. The Guru in anguish sang a jeremiad, which is recorded in the Holy Granth of the Sikhs. "When", he said, "there was such slaughter, such groaning, O God, didst Thou not feel pain? Creator, Thou belongest to all. If a powerful party beat another powerful party, it is no matter for anger; but when a ravenous lion falls upon a herd of cows, the master of the herd should show his manliness." Guru Nanak was determined that the people should no longer remain a herd of cows, but should be turned into a nation of lions. Sikh history reveals how this miracle was performed. We see its consummation on the Baisakhi day of 1699, when Guru Govind Singh baptized the Sikhs into *Singhs* or lions, calling each one of them a host of one lakh and a quarter.

Guru Nanak began by proclaiming that God is one; He has no incarnations; He loves all people as His own. "Those who love the Lord love every-

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body." "It is mere nonsense to observe caste." "All men and women were equal." "How is woman inferior," he says, "when she gives birth to kings and prophets?" "Put away the custom that makes you forget God." "My friend, the enjoyment of that food is evil which gives pain to the body and evil thoughts to the mind." There was to be no untouchability, no barriers between man and man. By adopting the vernacular of the country for religious purposes, he roused the national sentiment of the people. It was strengthened by the community of thought and ideal, daily realized in the congregational singing of the same religious hymns. He organised *sangats* of people wherever he went. These *sangats* linked up the people with themselves and with their Guru as the centre of their organization. Guru Angad gave them a separate script, which would make them independent of the priestly class. Guru Amar Das strengthened the *sangats* by narrowing their frontiers within manageable compass and by disallowing every possible schism. Guru Ram Das further strengthened the system by appointing regular missionaries called *masands*, and by providing a central rallying place at Amritsar. Guru Arjun built the Golden Temple, and placed in it the Holy Granth, compiled by him as the only authority for religion. In it he included the writings of himself and his predecessors, along with some chosen hymns from Hindu and Muslim saints of India, most of whom were untouchables.

All this created a stir in the Government circles, and the Emperor, on a pretext, caught hold of the Guru and tortured him to death. This released forces of discontent, and the next Guru, Hargovind, organized the Sikhs as soldiers and fought many successful battles with the Imperial armies. There was a lull for some time under the next three Gurus; but when Emperor Aurangzeb martyred Guru Teg Bahadur, who had gone to Delhi to represent the cause of the persecuted Hindus, the anger of the Sikhs knew no bounds. They received baptism of the sword from Guru Govind Singh, and were organized as a band of warrior-saints, called the Khalsa, to right the wrongs of the people and not to rest until they had made India safe for Indians. At the baptism they drank out of the same cup, and were enjoined to wear the same symbols—*kes* (hair), *kangha* (comb), *kachha* (shorts), *kara* (iron bangle), and *kirpan* (sword). They fought many battles with the Moghul armies. The struggle was yet unfinished when the Guru died at Nander in the Deccan. He appointed the whole Sikh community as his successor. They were to guide themselves by the teachings of the Holy Granth. The political struggle was carried on under the leadership of Banda Singh Bahadur, who was killed with great torture at Delhi along with hundreds of other Sikhs. The Sikhs, after this, were outlawed, and prices were fixed on their heads. They retired to woods or hills, and were hunted down whenever they came out to visit their holy places. This went on upto 1757, when their Golden Temple was pulled down, and its sacred tank filled up and ploughed over. Then they came out under S. Jassa Singh and after defeating the invader occupied Lahore. The Khalsa was declared a State, and coins were struck for the first time. The Sikhs soon spread themselves over the whole of the Punjab, and began to rule as a confederacy of 12 equal powers. They were succeeded by Maharaja Ranjit Singh who ruled from 1792 to 1839. He took the Hindus and Muslims into his confidence, and gave them highest posts in the army as well as

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the civil departments. After him there was anarchy, promoted by interested parties. And there came a clash with the British. Being not well served by their leaders, the Sikh armies—in spite of their bravery—were defeated, and the Punjab was annexed.

For some time there was a set-back to Sikhism as a result of this disaster, but the British came to the help of the Sikhs, and began to trust them by taking them into the army. The Sikhs too appreciated this trust, and served the British cause by shedding their best blood, not only in saving the British Empire in the days of the Mutiny, but also in fighting its hardest battles abroad. The enlistment of the Sikhs in the army has indirectly served the cause of Sikhism. It preserved the purity of Sikh baptism in the days when the Sikhs themselves had become very slack in this discipline.

Ever since 1880 they have been trying to come out of the indiscipline into which they had fallen. The reform movement which started then has not yet spent its force. It has brought with it education, reform of abuses in religion and in temples, and an all-round awakening which is destined to restore Sikhism to its pristine glory.

THE DAWN OF TO-MORROW

By Eliot Clark, A. N. A.

We live today in two departments of life—one as we witness it, the other as we read of it. The news is flashed from shore to shore, and as readers we are contemporaries in time. The criterion of news is based on its timeliness. A day passes and news passes, lost in the fathomless abyss of print.

But there are two kinds of happenings: That which is chronicled as the event and that which is realized as life. News is concerned with the event, the record of its appearance. It pictures the sea when the waves arise, the manifestations or the ripples on the surface. It does not penetrate its depths. Actually what is news from the standpoint of time is already old in the hidden world of reality. We witness the event as the maturation of its source. Its motivation is sealed in the procreative womb of Silence.

The silent world is truly the creative world. There the happenings have dynamic power. The worldly event is its manifestation. When it appears it is already old and cannot be controlled, impregnated as it is with the force of its invisible source. But as appearance it is the pent-up power that expends itself. It cannot resist its becoming. Such is the history of life and death, of creation and transformation.

We are witnessing today the result of the materialistic genesis of the past generation ; of power as exploitation and oppression; of servility to the contagion of tyrannical imperative and the aspiration of empire. It appears as news, recorded as battles, conquest, brutality, hatred and greed; the desecration of tradition and the disintegration of collective life.

Happily, there is also news from the world of Silence, the world of Beauty and Reality which is for ever new and refreshes itself in the fountain of eternal youth. It comes into print as poetry, because it cannot be confined to prose, and dislikes publicity. Sometimes it

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is called Religion, sometimes Philosophy, sometimes Art, and sometimes lurking in the soul of the scientist it reveals itself in the silence of his own seclusion in communion with nature's laws. That is the inner sanctuary of the living, the ebullition of innate life, free from the boils of catastrophic eruption and the senility of moribund imperators.

The fire cannot live merely because it is fanned. When it is inflamed it must burn.

In the new world we witness the renaissance of the spirit, the awakening of spring, the rejuvenation of life. Man in his littleness would stem the tide of the eternal rhythm, but is swallowed in the mighty surge of the irresistible pulse of nature, the heart beat of the cosmic world.

Reverence, not dominance, is its inner self. Affinity, not power, its secret lore.

We do not reverence the past as our dead self but in the recognition of its everlastingness. Thus is it reborn. The magic of the world today is that it is being transmuted in the secret alchemy of the soul into the livingness that does not perish.

So there is news and good news. News of the passing and news of the dawn. In the silent places of the world today, the tomorrow is appearing.

This news is also circulated, but not as propaganda. Its invisible wires are stretched across the world, but its receivers are not man-made batteries attuned by mechanistic means. The miracle of response is enshrined in the human heart. Those who can hear let them hear.

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

Consciousness and Existence (Sat) cannot be one*

Again, consciousness cannot be Existence (Sat), for the latter is an object of consciousness and as such the difference between the two is quite palpable and this experience of the difference between the two is not sublated at any time, and so they cannot be one.

Consciousness is not always self-luminous and therefore is not self- proved.†

Consciousness is not self-luminous always and to everybody, but it is self-luminous only when it reveals objects and not at other times, and it is so only to a particular knower and not to every-

* Refutation of Section 8 of the Purva-paksha. *Vide* March issue, p. 147.

† Refutation of Section 9 of the Purva-paksha. *Vide* March issue, p. 147.

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one; for we remember past states of our consciousness and also infer the states of consciousness in others from their conduct, as for example, whether they are well disposed or ill dosposed towards us. In both these cases consciousness is an object of perception. This shows that it is not self-luminous always and consequently it cannot be self-proved. If we could not have inferred the states of consciousness in others, then speech would have ceased to be of any value in human intercourse. For the connection between words and their objects depends on such inference. When A asks B to get a horse and B gets an animal with which A is satisfied, we infer that a horse means that particular animal and that B was conscious of this fact. Again inasmuch as we remember our past perceptions and infer those of others, consciousness cannot be said to cease to be so if it becomes an object of knowledge. The nature of consciousness is to manifest itself by its own being,[1] at the present moment,[2] to its own substrate,[3] the Self, or prove its own[4] objects, at the present moment, by its own being,[5] to the substrate, the Self. These characteristics are known from one's own experience and do not cease to exist when consciousness becomes an object of another act of knowledge. But objects like pot etc., do not manifest themselves or other things, and so they are material (*jada*), and not because they are objects of consciousness. It is not true that everything known must necessarily be a non-conscious object. Nor is it true that consciousness is such because it cannot be known, for in that case everything that cannot be known, like the sky-flower, would have been consciousness. It may be urged that sky-flower is not consciousness, because it is a non-existent thing and therefore unreal. In that case pot etc., being products of *mâyâ*, are also unreal according to the Advaitins and that is why they are not consciousness, and not because they are objects of consciousness. In other words non-existent things like sky-flower are not contradictory by nature to ignorance. As they are not real, they can co-exist with ignorance and so they are not consciousness. But then, according to the Advaitins, all the objects in the world exist in ignorance and so are not contradictory to it, and that very fact shows why they are not consciousness, and not because they are objects of consciousness. So to be an object of consciousness is not necessarily to be a non-conscious thing.

[1] This excludes other attributes of the Self like atomicity, eternity, etc., which are manifested not through themselves but by acts of knowledge different from them.
[2] This excludes past states of consciousness. It mean the connection of consciousness with the object at the present moment.
[3] This excludes objects like pot etc., which are not revealed to themselves but to the knower. It also shows that the state of consciousness is manifest to the knower alone and not to others.
[4] Knowledge derived through the eyes does not reveal objects of hearing. These words avoid such a generalization.
[5] This excludes the senses which also reveal objects but not by their own being.

Consciousness is not eternal and one*

Again, it is not correct to say that consciousness is eternal, because its previous non-existence cannot be proved; for such non-existence of consciousness is experienced by consciousness. It may be asked: How can consciousness experience its own non-existence? It is not necessary that, to be experienced by consciousness, it must be contemporaneous with it. If this condition were a necessary factor, then we could not have had perception of past and future things, that is, of

* Refutation of Section 10 of the Purva-paksha. *Vide* March number, p. 147.

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objects not existing at the present moment. Such a rule is true only with respect to direct perception through the senses and not with regard to all perceptions, nor with respect to other means of knowledge; for we do have knowledge of things existing at other times through memory, inference and scriptures. The inseparable connection between means of knowledge and their objects does not mean that the means should always be connected with objects existing at the time of knowledge but the relation between the two which represents objects exactly as they were perceived with respect to time, place and form. This refutes also the view that memory has no external objects, for we do find that memory is related to objects that have ceased to exist.

Nor can it be said that there is no proof to establish the non-existence of consciousness inasmuch as it is not an object of direct perception, and inference in the absence of any characteristic mark (*linga*) cannot help us to know it and scriptures do not say anything about it ; for, non-perception (*anupalabdhi*) proves it. According to this means of knowledge which is accepted as valid by the Advaitins, if an object capable of being apprehended is not so apprehended when all the conditions necessary for such a cognition are present, it is a proof that it does not exist. Now if consciousness were eternal, it being always self-luminous as the Advaitins say, it would have been apprehended as such, and the fact that it is not, shows that it is not eternal but is limited by time. Moreover, direct perception of a pot etc., gives knowledge of the pot etc., at the moment, *i.e.*, when the perception exists and not before and after, *i.e.*, not as long as the object exists, which shows that consciousness is limited by time. If consciousness were unlimited by time, then all its objects too would be so; for objects conform to their respective states of consciousness. This fact of eternity about the objects is not, however, certified by our experience. This holds true also of experience through inference. Hence consciousness is limited by time and is not eternal.

The Advaitins may say that when they say that consciousness is eternal, they do not refer to consciousness as limited by objects like pot etc., but to Pure Consciousness unlimited by objects. Such Pure Consciousness devoid of all objects does not exist, for it is not experienced. Moreover, the Advaitins accept that the nature of consciousness is to manifest objects and on this depends its self-luminosity. So in the absence of objects consciousness would turn out to be a pure myth or imagination, for consciousness, according to the Advaitins, is not an object of any other act of knowledge and, there being no objects revealing which it can manifest itself also, there will be no proof of its existence as Pure Consciousness. It is not a fact that Pure Consciousness is experienced in deep sleep. If it were experienced in that state, then we would have remembered about it on waking up, but we do not. A person waking up from deep sleep says, "All the time I knew nothing." It cannot be said that the experience of consciousness is not remembered because the 'I' and the objects did not exist and were not perceived, for the absence of an object, a pot, or its non-perception cannot prevent our remembering another object, a cloth, experienced; for, there is no connection between the two. If, however, the 'I' and objects are connected with consciousness and are necessary for remembering the consciousness experienced, it cannot be experienced also without them, and since the 'I' and objects do not exist in deep sleep, according to the Advaitins, consciousness also cannot

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exist in deep sleep. But that the 'I' does persist in deep sleep and that consciousness is its attribute will be shown later on.

Therefore, it is not correct to say that the antecedent non-existence of consciousness cannot be proved, and since consciousness is shown to be an object of perception, it is equally untrue that its non-existence cannot be proved by other means of knowledge. So consciousness is not eternal. Since antecedent non-existence of consciousness can be proved, it cannot be said to have no origin, and since it has origin, the absence of other changes in it is also refuted. Moreover, beginninglessness does not establish that it is eternal, for it may have an end. Anything which is beginningless is not necessarily endless, for antecedent non-existence which is beginningless is seen to have an end. This statement does not hold true even in the case of positive entities, for Nescience which, according to the Advaitins, is a beginningless positive entity undergoes changes and has an end when knowledge dawns. To say that all these changes are unreal and that the statement is true only of real changes is no way out, for such an argument can have no sense since the Advaitins do not accept any change as real. For these reasons also consciousness is not eternal.

Further it is not true that consciousness is one and non-differentiated because it is beginningless, for the Self which is beginningless exists as different from the body. Brahman also exists with Nescience, both of which are beginningless. It will be no escape to say that this differentiation of Brahman by Nescience is not real, for that would mean that Brahman and Nescience are identical. The Advaitins say that whatever is created is qualified by real difference and therefore that which is originless can have no real difference. But no example is cited by them to establish this statement. Pot etc., cannot be such examples, for if pot etc., had real difference, *i.e.*, real objects different from it, then such real objects will conflict with the Advaitin's conclusion that Brahman alone is real.

Again the view that consciousness being essentially consciousness can have no attributes which are objects of consciousness—consciousness and its objects are quite different and can never be one —and consequently eternity, self-luminosity, manifesting other objects, etc., cannot be its attributes as they are objects of consciousness, is not sound. For, the Advaitins themselves accept that eternity, etc., are found in consciousness, and they can also be proved to exist in consciousness, and so it is not true that it cannot have attributes that are objects of consciousness. These cannot be its very nature because they essentially differ from consciousness and from each other. 'Eternal' means existing in all times; 'self-luminous' means revealing its own existence while existing, to its substrate, the knower; to 'manifest objects' is to manifest objects to the substrate, the knower. 'Shining itself' and 'manifesting objects' mean the capacity to become itself or make a thing an object of thought and speech and so on. These are positive attributes of consciousness. Even if they are interpreted to mean absence of change, inertness, etc., yet they are negative attributes and not its substance since they are still different from consciousness and from each other. They must be connected with consciousness either as positive or negative attributes; otherwise nothing is proved by these terms—it would be unmeaning to deny such attributes as inertness etc., in consciousness.

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THE SELF IS NOT PURE CONSCIOUSNESS BUT THE KNOWER: IT IS ESSENTIAL CONSCIOUSNESS AND HAS IT ALSO AS AN ATTRIBUTE*

Finally, is consciousness proved or not? If it is proved, it must have attributes; if it is not proved, it is a myth like the sky-flower.

If it is said to be proof itself, then it must be shown to whom and with respect to what it is a proof. If it is a proof to the Self, then what is this Self? The Self cannot be consciousness itself, for it is not possible that consciousness can be a proof to itself. Consciousness manifests to its substrate, the Self, an object by its very existence and makes the object fit to be an object of thought and speech. It is related to an object and is an attribute of the knowing Self. This is proved by our experience like 'I know the pot' etc. Thus consciousness, being connected with an object and a 'knower,' cannot be its own object, or itself be the 'knower.' It is an attribute of the knowing Self and therefore cannot be one with it. This 'knower,' moreover, is permanent as is proved by our recognition at the present moment of an object seen before. This recognition would not be possible unless the same 'knower' exists on both occasions. But consciousness is not permanent as is proved by statements like 'I know.' 'I knew,' 'I have forgotten.' So the 'knower' who is permanent cannot be consciousness which is transitory. Even if consciousness be accepted as permanent, yet it will not be possible to explain recognition, for it means the same knowing person existing on the two occasions and not mere consciousness (knowledge), and the Advaitins do not accept that consciousness is a 'knower,' for it is essentially consciousness. That Pure Consciousness does not exist has already been shown, for it is never experienced. Nor can consciousness accepted by both parties, be the Self, for it contradicts experience which shows that the Self and consciousness are different, being related to each other as the subject and its attribute. All these arguments show that what the Advaitins say that Pure Consciousness alone is real is unsound.

Again, the Advaitins say that the 'I' is an object of consciousness and as such it belongs to the world of the non-Self. This is not true, for, in the statement 'I know,' the 'I' is the subject qualified and knowledge is its attribute—it is experienced like this, and to say that the 'I' is an object is to deny this experience. If this 'I' were not the Self, the latter would not have been experienced as inward, for it is this 'I' that separates the inner from the outer world of objects. It is because this 'I' feels itself miserable that one wants to attain Freedom, and if Freedom meant the destruction of this 'I', nobody would try for such Liberation. Neither is it any consolation to say that, though the 'I' is destroyed, consciousness exists; for no body would try to bring about this state destroying himself. Moreover, consciousness cannot exist without this 'I', for the nature of consciousness is to manifest objects to this 'I', and when the 'I' and the objects do not exist, consciousness also cannot exist even as the act of cutting cannot exist when the wood-cutter and the axe are absent. That the Self is not Pure Knowledge but a knower is also known from scriptures. "By what can the *knower* be known" (*Brih.* 4-4-14). "He who is conscious of this body is the Kshetrajna" (*Gitâ* 13-1). So does the Sutrakâra also say: "The Self is not born" (2-3-17); "Therefore he is an (eternal) knower" (2-3-18). To consider this 'I', the knowing subject, experienced to be such through states of consciou-

* Refutation of Section 11 of the Purvapaksha. *Vide* March number, p. 148.

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ness like 'I know,' to belong to the sphere of the objective world is self-contradictory like the statement 'my mother is barren'.

Moreover, this 'I' is self-luminous and does not depend for its manifestation on anything else. 'Self-luminous' means 'to have consciousness' for its essential nature, and the 'I' which has it for its essential nature cannot depend for its manifestation on something else, *i.e.*, its attributes. A flame of the lamp is itself luminous, manifests itself and with its attribute, light, manifests objects. Light is an attribute of the flame but not an attribute like the white colour of an object. White colour does not exist and cannot be seen without the object but light spreads round its base and has form (colour). It has the power to manifest, for it manifests itself and other objects. It is made of the same substance as its base, *viz.*, the flame, but yet it is called an attribute of the flame because it is always found in the flame and depends on it. Similarly, the Self is essentially consciousness and has consciousness for its attribute with which it lights up objects. Being essentially consciousness, it is self-luminous. Scriptures also uphold this view: "He who thinks, 'I smell this', is the Self" (*Chh.* 8-12-4), which establishes the 'I' as the Self; "As a lump of salt is without interior or exterior, is entire, and is purely salt in taste, even so is the Self without interior or exterior, is entire, and is Pure Consciousness" (*Brih.* 4-5-13), which shows that the Self is essentially consciousness; "In this state he himself is the light" (*Brih.* 4-3-9), which shows that the Self is self-luminous; "The knowledge of the knower is never lost" (*Brih.* 4-3-30), which shows that consciousness is its permanent attribute—even in the state of release. The Sutrakâra also says, "Therefore he is a knower" (2-3-18). All this proves that the self-luminous Self is ever a knower and not mere consciousness and also has consciousness for its attribute always.

To say that consciousness, because it is 'not non-intelligent' (*ajada*), is therefore the Self is not a sound view. What is this 'absence of non-intelligence' (*ajadatâ*)? It cannot mean luminosity due to the substance of the thing itself, for such luminosity is found in the flame of a lamp also. Moreover, the Advaitins do not accept any attribute like light besides consciousness. They say that the two are one ; what is light is consciousness itself. But according to them consciousness is the means and illumination is the result. So these two, the means and the result, must be different and this contradicts their statement that the two are one.

If 'absence of non-intelligence' (*ajadatâ*) means 'to be always manifest', then mental feelings like happiness, misery, etc., will be included in the definition. It may, however, be objected that they do not manifest to themselves but to some one else (the self) and so they are non-intelligent. But so is knowledge, for there is no difference between the two statements 'I know' and 'I am happy.' Knowledge too does not manifest to itself but to some one else, the knower, the substrate. Knowledge is dependent on the 'I,' the knower, and that is why the knowledge of one person, like his feelings, is not manifest to others. So consciousness is not non-intelligent as to mean 'to be manifest to itself'. Therefore, the self is not mere knowledge but the knower, the 'I', which alone is manifest to itself by its very being.

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NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have pointed out the need of Hindu-Muslim unity and suggested some means whereby a feeling of cordiality and love can be restored between the two communities in India. Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, in his thoughtful article on *Poetry and Religion*, has shown that mystics are the greatest poets in the world inasmuch as, with the deepening of spiritual vision, the life of such persons becomes poetry itself raised to its utmost height. Dr. Sukumar Dutt, M.A., Ph.D., Principal of the Ramjas College, Delhi, has pointed out, in *Swami Vivekananda's Gift to Humanity*, how the great Swami offered to the West a new solvent for its godless materialism and imparted to Hindu thought and culture a fresh urge for liberty. In the article on *Economy in Education and Education in Economy*, Mr. K. S. Srikantan, M.A., Professor of History and Economics, Madura College, explains and defends the Wardha scheme of education and holds that this scheme, if fully worked out, would solve the educational problems of India. The article on *Mysticism of Saint Thomas* by Rev. Arthur H. Chandler, LL.D., Dean of the Providence College, and an outstanding educationist of America, deals with the mystic state in which, through beatific vision, the intellect possesses God without the intervening form of any kind, and the will, through an active consummated love, gains full enjoyment of Him. Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York, has discussed the limitations as also the objective of Science in his article on *Has Science advanced Human Happiness.* In his learned address on *Philosophy and Life*, Dr. S. K. Maitra, M.A., Ph.D., Professor of Philosophy, Benares Hindu University, has stressed the fundamental need of philosophy in human life and its relation to science and religion. Swami Vimuktananda of the R. K. Mission concludes his article on *Socio-religious Life in the Upanishadic Age.* In *Sikhism*, Professor Teja Singh, M.A., Head of the Department of English, Khalsa College, Amritsar, has traced the origin and growth of Sikhism and shown the part played by the Sikh Gurus in the formation of the Sikhs into a martial race. The article on *The Dawn of To-morrow* by Mr. Eliot Clark, A. N. A., Lecturer in Art at the University of Virginia, U.S.A., shows the awakening of a new spirit in the various departments of human thought and action.

HERITAGE OF INDIA

The address which Mr. Shyamaprasad Mookerjee, Vice-Chancellor of the Calcutta University, delivered at the last annual convocation of the Patna University is noteworthy for its avoidance of the beaten tracks. For sometime past it has been the usual feature of convocation speeches in this country to refer to and discuss certain immediate problems of education which have been, so to say, hashed and re-hashed over and over again. To have escaped from this dull, rut-bound uniformity of habit is itself a quality which invests the address with a freshness of appeal.

At the outset the speaker recalled the brilliant past of India. While many civilizations of antiquity have become a distant memory, Indian culture has still "retained its vigour and vitality and has

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found a worthy place among the civilisations of all ages." Its long life is to be attributed to its catholicity and universal sympathy. "The ancient Aryans did not revel in destruction for its own sake, they believed in assimilation and improvement. The Macedonian and the Greek, the Saka and the Kushan came to conquer and slay but remained to wonder and pray."

The question is asked, "If such has been the greatness of India as a home of culture and thought, why is it that she has lost her political independence and has become a subject nation?" And it is often the fashion to ascribe her slavery to her climate and to the spirit of her culture. History, however, proves it to be all wrong. "If this were so, how are we to account for the rise of the Mahrattas, and the Rohillas, the Jats and the Sikhs? How are we to explain the resurrection of the Rajputs? How could Hyder Ali of Mysore hold his own against the Mahrattas and the English? It is not the climate; it is not the culture; we must seek the cause of our downfall elsewhere." Indian culture never advocated a pacifism which is the refuge of the weak-limbed. "Indian sages and philosophers never suggested that cowards and weaklings would ever be the torch-bearers of India's great heritage. नायमात्मा बलहीनेन लभ्यः—None but the valiant can achieve salvation. India's culture has not been responsible for India's bondage. That culture transplanted to the Himalayas and beyond has not taken the edge off the martial spirit of Mongolian races."

Why then India fell? "India fell mainly because her people were at the critical hour divided and disorganised. Her influence waned when the forces of disintegration, political and social, were at work." A nation like an organism has periods when impaired vitality lowers its resistance and makes it a prey to microbes.

The loss of liberty made the path of her degradation still more slippery. And until India regains it, she "will never achieve true greatness or happiness, based on the glorious features of her past civilisation."

In conclusion the speaker refers to the spirit which must animate our universities if they are to take a part in the rebuilding of the nation. "The Indian universities, if they are to play their rôle in the rebuilding of a new India, must not regard themselves as exclusive institutions which exist apart from the currents of the country's life. Let them train their alumni in a worthy manner, saturate them with the lessons of Indian history and civilisation, instil into them unity and reason, strength and dauntlessness, inspire them with skill and knowledge and teach them to apply themselves devotedly and unselfishly to the service of their fellowmen."

The surest way to degrade a nation is to rob it of its self-confidence, to infect it with a belief that hers is a culture which lacks virility and that hers is a past which weighs heavily upon it. Too long our intelligentsia have been accustomed to practise this most pernicious form of auto-suggestion. This is the most weakening influence in our national life. The first task of a healthy educational system would be to get rid of this defeatism. The sinews of spirit are more important than the muscles of intellect.

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REVIEWS AND NOTICES

THOUGHTS FROM THE ETERNAL LAW. By R. Krishnaswami Aiyar. *The Madras Law Journal Press, Mylapore, Madras. Pp. 185. Price Re. 1.*

The present work is an exposition of the principles which lie behind the numerous practices and observances of the Hindu religion. The contents were originally published in a series of articles contributed to the *Indian Mirror,* Bombay. Written in an easy and intelligible way, it is free from all abstruse technicalities. It is likely to create in its readers a deeper interest in Hinduism.

THE OCEAN OF THEOSOPHY. By William A. Judge. *The Theosophy Company Ltd., 51, Esplanade Road, Bombay. Pp. 153. Price Re. 1 (paper), Rs. 2 (cloth).*

The late Mr. Judge's work on Theosophy, which first appeared in 1893, embodies the main principles of that interesting amalgam of science, religion, and philosophy. It is not calculated to meet the stringent demands of doubting and critical minds. Being an epitome of Madame Blavatsky's well-known work, *The Secret Doctrine,* it only aims at acquainting the lay enquirer with what is meant by Theosophy.

SACRED THOUGHTS. *Compiled and published by Ramanadasa K. S. Seshagiri, 138, Brodies Road, Mylapore, Madras. Pp. 48. Price As. 3.*

A number of valuable sayings of some of the greatest saints of the world have been compiled under suitable headings in this little pamphlet.

BENGALI

KRISHNA KUMAR MITRER ATMA-CHARIT. *Published by Basanti Chakravarti, 294, Darga Road, Park Circus, Calcutta. Pp. 342. Price Rs. 2.*

The late Krishna Kumar Mitra filled for a number of years an important place in the public life of Bengal. A man of noble dispositions, he came to earn the love and respect of those who came into contact with him. He has left his mark in Bengal both as a teacher and as a journalist of distinction.

He was born in a middle class family in Mymensingh towadrs the middle of the last century. In his early adolescence he came under the influence of Brahmoism, which then probably reached the high water-mark of its ascendancy. His sincerity of purpose, courage of conviction, and zeal to reform were in evidence from his boyhood. Later he adopted the teacher's profession and became actively engaged in a number of the social, religious, and political movements of the time. His conspicuous and bold part in the great Swadeshi movement of Bengal in the first decade of this century is well known to the men of the generation that is just passing.

In the evening of his life he related the story of his life to his youngest daughter, who wrote it down. He died before it could be completed. The unfinished story has come out in the form of this short autobiography. It affords a glimpse not only into the inner life of the man but also into some aspects of the national life of Bengal during the closing years of the last century and the beginning of the present. It is of great interest as coming from one who participated in many of them, and it will be of value to the future writers of the social and political history of Bengal.

We have, however, come across two flagrant misrepresentations in the work. First, it is the height of absurdity to suggest that Swami Vivekananda rescued his Guru Sri Ramakrishna from sectarianism. It is a patent falsehood. Secondly, it is neither true that the Brahmos first called Sri Ramakrishna by the title of Paramahamsa. There is evidence in the Gospel of Sri Ramakrishna that he came to be known as Paramahamsa long before Keshab Chandra Sen or the Brahmos discovered him (see the Bengali Sri Sri Ramakrishna Kathamrita vol. II., p. 70).

PARICHAYA. By Dinabandhu Ray Chaudhury and Satindranath Ray Chaudhury. *Published by Amulya Chandra Dey, 210/3/2, Cornwallis Street, Calcutta. Pp. 202. Price Re. 1/- (paper bound), and Rs. 1-4 as. (cloth bound).*

It is a history of the Basu family of Ukpur, a Zemindary estate in the district of Faridpur, Bengal.

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SRI SRI CHANDI-TATTVA O SÂDHAN RAHASYA, PART I. By Swami Yogananda. *Obtainable from Gurudas Chattopadhyaya & Sons, Calcutta. Pp. 186. Price Re. 1.*

The author has made a very good attempt to bring out in this part what he considers to be the inner meaning of the episode of killing the demons, Madhu and Kaitabha, in the *Chandi*.

YOGAMANIPRABHA. Translated by Durgacharan Chattopadhyaya. *Published by the translator, 44, Kamakhya Lane, Benares City. Pp. 140 + 8. Price Re. 1.*

The famous Yoga aphorisms of Patanjali have formed the subject of a large number of commentaries, glosses, and other kinds of expository works. The earliest among them is the Bhâshya attributed to Vyâsa. Although it is the most profound and authoritative among the works of its kind, it is often difficult, if not impossible, to get at the precise meaning of many of its passages by reason of its employment of many abstruse technical terms which have since lost currency in the Indian philosophical literature. It is not easy also for this reason to follow its polemics against many systems and theories which died out long ago.

Later years saw the appearance of many glosses and other exegetic works on the commentary with a view to making its purport clear. These have followed different methods and are of unequal merits. During the eighteenth century Ramananda Yati, a disciple of Gobindananda, attempted a task of similar nature in his *Yogamaniprabha*. He eschewed all the unnecessary details and needless aberrations and explained in a simple and direct style the intention of the difficult passages in the commentary. Along with it he also gave a concise interpretation of the original aphorisms.

Its clarity, simplicity, directness, and short compass make it an extremely valuable introduction to the elaborate and profound commentary of Vyâsa and the terse Sutras of Patanjali. Attracted by its varied excellences Pandit Durgacharan Chattopadhaya, whose skill as a translator of Sanskrit works has already been well established, has rendered into easy Bengali this valuable work. We feel no doubt that it will be an excellent aid to the deeper understanding of Yoga.

SANSKRIT

KÂDAMBARI KALYÂNAM. By Narasimha Kavi. *Edited by V. Krishnamacharya, The Educational Publishing Company, 12, Second Line Beach, Madras. Pp. 236. Price Rs. 2.*

It is no exaggeration to say that a large portion of the Sanskrit literature has been irretrievably lost and that many works are still hidden away in obscure corners from the public gaze. The editor of the work before us, therefore, deserves warm praise for bringing before the public for the first time this Sanskrit drama of Narasimhakavi. Narasimhakavi belonged to the fourteenth century A.D.; his work for this reason faithfully reflects the characteristics of early Sanskrit dramaturgy with very slight variations. An elaborate introduction in Sanskrit testifies to the editor's pains in publishing the work.

SRI TYAGARAJACHARITAM. By T. S. Sundaresa Sarma. *Published by the General Stores, Ayyan-Kadai Street, Tanjore. Pp. 138. Price Re. 1.*

The author has presented in elegant and melodious Sanskrit verse the life of the illustrious Chola Saint, Tyagaraja, a great devotee of Sri Rama, whose devotion found an inspiring utterance in the rhapsodies of his immortal Kritis sung in glorification of his chosen deity. Besides the life-history of the hero, the book contains also an exposition of the excellence of Bhakti-Yoga, the striking characteristics of a saintly life, and, above all, a soulful praise of the hero's hero—Sri Rama himself. We recommend this excellent piece of Sanskrit poetical composition to all the lovers of our classical language and believe that its perusal will not fail to inspire them with the great ideal of devotion which the author has so successfully depicted in his maiden venture.

FRENCH

ACTION ET PENSEE. Edite par Prof. Charles Baudouin. *Redaction : Institut de Psychagogie, 3, Taconnerie, Geneva. Abonnement : 5 Francs Suisses ; Le numéro : Fr. 1.25.*

It is the quarterly organ of the 'Societé Internationale de Psychagogie', published in French from Geneva. One half of this Review is devoted exclusively to modern Hindu Philosophy and Religion. In fact this is the first periodical in Europe, which

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has taken up in right earnest the laudable task of popularizing Hindu thought and culture on the Continent so as to bring about a happy synthesis of the cultures of the East and the West. Mons. Jean Herbert, the illustrious French litterateur, is one of the editors of this philosophical journal. We wish it every success and popularity.

NEWS AND REPORTS

SWAMI VISWANANDA OF BOMBAY SAILS FOR AMERICA

Swami Viswananda, President of the Ramakrishna Ashrama, Khar, Bombay, sailed for America on the 31st of March, 1938, to take charge of the Vedanta Society of Chicago, U.S.A., which was started by Swami Jnaneswarananda, about ten years back. Swami Viswananda made himself very popular at Bombay by the manifold services he rendered to the public through the institution, and spontaneous farewell meetings were held in honour of the Swami, on the eve of his departure, in different parts of the city. Not only the Hindus, but a host of Parsi, Muslim, Jew and European friends of the Swami joined in giving him a hearty send-off and wishing him joy and success in his noble mission. We have no doubt that Swami Viswananda, through whose untiring efforts the Bombay Ashrama has developed from very humble beginnings into an influential Centre of beneficent activities, will prove to be an able exponent of India's thought and culture to the people of America, and succeed in building up a most useful work in the foreign land. We wish him every success in his mission.

CALCUTTA CITIZENS' TRIBUTES TO THE DONORS OF THE NEW SRI RAMAKRISHNA TEMPLE AT BELUR

The citizens of Calcutta presented addresses to Swami Akhilananda, founder and head of the Vedanta Society, America, and to Mrs. Anna Worcester and Miss Helen Rubel, two munificent donors of the New Ramakrishna Temple at Belur, at a crowded public meeting held at the Albert Hall, Calcutta, on Monday, the 31st January, under the auspices of the Vivekananda Society. Mr. Sanat Kumar Roy Choudhury, Mayor of Calcutta, presided. Mr. B. C. Chatterjee, Chairman of the Reception Committee, in welcoming the guests, said that Bengal now fully realized the message of Sri Ramakrishna, and time would come when India and America would become one in spirit. The Mayor then presented the addresses in costly caskets to Swami Akhilananda, Mrs. A. Worcester and Miss H. Rubel amid prolonged cheers. The Swami and the two American sisters thanked the organisers in suitable speeches for the addresses presented to them. Dr. Savitri Devi, Kumari Nirmala Devi and others also addressed the gathering. Mr. Sanat Kumar Roy Chowdhury, Mayor of Calcutta, in course of his speech, expressed grateful thanks to the two sisters of America on behalf of the public for their munificent donation of seven lakhs of rupees for the construction of the temple and said that this temple had unified America and India on the platform of spiritual culture. In conclusion he hoped that these two gifted sisters would convey their appreciation to the people of America when they would go back to their country. With a vote of thanks to the chair moved by Prof. Benoy Kumar Sarkar, the meeting terminated late in the evening.

The women of Calcutta were also not behindhand in showing their appreciation of the princely donation of these two American disciples of Swami Akhilananda. As many as nine women's associations of the city, viz., Nari Siksha Pratishthan, Maharashtra Bhagini Sangha, Maharashtra School Committee, Ramakrishna Educational Society, National Council of Nurses, All-India Saraswat Mahila Samaj, South India Club, Guzrati Stree Mandal and Bani Mandir, Girls' High School, gathered at the Grand Hotel at Chowringhee on Friday, the 4th February, and presented garlands and addresses to them. The Maharani of Nadia presided over this function that was organized by Sister Saraswati.

SRI RAMAKRISHNA TEMPLE AT THE BELUR MATH

The magnificent Temple of Sri Ramakrishna at the Belur Math, the dedication ceremony of which in January last was wit-

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nessed by fifty thousand people, is fast nearing completion. In less than a couple of months the whole edifice will be finished —a standing monument of the love and sacrifice of two American ladies for the glorious ideal of the harmony of all religions preached and practised by Sri Ramakrishna. It is a fulfilment of one of the cherished dreams of Swami Vivekananda.

In point of beauty and sublimity, the Temple is a unique piece of architecture in the whole of northern India. Already numerous visitors, including many Western and Eastern notables, have showered their praises on it for its fine proportion and harmonious blend of some of the architectural features of the East and West, ancient as well as modern. The stone facing of the entire Garbhamandir or main shrine and a large part of the Natmandir or prayer-hall contributes to the durability of the structure. In fact, it was more with a view to ensuring this than anything else that the Math authorities changed their previous plan of having it built entirely in brick. This, however, has forced them to exceed their original estimate by nearly fifty per cent.

To make up the deficit, an appeal was made to the sympathetic public for funds to supplement the handsome donation of the two American friends. But the response so far has been meagre. We still urgently need a lakh of rupees to meet the debt already incurred as well as to finish the remaining constructions which are vitally connected with the Temple and cannot be put off.

In this exigency we earnestly appeal once more to the discriminating judgement of our generous countrymen. We wish humbly to draw their kind attention to the fact that Sri Ramakrishna to-day is a world-figure, and in view of the immense possibilities for religious unification of the world that the Ramakrishna Temple at Belur possesses, is it too much to expect that the comparatively small sum of rupees one lakh will be subscribed by the devotees and admirers of Sri Ramakrishna within a very short time? Let it not be said in criticism that India does not know how to honour her greatest modern Prophet.

SWAMI VIRAJANANDA,
Secretary, Ramakrishna Math,
P. O. Belur Math, Dt. Howrah.
20-4-38.

PUBLIC CELEBRATION OF THE BIRTH ANNIVERSARY OF SRI RAMAKRISHNA AT THE BELUR MATH

The public celebration of the 103rd birthday of Sri Ramakrishna was held on Sunday, the 6th March at the Belur Math.

From early morning people began to pour in ceaselessly from different places through all possible means of conveyance. Steamer services at frequent intervals plying from Ahireetolla to Belur were arranged by Messrs. Hoare Miller and Company, while numberless country boats were engaged by the pilgrims from places like Serampore and Hooghly. A large number of people were carried by buses from Howrah to Belur, and railway trains brought in perhaps the largest number of visitors. The mammoth gathering of about two lakhs of people had to be served by as many as fourteen hundred volunteers provided by different organizations in Calcutta and Howrah.

In the morning the *sannyâsins* of the Math offered 'Puja' before the marble image of Sree Ramakrishna installed a couple of months ago in the newly erected temple. Throughout the day about twenty-five thousand men and women partook of the *prasad* distributed by the members of the Mission.

Varieties of articles, specially of indigenous manufacture, were exhibited in the fair which was held in the extensive quadrangle before the temple. A large number of shops from Calcutta, Howrah and adjoining localities were opened on that occasion.

Arrangements for ambulance and first-aid were also made, and help was rendered to about thirty persons who received minor injuries of different nature. Several ladies fainted due to the pressure by the immense crowd.

After the *Arati* in the evening fireworks were displayed.

THE BIRTHDAY ANNIVERSARY OF SWAMI VIVEKANANDA AT BARISAL

The seventy-sixth birth anniversary of Swami Vivekananda was celebrated in the premises of the Ramakrishna Mission Ashrama, Barisal, from the 22nd to the 24th January last with due *eclat*. On the first day, after the usual Puja, Homa and Bhajan, about 200 devotees were fed. In the afternoon Sj. Sridhar

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Mazumdar, M.A., explained the *Katho-panishad* in the presence of a large number of enlightened ladies and gentlemen. On the second day a big meeting was held in the afternoon under the presidency of Sj. Sridhar Mazumdar, M.A. ; Prof. Pramathanath De, M.A., Sj. Brajendra Kumar Basu, M.A., B.T., and Swami Jagadiswarananda addressed the audience on "Vivekananda and Modern India". On the last day, a meeting of the students was held under the presidentship of Prof. Hemanta Kumar Basu, M.A. ; Prof. Heramba Chandra Chakravarty and some boys of the local school and college addressed the gathering. Two boys of the local college were given prizes for their excellent speeches. The President also delivered a very instructive lecture, and the meeting terminated with the distribution of the printed copies of the teachings of Swami Vivekananda.

THE MADRAS RAMAKRISHNA MATH CHARITABLE DISPENSARY

Report for 1937

The Charitable Dispensary conducted by the Ramakrishna Math at Mylapore, Madras, was started in 1925 on an humble scale and has now developed into an important centre of medical relief in the city of Madras through the devoted and self-sacrificing services of some local reputed doctors, the Swamis and Brahmacharins of the Math as well as through the generous help and co-operation of the public. The enormous rise in the number of patients from over 5,000 in 1926 to over 82,000 in 1937 bears an eloquent testimony to the usefulness of the institution as also to the increasing responsibilities of the management. The following are some of its pressing needs: (*i*) *A general fund for the maintenance of the dispensary and its workers.* Besides the medicines which are received free, the institution is to purchase a good deal of drugs, bandages, etc., for daily use. To meet the cost as also to defray the expenses for maintaining three workers, the salary of the paid clerk, doctor's allowance, etc., a sum of at least Rs. 250 per month is required ; (ii) *up-to-date modern appliances and other necessary outfits.* The institution is not yet in a position to utilize the talents and experiences of the doctors-in-charge for want of many modern appliances and outfits. This want should be removed if the institution is to give more efficient relief to the patients. The authorities of the Math therefore appeal to the generous public to come forward with liberal contributions for fulfilling the needs of the Charitable Dispensary. Donors wishing to perpetuate the memory of their friends or relatives may do so by creating memorial endowments for the maintenance of the Charitable Dispensary. A table bearing the names of the persons whose memory is to be perpetuated will be fixed in a suitable part of the building. Contributions, however small, will be thankfully received and acknowledged by Swami Saswatananda, President of the Ramakrishna Math and Mission, Mylapore, Madras.

THE BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT THE R. K. MISSION SEVASHRAMA, KANKHAL

The birthday anniversary of Sri Ramakrishna Paramahamsa was celebrated at the above institution with great *eclat* on the 4th, 5th, and 6th of March, 1938.

A public meeting was held in the premises of the institution on the 6th March at 3-30 P.M. under a big *samiana*. Srimat Swami Jayendra Puriji Maharaj Mandaleswar presided. Almost all the Mandaleswars attended the meeting. After the chanting of hymns from the Vedas by the Brahmacharins of Rishikul the meeting began with the reading of a paper in Sanskrit by Swami Jagannathanandaji. The Mandaleswars Srimat Swamis Nrisimha Giriji Maharaj, Krishnanandaji Maharaj of Ahmedabad, Maheshanandaji Maharaj, Krishnanandaji Maharaj, Gita-Vyas Vidyanandaji Maharaj, Mahant Purnadasji Maharaj, and the President Maharaj spoke on the wonderful life and teachings of Sri Ramakrishna and paid their glowing tributes to him. They explained how this great personality has been able to inspire the Western minds with spirituality through the instrumentality of Swami Vivekananda, and how Indian philosophy and culture are gaining ground on the Western soil through his liberal and universal teachings. They laid special stress upon the Seva work conducted by the Ramakrishna Mission in India and abroad. Seva, they said, in the spirit of worship of God in the poor, the down-trodden and the diseased was the real service to the country. About one thousand copies of a short account of the life and teachings of Sri Ramakrishna in Hindi were distributed.

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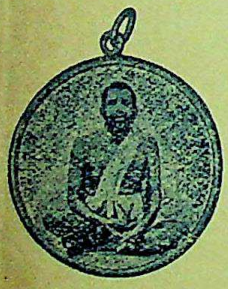
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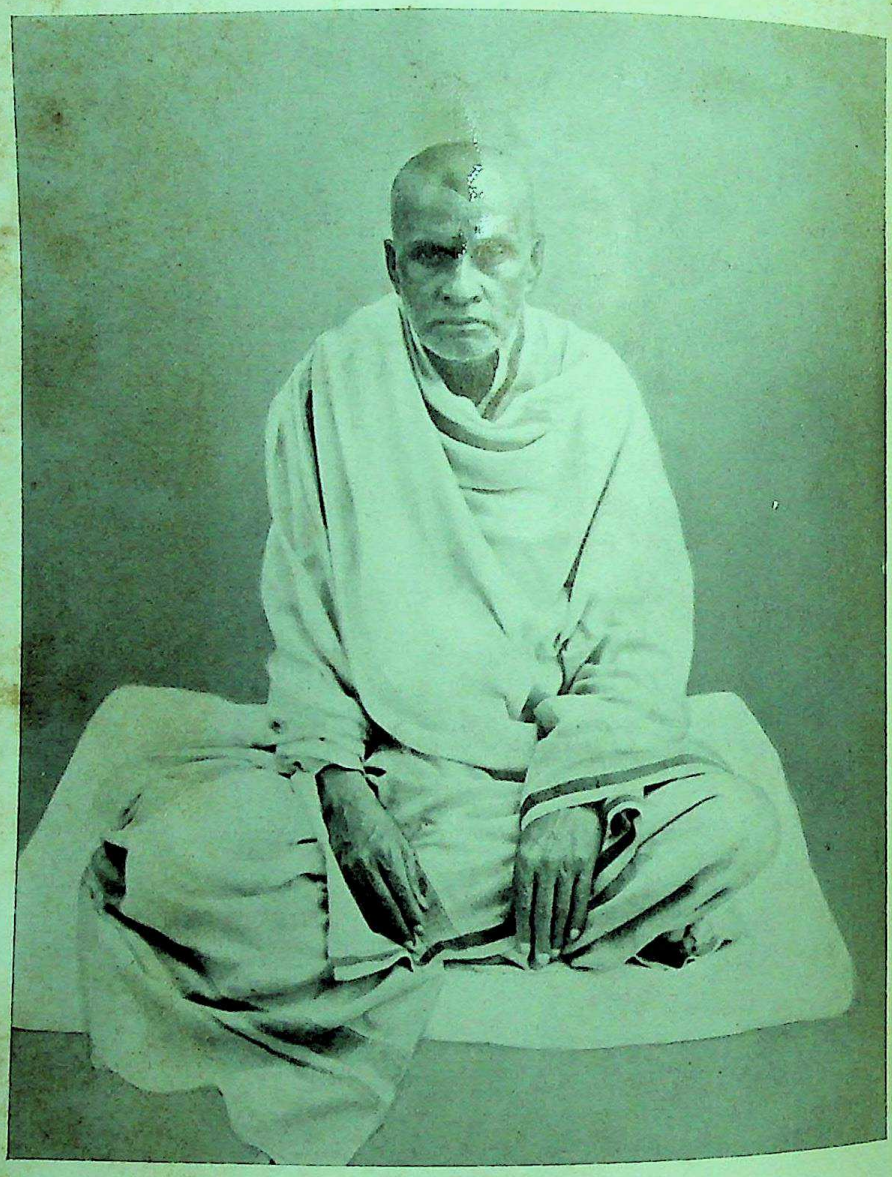
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SWAMI SUDDHANANDAJI MAHARAJ

THE NEW PRESIDENT OF THE RAMAKRISHNA MATH AND MISSION

Direct Disciple of Swami Vivekananda. Age 66 years. Joined the Order in 1897. Secretary 1927—1934. Vice-President 1937—1938.

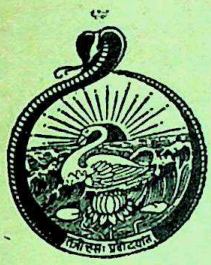
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PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise ! Awake ! And stop not till the Goal is reached."

WHISPERING LEAVES

By Christina Albers

Into my childhood's dreams the linden leaves
Whispered a lay of lands beyond the seas,
Where temples dream in shades of other trees,
And fireflies gleam through mystic summer eves,—

And years went by: I see the palm-trees sway
In groves made resonant by temple bell,
I see the glowing fireflies,—and they tell?—
Of other palms and temples far away,

Whose silver cadence rings through space unheard
Save by the spirit ear, which feels the chime
Hov'ring like dreamwings o'er the waves of time,
Those peaceful waves by mortal sound unstirred.

Thus beckon us our dreams from more to more,
Where on the mystic road opes gate on gate
To steps that lead to loftier estate,
To the vast silence of the last still shore.

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WHERE HINDUISM AND ISLAM MEET

By the Editor

I

In our previous issue we pointed out to our readers the need of Hindu-Muslim unity and the dreadful consequences resulting from suicidal communal wrangle and religious fanaticism. We also dwelt at some length upon the results of cultural contact between the Hindus and Muslims in the past, as also upon the spirit of toleration and freedom extended to all in both the religions, and outlined *inter alia* the various ramifications of Islamic Faith and Practice based on the fourfold authorities,—the Quoran, Tradition, Inference by analogy and Consensus of opinion. We shall now take up these items of Faith and Practice for consideration one by one, incidentally showing, as far as possible, their resemblance to the cardinal principles of Hinduism as also to the religious rites and observances countenanced by it.

(1) *Faith in God*: The unity of Godhead is the corner-stone of Islamic religion. "There is no God but God and Mahomed is the apostle of Allah"—is its leading dogma and every Muslim is expected to subscribe to it. The doctrine of Trinity is denounced as an outrage on the unity of Godhead. Allah is described in the *Quoran* as immutable, omniscient, omnipotent, all-merciful, and eternal,—without beginning and without end. The orthodox school holds that the sevenfold qualities of God, *viz.*, life, knowledge, power, will, hearing, seeing and speech, exist from eternity in His immutable essence. A few Quoranic passages will enable us to form a clear conception of Islamic Godhead: "Verily, God is Almighty. O men of Mecca, adore your Lord, who hath created you and those who were before you."[1] "He is the First and Last, the External and Internal. He is not a body that space should bound Him, and of nothing can it be said that it is on this or that side of Him, yet He is closer to man than the artery of his neck."[2] "He is eternal. He begetteth not, and He is not begotten. And there is none like unto Him."[3] "This God is your Lord. There is no God but He, the Creator of all things. Therefore worship Him alone;—and He watcheth over all things."[4] "*Dost thou not see that God knoweth all that is in the Heavens and all that is in the Earth? Three persons speak not privately together, but He is their fourth; nor five, but He is their sixth; nor fewer nor more, wherever they be He is with them.* Then on the day of resurrection He will tell them of their deeds: for God knoweth all things."[5] As a matter of fact this conception of Godhead undoubtedly corresponds to the Hindu view of Iswara, Saguna Brahman, *i.e.*, God with attributes. "In the beginning there existed this sole One (Supreme Self) without stir or breath (action or change). There was nothing else but the one."[6] "He who is the Father of us all, the Procreator, the great Providence, He who knows all the whole universe, He is one, yet assumes many names of gods; about Him

[1] *Quoran*, Sura 2, verse 19.
[2] *Ibid.*, Sura 50, verse 15.
[3] *Ibid.*, Sura 112, verses 1-4.
[4] *Ibid.*, Sura 6, verse 102.
[5] *Ibid.*, Sura 58, verse 8.
[6] *Rig-Veda*, Nâsadiya Sukta, X. 129. 2.

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people of the world become desirous to know.'"[7] "Thou art the limit of this limitless earth. Thou art the ruler of the adorable celestial ones. Thou, in truth, pervadest the whole of the eternal region with thy greatness. None indeed exists like Thee."[8] "With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere in the universe,—That exists pervading all."[9] *"The mighty ruler of these worlds beholds, as though from close at hand, the man who thinks he acts by stealth. All this the gods perceive and know. If a man stands or walks or moves in secret, goes to his bed or rises, or what two men whisper as they sit together, King Varuna knows: He as the third is present."*[10] But the scriptures of the Hindus do not stop with this description of God with attributes only but embody as well a sublime picture of the transcendent Reality bereft of all such limiting adjuncts (cf. *Katha Up.* 1. 3. 15; *Brih. Up.* 2. 4. 14; *Mând. Up.* 12; *Gitâ* 13. 14).

It will not be out of place to point out here that there are certain striking resemblances in the utterances of the Scriptures of the Hindus and the Muslims as well, which unmistakably demonstrate the kinship of thought and affinity of ideology existing in the two systems of religious speculations. The following parallel passages quoted from the authoritative Scriptures of the Muslims and the Hindus will illustrate the point under consideration: The *Quoran* says, "O company of Jinn and men, if you can overpass the bounds of Heavens and the Earth, then overpass them. But by our leave only shall ye overpass them."[11] The *Atharva-Veda* says, "This earth, too, is King Varuna's possession, and the high Heaven whose ends are far asunder..... If one should flee afar beyond the Heaven, King Varuna would still be round about him."[12] The *Quoran*: "Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night? And that He hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal?"[13] *The Upanishad*: "From Its (Brahman's) fear the Wind blows, from Its terror rises the Sun, and from fear of It again Indra, Fire and the fifth, Death, proceed to their respective functions."[14] The *Quoran*: "No vision taketh in Him, but He taketh in (attaineth to) all vision. The eyes see not Him, but He seeth the eyes, and He is the subtile, the All-informed."[15] *The Upanishad*: "It is the seer but is not seen; It is the hearer but is not heard; It is the comprehender but is not comprehended; It is the thinker but is not thought."[16] "What no speech can express, but what expresses speech, what none can comprehend with the mind, but by which the mind is comprehended, what none can see with the eyes, but by which one sees the function of the eyes, what none can breathe but by which breath is directed, know that alone as Brahman."[17] The *Quoran*: "If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of ink, His words would not be exhausted."[18] The *Mahimnah Stotram*: "O Lord, if the blue mountain be ink and the limitless ocean the inkstand, if the branch of the celestial tree be the

[7] *Rig-Veda*, X. 82. 3.
[8] *Ibid.*, I. 52. 13.
[9] *Gitâ*, 13. 13.
[10] *Atharva-Veda*, IV. 16.
[11] Sura 55, verse 33.
[12] IV. 16.
[13] Sura 31, verse 28.
[14] *Taittiriya Up.*, II. 8; *Katha Up.*, II. 6. 3.
[15] Sura 6, verse 103.
[16] *Brihadâranyaka Up.*, 3. 8. 11.
[17] *Kena Up.*, I. 4-8.
[18] Sura 31, verse 26.

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pen and the earth the sheet of paper,—if the Goddess of learning writes for endless time with such a pen, even then the limit of thy qualities, O God, will not be reached."[19] The readers would do well to remember in this connection that Hinduism is not limited to any particular dogma or belief but comprehends a sparkling variety of thoughts, *viz.*, dualism and qualified monism and transcendentalism, and thereby answers to the manifold types of mental developments and spiritual experiences of mankind. Needless to say, the sublime conception of God with attributes in Islam, corresponding, as it does, to the Hindu view of Saguna Brahman, finds a place of honour in the glorious spectrum of Hindu philosophy.

(2) *Faith in Angels*: The doctrine of angels which is one of the most ancient of Oriental creeds is also found interwoven throughout Islamic thought. These Angels are represented in the *Quoran* as ethereal beings created from fire, perfect in form and radiant in beauty, free from all the appetites and infirmities of frail humanity and existing in perpetual youth. In the Hindu Scriptures[20] also there is a frequent mention of these angelic beings or gods. It should be borne in mind that both Hinduism and Islam have assigned to these gods or angels only a relative immortality. It is the Supreme Lord, Iswara or Allah, who is eternal, and without beginning and without end. Everything else is subject to ultimate decay.

(3) *Faith in Scriptures*: In this respect also we find similar notions obtaining amongst the Hindus and the Muslims. According to the Muslim creed a Book is treasured up in the seventh Heaven where Allah sits clothed in His transcendent majesty on the throne of effulgence. The Book exists from eternity and contains the decrees of God, and all events, past, present and future. Transcripts from these tablets of Divine Will were brought down to the lowest Heaven by the archangel Gabriel and revealed unto Mahomet from time to time. Mahomet says, "This Quoran is a manifesto to man, and a guidance, and a warning to the God-fearing."[21] "To each age its book."[22] "And thou shalt see every nation kneeling to its own Book . . . . This our Book will speak of you with truth."[23] Indeed in the *Quoran* we do not meet with any word of condemnation for the revealed Scriptures of other races. On the other hand Mahomet specially refers to Abraham, Moses, David and Jesus and also to other prophets, who received Books for the guidance of their own people, and is thus completely exonerated from the charge of dogmatism which is very often laid at his door. Though the *Quoran* is looked upon by the Muslims as the supreme authority in all matters of Islamic Faith and Practice, the other authorities such as Tradition, Inference by analogy and Consensus of opinion, are also given their legitimate place of importance. The Hindus likewise look upon the Vedas as self-revealed and eternal. In the *Brihadâranyaka Upanishad* it has been said, "As from a fire kindled with wet fuel diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama Veda and Atharvangiras . . . . are like the breath of this Infinite Reality, the Supreme Self."[24] Acharya Sankara commenting upon this text says, "It

[19] Verse 32.

[20] *Rig-Veda*, II. 27. 10; III. 9. 9.; *Satapatha Brâhmana*, IV. 5. 7. 2; XI. 6. 3. 5; *Brahma-Sutras*, I. 3. 26, 1. 1. 3.

[21] Sura 3, verse 132.

[22] Sura 13, verse 38

[23] Sura 45, verse 27.

[24] *Br. Up.*, 2. 4. 10; *cf. Brahma-Sutras*

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the eternally composed and already existent Vedas that are manifested like a man's breath—without any thought or effort on his part. Hence they are an authority as regards their meaning independently of any other means of knowledge."[25] As regards the relative importance of the Vedas and the Smritis, it is held by the Hindus that 'in case of any difference between the teachings of the Srutis and the Smritis, the verdict of the former is of greater weight and value than that of the latter.'

(4) *Faith in Prophets*: The Muslims believe that Allah sends from time to time prophets and apostles with special missions on earth to carry the erring humanity to the realm of everlasting peace and blessedness. It is really a mistake to suppose that the *Quoran* declares Mahomet, as the only apostle of God. On the other hand there are frequent allusions in the Book to many other apostles and prophets sent before him to various nations to fulfil the Divine purpose. So does the *Quoran* say, "To every people have we sent an apostle saying, 'Worship God and turn away from Taghout (Satan).' "[26] "Then sent we apostles one after another . . . Away then with the people who believe not."[27] "And we have already sent apostles before thee: Of some we have told thee, and of others we have told thee nothing"[28] Islam, however, makes a distinction between an apostle (Rasul) and a prophet (Nabi) in that an apostle is sent to a particular community or nation as the true representative of that people, whereas prophets are more numerous, and any nation may have many of them. Rasul is the word used of Mahomet in the credal formula of Islam though he is also frequently called a Nabi in the *Quoran*. Mahomet himself says that the number of such prophets amounts to two hundred thousand but only six of them are super-eminent, *viz.*, Adam, Noah, Abraham, Moses, Jesus and Mahomet, as having brought new laws and dispensation upon earth. The Hindus also believe in the infinite possibility of such saviours (messengers or prophets) appearing from time to time to restore religion to its pristine purity and to destory evil on earth. So does the Lord declare in the *Gitâ*, "Though I am unborn and my nature is eternal, and though I am the Lord of all creatures, I employ nature which is my own, and take birth through my divine power. Whenever there is a decline of Law, O Arjuna, and an outbreak of lawlessness, I *incarnate myself*. For the protection of the good, for the destruction of the wicked and for the establishment of the Law I am born from age to age."[29] The *Shânkhya-Sutras*,[30] the *Pâtanjala-Darsana*,[31] the *Brahma-Sutras*[32] and the Purânas,[33]—all lend support to this theory of Divine Incarnation and hold that these liberated souls (the Incarnations) attain to lordly powers except the power of creation, etc., which belongs only to the supreme Lord, Iswara. Though Allah is not specifically mentioned in the *Quoran* as *incarnating* Himself in the person of an apostle or a prophet but only as sending such highly gifted souls on earth for the well-being of humanity, the God of the Hindus is described in their scriptures as embodying Himself in various forms from age to age to rescue the suffering mankind from the untold miseries of existence. But this technical difference notwithstanding, the purport of both is almost

[25] *Br. Up.*, Sankara Bhâshya, 2. 4. 10.
[26] Sura 16, verse 38 ; *cf.* Sura 10, verse 48.
[27] Sura 23, verse 46.
[28] Sura 40, verse 78.
[29] IV. 6-8.
[30] *S.-S.*, 3. 54-57.
[31] *P.-D.*, I. 18-19.
[32] *Br.-S.*, 4. 4. 17.
[33] Cf. *Srimad-Bhâgavat, Vishnu Purana*, etc.

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the same, inasmuch as they point unequivocally to the advent of such God-men into the arena of human affairs with special missions to fulfil in the world.

(5) *Faith in Resurrection and Final Judgement*: The Muslims believe that their deeds, good or bad, are kept recorded in the Holy Book of Allah, and on the Day of Judgement all persons will be hauled up from their graves before the Tribunal of God and their actions will be weighed in a mighty balance poised by the angel Gabriel, and the nature of the sentence will depend on the preponderance of either scale. The trial of the balance will be followed by the ordeal of the bridge which, fine as the edge of a scimitar, spans the huge gulf of Jehennam or Hell.[34] The sinful and the miscreants will grope along it and fall into its abysmal depth, while the faithful and the virtuous aided by a resplendent light will cross it with the swiftness of birds and enter the Vehesta or the realm of Paradise.[35] In the Smritis and the Purânas of the Hindus there are frequent references to the Lord of Death (Dharmarâja) sitting in judgement over the actions of beings after their shuffling off the mortal coil, as also to the sufferings of the sinful in Hell[36] and the enjoyment of pleasure by the virtuous in Heaven.[37] But, unlike the Muslims, the Hindus consider these experiences of suffering and enjoyment in Hell and Heaven as but temporary, and not everlasting, phases in the career of the human soul.

(6) *Faith in Predestination*: The *Quoran* lays down that "God misleadeth whom He will, and whom He will doth He guide aright."[38] In other places Divine predestination and human responsibility are upheld together. For the *Quoran* says, "God causeth Whom He will to err, and whom He will He guideth, and Ye shall assuredly be called upon to account for *your* doings."[39] An attempt has been made by the Muslim theologians to reconcile Divine pre-ordination and human responsibility in the light of the following Sura where the deeds of men are regarded as their own acquisition: "God will not burden any soul beyond its power. It shall enjoy the good which it hath acquired and shall bear the evil *for the acquirement of which it laboured*."[40] The theory of predestination as propounded by the Hindus is a logical outcome of their doctrine of Karma and reincarnation, according to which the human soul is to go round the cycle of births and deaths[41] till the entire Karma is worked out. And this inexorable law has been popularly believed to be the decree of God, indelibly written on the tablet of human forehead by the Lord of destiny. In fact the effects of all actions lie accumulated in the vast storehouse of mind, and every individual, in whatsoever plane he may be born, is responsible for his own deeds and has to work them out till the dawn of supreme Illumination when "all knots of the heart are rent asunder, all doubts are dissolved and the effects of actions are destroyed once for all,"[42] and the human soul, freed from the tentacles of work, good or bad, shines forth anew in its own transcendent glory and majesty.

[34] Cf. *Quoran*: Sura 44, verses 43-48; Sura 56, verses 40-43; Sura 67, verses 6-10.
[35] Cf. *Quoran*: Sura 44, verses 51-56; Sura 78, verses 31-34; Sura 56, verses 22-36.
[36] Cf. *Bhâshâ-parichchheda*, 163; *Brahma-vaivarta-Purâna, Prakritikhanda*, ch. 27; *Srimad Bâgavat, Skanda*, 5. 26; *Gitâ*, XVI. 16, 21.
[37] *Gitâ*, IX. 20-21; *Manu-Samhitâ*, XII. 20-21; *Nrisimha-Purâna*, ch. 3.
[38] Sura 14, verse 4; Sura 16, verse 39.
[39] Sura 16, verse 95.
[40] Sura 2, verse 286.
[41] *Katha Upanishad*, 2. 5. 7.
[42] *Mundaka Upanishad*, 2. 2. 8.

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II

Besides the sixfold items of Faith as delineated above side by side with the doctrinal beliefs of the Hindus, the Muslims look upon the fivefold articles of Practice also as part and parcel of their religion, *viz.*, (i) Recital of the Kalima (*i.e.*, Confession of faith), (ii) Ablution, and Recital of prayers, (iii) Fasting in the month of Ramjan and on other special occasions, (iv) Almsgiving and (v) Pilgrimage to Mecca. Needless to point out that these religious practices and rites that are strictly enjoined on the Muslims are intended as indispensable means to attain to their mental and physical purification to get into an everlasting life in Heaven after death. In this regard too, both the Hindus and Muslims have much in common between them. For the Scriptures of the Hindus likewise lay a great stress on such religious observances, and prescribe various courses of discipline for the purification of the mental stuff, which is the *sine qua non* of all spiritual progress and realization. In fact, in matters essential, both Hinduism and Islam stand closely knit together with the silken thread of love and harmony; for the spirit that informs them both is the same all through. It is only in the sphere of some outward forms and practices into which the religions of different communities have crystallized through centuries in tune with their racial peculiarities, that the various religions appear, to the unthinking people, to be bundles of contradictions. But, in truth, to the clarified vision of a realized soul, the apparent differences melt into insignificance and the underlying unity becomes quite patent.

Idolatry or image-worship of the Hindus has been the target of relentless attack from the Muslims as well as from the Christians. Nothing has indeed been so badly misunderstood as this form of Hindu worship. The Hindus have nowhere been enjoined in their Scriptures to pay homage to the *idols as they are*. For does not the Sruti say, "What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know that as Brahman and *not this they worship here*"?[43] In the *Brahma-Sutras*[44] also the very same fact has been emphasized. It is, in fact, the transcendent Reality that is invoked through these symbols or images and not the idols as they are. Sri Ramakrishna rightly says, "There is a necessity for them (symbols) too. These various forms of worship have been provided to suit different men in different stages of knowledge." "The Hindus have discovered that the Absolute can only be realized or thought of or stated, through the relative, and the images, crosses, and crescents are simply so many symbols, so many pegs to hang the spiritual ideas on. It is not that this help is necessary for every one, but those that do not need it have no right to say that it is wrong," said Swami Vivekananda, one of the greatest exponents of Hinduism in modern times. Similar note has been struck by Prof. S. Radhakrishnan in the *Cultural Heritage of India*. He observes, "Idolatry is a much abused term. Even those who oppose it are unable to escape from it. The very word brings up to our mind thoughts of graven images, strange figures of frightful countenances, horrid animals, and shapes, and so long as the worshippers confuse these outer symbols with the deeper divine reality, they are victims of idolatry. But, as a matter of fact, religion cannot escape from symbolism, from icons and crucifixes, from rites and

[43] *Kena Upanishad*, I. 5.
[44] *Br.-S.*, 4. 1. 4; 3. 2. 14.

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dogmas. These forms are employed by religion to focus its faith, but when they become more important than the faith itself, we have idolatry. A symbol does not subject the Infinite to the finite, but renders the finite transparent. It aids us to see the Infinite through it."[45] We need hardly add that, in view of what has been stated above, it would be a sheer critical perversity and a stultification of truth to call the Hindus idolators. Does not a Muslim also use mosque and turn his face towards the Kaaba during the time of prayer? Does he not make four prostrations opposite the Black Stone, kiss it with love and devotion during his pilgrimage to the holy land of Mecca and offer sacrifices before the sacred mosque? These would remain a standing psychological puzzle unless the whole thing is viewed from a higher altitude. For if the Hindus are stigmatized as rank idolators, the Muslims or the Christians will lie equally open to this charge. In truth, both Hinduism and Islam stand far above this opprobrious epithet, when the real spirit and the objective of worship are taken into consideration, for it is the spirit, and not the form, that counts in the offering of our soul unto the Highest Being.

The growth of Sufism in the fold of Islam is a veritable landmark in the history of its progressive career. It not only shows the points of close contact between Vedantism and Islam but demonstrates as well the similarity of mystical experiences with the consummation of spiritual life. In the main the secret of Sufism is the identity of the world with God, and the problem which it sets itself to solve is the discovery of a process whereby the human being may realize his own oneness with the Divine Being. The Sufis hold that God is not only the sole object of love and adoration but is the only Reality, and that the consciousness of individual selfhood is an illusion. The celebrated Sufi, Hallaj, is credited with the utterance: "I am the Truth; I am He whom I love, and He whom I love is I." So did Jami say, "All was one; there was no duality, no pretence of 'mine' or 'thine'." Needless to say these spiritual experiences of the Sufi mystics bear a strong resemblance to those of the Hindu saints who have risen to the highest peak of realization through Vedantic practices. The identity of the human soul and the Brahman forms the very corner-stone of the mighty edifice of the Advaita Vedanta. Thus both the Vedantist and the Sufi virtually meet at a point where all differences are harmonized in a uniformity of spiritual experiences. Sri Ramakrishna, the greatest Hindu mystic of the modern age, came to realize that the transcendental region of the Absolute, the One without a second, was the last halting place to which both the paths of Hinduism and Islam equally led. "Hence Advaita realization may reasonably be held to be the common ground between the two faiths, the common link that may be expected to bind together the two major communities of India and make them fraternize."[46]

III

Thus a close and dispassionate study of the Scriptures of the Hindus and Muslims reveals a splendid meeting-ground where they can stand shoulder to shoulder, without any detriment to their respective faiths, as a mighty fraternity to stem the tide of denationalization that is sweeping over this

[45] *C. H. O. I.*, Vol. I., Introduction, page XXV.

[46] *The Cultural Heritage of India*, Vol. I, p. 493.

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Motherland. As already pointed out, the differences in the realm of religion are more fancied than actual. In fact, every religion is quite sound at heart, though in external paraphernalia of rites and ceremonials each may differ considerably from the other. But, says Thomas Carlyle, 'nature requires of a thing only that it be genuine of heart; she will protect it if so; will not, if not so. There is a soul of truth in all the things she ever gave harbour to. Alas, is not this the history of all highest truth that comes or ever came into the world? The body of them all is imperfection... The body of all Truth dies, and yet in all, there is a soul which never dies, which in new and ever-nobler embodiment lives immortal as man himself.' That is why the externals of religions undergo manifold changes and differ, but the soul remains the same, defying the tyrannic claim of time, and commands the unstinted homage of humanity through all ages. As a matter of fact both Hinduism and Islam stand on the common foundation of universal truths and meet on various fronts of vital importance. It is time that the enlightened sections of both the communities made an earnest effort to accentuate these striking points of similarity—their common culture and history—and restore amongst them peace and goodwill which depends not so much on signed documents, paper conventions, economic adjustments or party-combinations as on the drawing together of the minds and consciences of cultured men and the exchange of knowledge and ideals. It is only when we shall turn to these hidden treasures of the soul, which are not diminished by sharing, that we shall begin to feel the kindred throb of each heart and become inclined to that understanding and sympathy which is the desideratum of the present day.

Islam like other great religions of the world has got a glorious history behind it in and outside India, however much we may stigmatize it as a stagnant religion in our ignorance of its real spirit and cultural achievements. The once great Cordova of the Moors—the beautiful bride of Andalusia; the princely city of Cairo of the Fatimides—the splendid seat of Islamic culture; the Elysian Baghdad of the Abbasides—the earthly paradise of dreamy splendour; the mighty achievements of Islamic genius in the domains of science and art, literature and medicine, though now almost buried in oblivion, even today after so many silent centuries, excite the unstinted admiration of the civilized world. Even Modern Egypt and Persia, Turkey and Afganisthan are pulsating with the accession of a new life, and the Muslims there are forging fresh rules of religious interpretation by appeals to the traditions of the Prophet to curb down fanaticism and blind orthodoxy. Strenuous efforts are being made outside India by eminent scholars and divines to liberate Islam from the 'fetters of authority, from the dead hand of the past age.' In fact, everywhere there is a positive bid for the expansion of the social and religious, political and economic outlook of life among the followers of the Prophet. But it is really a matter of profound regret that the impact of the dynamic forces that are working phenomenal changes in the outside world, has failed to break down the thick wall of ultra-conservatism of the Muslims in India. Cut off from the liberalizing influences of the outside world the majority of the Indian Muslims have in recent years stagnated beyond measure within the narrow groove of rank communalism and have thereby begun to stultify their career as a progressive element on the Indian soil. It cannot also be gainsaid that there are people amongst the Hindus

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as well, who, by their narrow-minded outlook, have done incalculable harm to the cause of Indian nationalism. We earnestly hope that at this psychological moment both the Hindus and the Muslims will rise above all petty and sordid communal interests and make a common cause to liberate India—their common motherland—from the octopus of foreign imperialism. Rightly did Dr. Syed Hossain remark in his inspiring address to the Muslim students at the University of Dacca: "The religion you profess has emanated from the Arabs, and the Arabs, the torch-bearers of Islam, are your spiritual ancestors. But geographically, racially and by heritage you are Indians, and the great Aryans are your real and physical ancestors. India is our common motherland. Be you Hindus or Mahommedans, try to feel within yourselves that you are dispossessed of any separate entity and that you do not belong to any separate unit, that economically, your interests are the same, and that you are only the slaves of economic subordination and victims of slave mentality." It is time that the hierophants of Indian nationalism—those who have really the interests of the land at their heart—should sink all their differences, sacrifice their petty personal prejudices and make a common cause to see India once more united and seated on the golden throne of her pristine glory and majesty. If the combined genius of the Hindus and Mussalmans had built the most beautiful edifice in the world, the Taj Mahal of Agra, there is no doubt that the consolidated and concerted efforts of the Hindus and the Muslims to-day can create a new India which will be the brightest jewel in the world like the great Taj of old. Let the lessons of the past be not lost upon them but serve as a beacon-light to guide all through the gloom of the present and inspire them with noble impulses for the realization of the lofty ideal for which the country stands.

"Assemble, speak together, let your minds be of one accord: Let all utter the Mantras in a common way. Common be their assembly, common be their mind, so be their thoughts united. United be the thoughts of all, that all may live happily, that ye may all happily reside."[47]

[47] *Rig-Veda*, X. 191. 2—4.

GOSPEL OF SRI RAMAKRISHNA

After the evening service was over, the minister was holding a long conversation with Sri Ramakrishna.

Sri Ramakrishna: Both are true,—God with forms and without forms. Well, what is your opinion?

The Minister: Yes, sir, God without forms is like the current of electricity. It cannot be seen, though it can be felt.

Sri Ramakrishna: Yes, both are true,—God with forms and without forms. Do you know what it is like to say that God is without forms alone? It is like a person who keeps on playing on a single note in a concert, though there are seven reeds in his flute. But look at another how he plays a variety of melodies. You see how in a similar manner the believers in form enjoy God in many different ways—as father, mother, as master, friend, child, husband or wife.

It is necessary somehow to get into the vessel of nectar. Whether you get

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there by singing praises or by being pushed into it by some one, the result is the same. Both will be immortal.

The analogy of water and ice is right for the Brahmos. The Existence-knowledge-Bliss is, as it were, an endless expanse of water. As the waters of the ocean congeal into ice at places in cold regions, even so the Existence-Knowledge-Bliss (the qualified Brahman) assumes forms for the sake of devotees under the influence of the cold of devotion. The *rishis* saw that luminous form beyond the reach of the senses and talked with Him. That luminous form is seen by the divine body of the devotee, made of love.

And it is further said that Brahman cannot be grasped by speech or mind. The formed ice melts under the heat of the sun of knowledge. After the dawning of the knowledge of Brahman, after *nirvikalpa samâdhi* (concentration where all mentations cease), there is again that infinite, formless Brahman, beyond the reach of speech and mind.

The nature of Brahman cannot be described in words; one falls back into silence. Who can explain the Infinite by speech? However high a bird may soar, space extends even beyond that. What do you say?

The Minister: Yes, sir, similar things have been said in the Vedânta.

Sri Ramakrishna: A salt doll went to fathom the sea; it never returned to report. According to one school Sukadeva and others only touched the sea; they did not dive into it.

I said to Vidyâsâgar that everything had been defiled, as it were, like the leavings of food; but Brahman had never been defiled. That is to say, none has been able to describe in words what Brahman is like. A thing becomes defiled as soon as it is uttered. Being a Pundit, Vidyâsâgar was immensely pleased to hear this.

I have heard that there are snow-covered mountains in the regions near Kedar. One cannot return from them if one climbs too high. Those who climbed up to discover what existed at the higher altitudes and how one felt there, never came back to report.

Man is overwhelmed with delight, and lapses into silence at His sight. Who will report and who will describe?

The king dwelt beyond the seventh vestibule. At each vestibule there sat a man surrounded with lordly splendours. At each entrance the disciple was asking, "Is this the king?" The Guru too was replying, "Not this, not this." Reaching the seventh vestibule, the disciple was struck with speechless wonder at what he saw. He was beside himself with joy. He no longer needed to ask, "Is this the king?" All his doubts disappeared at the very sight.

The Minister: Yes, sir, the Vedânta contains similar things.

Sri Ramakrishna: I call Him qualified Brahman, the Primal Energy, when He creates, sustains, and destroys. When He is beyond the three *gunas* He can be called the unqualified Brahman, who is beyond speech and mind—the Supreme Brahman.

Under the spell of His *mâyâ* man forgets his own nature; he forgets that he is an heir to the infinite treasure of his Father. His *mâyâ* is made up of three *gunas*. All these three *gunas* are bandits who rob everything and make man forget his own nature. *Sattva*, *rajas* and *tamas* are the three *gunas*. Of these *sattva* alone points out the way to God. But even the *sattva* cannot take one to God.

A rich person was going by a forest road, when three bandits came and surrounded him and took away his everything. After despoiling him of all his possessions one of the bandits said, "What's the good of letting him go?

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Let us kill him." So saying he advanced to put him to the sword. The second one replied, "There is no use in killing him. Let us pinion his arms and legs and leave him here, so that he may not inform the police." So saying the bandits tied him and went away.

Sometime after, the third bandit returned and said to him, "Ah, you have suffered greatly. Haven't you? Come, I am going to release you." After untying him the bandit took the man with him and showed him the way. Coming near the public road, the bandit said, "Go by this road; you can now easily reach your house." The man replied, "How can that be? You also come with me; you have done so much for my sake! How glad we shall be if you come to our house." "No," said the bandit, "I cannot afford to go there; I shall be arrested by the police in that case." So saying he left after pointing out the way.

The first bandit who said, 'What's the good of letting him go? Let us kill him,' is *tamas*. *Tamas* destroys. The second one is *rajas*. *Rajas* ties man to the world and entangles him in a variety of works. *Rajas* makes man forget God. *Sattva* alone points out the way to God. Compassion, piety, and devotion—all these spring from *sattva*. *Sattva* is like the last step in a staircase; next to it is the roof. The real abode of man is the Supreme Brahman. The knowledge of Brahman cannot be gained unless one goes beyond the three *gunas*.

The Minister: We had an excellent discourse.

Sri Ramakrishna: Do you know the nature of a devotee? Sometimes he says, "Let me talk and you listen;" and sometimes, "Let you talk while I listen." You are a minister; you teach many. You are steamships, while we are fishing boats.

WOMAN'S PLACE IN HINDU RELIGION

By Dr. A. S. Altekar, M.A., LL.B., D.Litt.

Woman's position in a religion is a subject of fascinating interest. In the present age religion is losing its hold on popular mind, and the subject may therefore appear to some persons as of no great importance. Such, however, was not the case in the past. Religious rights and privileges were valued most highly; even political and proprietary rights faded before them in importance. The social status also of an individual was vitally connected with the place which religion accorded to him in its rites and rituals.

To the student of sociology, the place which was accorded to women in Hinduism is a topic of great concern. How far Hinduism stood for justice and fairplay, and how far it had succeeded in exploding prejudices and shibboleths of a primitive age can be fairly ascertained from the position it had accorded to women. Luckily for us, we have ample data to throw light on the subject and it will be possible for us to survey the position from the earliest times to the modern days.

In early societies there was a general tendency to exclude women from religious rites and rituals because they were regarded as unclean, mainly on account of their monthly course. The Aryans also held women as impure during this period, but did not come to

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the conclusion that they should be therefore for ever excluded from religious privileges and functions. The impurity was regarded as only of a temporary duration, and women were regarded as perfectly fit to participate in religious rites and rituals after it was over. It is true that a ceremony to purify the wife before her participation in sacrifice has been enjoined (*S. Br.*, V, 2, 1, 8-10). We cannot however attach much importance to it, because a similar purification has been prescribed for men as well (*T. Br.*, 1, 3, 7). In the Vedic age women enjoyed all the religious rights and privileges, which men possessed. They used to receive Vedic education. Many of them were even the authors of Vedic hymns. Women therefore could recite Vedic hymns as a matter of course. Some women, especially unmarried ones, are seen offering Vedic sacrifices all by themselves. In one place we find a maiden finding a shoot of the Soma shrub while returning from her bath, and straightway offering it in sacrifice to Indra when she returned home.[1] In another place we find a lady, named Visvavârâ, getting up early in the morning and starting the sacrifice all by herself.[2] In the Vedic age there were no images to be worshipped and temples to be visited. The Bhakti school, advocating simple prayer to God by songs of devotion was yet to come into prominence, as also the Jnâna school emphasizing the contemplation either of Atman or of Brahman. So the offering of sacrifice was the only popular and well-established mode of worship. It could not therefore be interdicted to unmarried women or ladies whose husbands were away, especially in view of the Vedic initiation being then quite common among girls as well.

[1] *R. V.*, VIII, 91, 1.
[2] *R. V.*, V, 28, 1.

Marriage, however, was the normal ideal recommended to society by Vedic religion. The woman was not an impediment in the path of religion; her presence and co-operation were absolutely necessary in all religious rites and ceremonies. This naturally increased her religious value. Man could not become a spiritual whole unless he was accompanied by his wife: gods do not accept the oblations offered by a bachelor. The husband alone cannot go to heaven; in the symbolical ascent to heaven in the sacrifice he has to call his wife to accompany him on the occasion (*S. Br.*, V, 2, 1, 8). A son was indispensable for spiritual well-being in the life to come and he could be had only through the wife. The wife was thus indispensable from the spiritual and religious points of view. This circumstance was responsible for ensuring her a status as high as that of her husband.

Normally religious prayers and sacrifices were offered jointly by the husband and the wife. There are several references to couples waxing old in their joint worship of gods (*R. V.*, V, 53, 15; I, 133, 3, etc.). The wife used to take an active and genuine part in family sacrifices. Like the husband she too had to perform a special *upanayana* on the occasion of special sacrifices. She had her own hut in the sacrificial compound, and also her own cow to provide her with sacred milk during the sacrifice (*S. Br.*, X, 2, 3, 1; XIV, 3, 1, 35). In the early Vedic period, the duty of reciting musically the Sâma songs was usually performed by her;[3] later on it came to be entrusted to a special class of male priests, *viz.*, *udgâtris*. The wife had to pound the sacrifical rice, give bath to the animal that was to be immolated and lay in bricks when the altar was to be built (*S. Br.*, VI, 5, 3, 1; III, 8, 2,

[3] *S. Br.*, XIV, 3, 1, 35.

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1-6). She participated with her husband in the preparation of the offering, the consecration of the fire, the offering of the oblations and the concluding ceremonies. She herself had to recite some Mantras. It is true that sometimes these had to be dictated to her;[4] but the case was probably the same with the husband with reference to the Mantras in many of the sacrifices. Wife's participation in the Vedic sacrifice was thus a real and not a formal one; she enjoyed the same religious privileges as her husband.

If the husband was away on a journey, the wife alone performed the various sacrifices, which the couple had to offer jointly. This was the case in the Indo-Iranian period as well (Erpatistan, Fargard 1). This practice continued down to the Sutra period (*c.* 500 B. C.).

Indrâni in one place proudly claims that she is the inventor of some rites and rituals.[5] We may then well infer that some lady theologians may have made some important contributions to the development of the Vedic ritual. Gods and goddesses are usually fashioned after the human model. What Indrâni did may well have been possible for some of the cultured ladies of the Vedic age some of whose songs have been honoured by an inclusion in the Vedic Samhitâ. We have, however, no direct evidence on the point.

There were some sacrifices which could be performed by women alone down to *c.* 500 B.C. Sitâ sacrifice, intended to promote a rich harvest, was one of them. Rudrabali was another; it was intended to ensure prosperity and fertility among the cattle (*P. G. S.*, II, 17; III, 8, 10). Rudrayâga, intended to secure good luck to maidens in marriage, was a third one. The last-mentioned sacrifice could of course be performed by women alone; in the case of the earlier two, it is possible that the exclusive association of women with them was due to the theory that since they are intended to promote rich harvest and fertility, they should be performed by women alone, who are their visible symbols.

If the husband was out on journey, or if his co-operation was unavailable for any other reasons, then the wife could perform the sacrifices alone. On the morning of Râma's installation as the crown prince Kausalyâ is seen performing by herself the Svastiyâga to ensure felicity to her son; she was the neglected wife and probably she felt that it would be futile to expect Dasaratha to come to participate in the sacrifice. At that time Dasaratha was as a matter of fact engaged in assuaging the wrath of his favourite wife Kaikeyi. Similarly Târâ is represented as performing alone the Svasti sacrifice, when her husband Vâli was about to issue out to fight with Sugriva. This was probably because Vâli was then too busily engaged in equipping himself to find time to participate in his wife's sacrifice. These instances show that in the early period women's participation in sacrifice was a real one; nay, very often husbands used to leave the whole affair to the exclusive charge of their wives, when they were otherwise busy. The usual practice, however, was that the couple should jointly perform the sacrifices.

Intercaste *anuloma* marriages were permitted during this period. What then was the religious status of the wife if she belonged to a lower caste? Could she participate in the sacrifice? Later writers like Manu no doubt ordain that only the wife of the same caste could be associated with the husband in the sacrifices. The view of the earlier age was

[4] *S. Br.*, III, 8, 2, 4.
[5] *R. V.*, X, 86, 10.

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different; it allowed the wife of the lower caste full religious privileges, if she were the only wife of the husband (*B. G. S.*, II, 9, 11). A Sudra wife, or a wife for whom a bride price had been paid, was, however, not entitled to any religious rights and privileges (Manu, IX, 86; *V. D. S.*, XVIII, 17).

The participation in sacrifices presupposed Vedic study, and we have shown already how girls used to devote themselves to it during their maidenhood. The sacred initiation ceremony (*upanayana*) of girls used to take place at the usual age as regularly as that of boys. This was the case as early as the Indo-Iranian age. The custom is still observed by the modern Parsis. In India the initiation of girls used to take place regularly down to the beginning of the Christian era. The Vedic age held that Brahmacharya and Vedic study were as much necessary for girls as they were for boys. It was apprehended that if this most important religious *sanskâra* was not performed in the case of girls, women would be automatically reduced to the status of Sudras; how then could Brahmanas, Kshatriyas and Vaishyas be born of them? *Upanayana* of women was indispensable, if the cultural continuity of the different Aryan classes was to be preserved.

After their *upanayana* girls used to follow a discipline more or less similar to that of the boys. They were however shown certain concessions. They were not to grow matted hair. They were to go out to beg their daily food. As far as possible they were to be taught by their near relations like the father, the uncle or the brother.[6] They were permitted to discontinue their Vedic studies when their marriages were settled at about the age of 16 or 17. A few, however, continued their studies for a much longer time and were known as Brahmavâdinis.[7] It is a great pity that most of the above rules about the *upanayana* of girls should have to be gathered from works written at a time when the custom was rapidly going out of vogue or had already ceased to be followed. We therefore get only very scrappy information on the subject.

We have already seen how after their *upanayana* ladies used to specialize in Vedic studies, theology and philosophy. Nay, some of the ladies figure among the authors of the Vedas, which a later age was to pronounce them as ineligible to read. Ladies held that they were inherently entitled to study the Vedas; we find a maiden flatly declining to marry her lover, when she suspected that he was disinclined to reveal to her some of his Vedic dogmas and theories (*T. Br.*, 11, 3, 10). When *upanayana* of girls was common, it is needless to add that women used to offer morning and evening prayers as regularly as men; the *Râmâyana* twice discloses Sita discharging this religious duty (II, 88, 18-19; V, 15, 48).

In the age of the Brâhmanas (*c.* 1,000 B.C.) the volume of Vedic studies became very extensive as a number of subsidiary sciences were developed and extensive commentaries were written on Vedic texts. The spoken dialect of the age had begun to differ considerably from that of the Vedic Mantras and the theory had found universal acceptance that to commit a single minor mistake in the recitation of a Vedic Mantra would produce most fatal consequences to the reciter.[8] As a natural consequence society began to insist that those who wanted to undertake Vedic studies must be prepared to devote a very long period, say 12 to

[6] *Hârîta Smriti.*

[7] *Hârîta Smriti.*
[8] *Pânini Sikshâ*, 5.

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16 years at least, for the task. Women used to be married at about the age of 16 or 18 and could devote only about 7 or 8 years to their Vedic studies. So short a period was quite insufficient for an efficient grounding in the Vedic lore in the age of the Brâhmanas. Society was not prepared to tolerate dilettante Vedic studies, and as a consequence women Vedic scholars began to become rarer and rarer.

Vedic sacrifices also became very complicated at this time; they could be properly performed only by those who had studied their minute intricacies very carefully. As a consequence, the participation of women in sacrifices gradually became a mere matter of formality. Wives continued to perform the duties that were once allotted to them in sacrifices for some time, but gradually a tendency arose to assign most of the sacrificial work to males. Many duties in the sacrifice, that could be once done by the wife alone, came to be assigned to male substitutes in the age of the Brâhmanas.[9] In some rituals like the Srastarârohana women continued to take a prominent part and recite the Vedic Mantras down to *c.* 500 B.C. (*P. G. S.*, I, 4), but the practice was becoming gradually unpopular. Wife was originally entitled to offer oblations in the Grihya fire in the absence of the husband; now a son, or a brother-in-law began to act in her place (*S. G. S.*, II, 17, 13). She continued to perform the evening sacrifice down to the beginning of the Christian era, but the recitation of the Vedic Mantras was prohibited on the occasion.[10]

As amateurish studies of the Vedas could not be encouraged, and as women had now to take a more or less very formal part in sacrifices, the *upanayana* of girls began to become a mere formality in course of time. At *c.* 500 B. C. we learn from Hârita that only a few Brahmavâdinis used to devote themselves seriously to Vedic studies after their *upanayana*; in the case of the vast majority of girls the formality of the ceremony was somehow gone through just before their marriage. A few centuries rolled on in this way and then writers like Manu began to advocate that girls' *upanayana* may be performed, but no Vedic Mantras should be recited on the occasion.[11] This development may be placed at about the beginning of the Christian era. *Upanayana* without Vedic Mantras was a contradiction in terms, and so later writers like Yâjnavalkya (*c.* 200 A.D.) began to advocate the more honest and straightforward course of prohibiting the ceremony altogether in the case of girls. A theory was started that the marriage ritual in the case of girls really served the entire purpose of *upanayana*: service to the husband corresponded to the service of the preceptor and household duties were a nice substitute for the service of the sacrificial fire.[12] *Upanayana* therefore was unnecessary for girls. It may have been prescribed for them in a former age, but that rule was a dead letter in the present one. It is interesting to see how medieval writers like Medhâtithi proceed to explain away clear passages in earlier writers permitting women's *upanayana* (Manu, V, 155). Eventually medieval Nibandha writers like Mitramisra made wonderful discoveries of otherwise unknown Purânas, which boldly declared that women are of the status of the Sudras and so altogether ineligible for *upanayana*.

Minor religious rituals like the *Jâtakarma*, *Nâmakarana*, *Chudâ*, etc., were

[9] *S. Br.*, I, 1, 4, 13.

[10] *Manu*, III, 121.

[11] *Manu*, II, 66. This verse occurs after the description of *upanayana*.

[12] *Ibid.*, II, 67.

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originally performed just as regularly in the case of girls as they were in the case of boys. When *upanayana* was discontinued in the case of girls, it began to be advocated that other rituals also should be permitted in their case, only if they were performed without the recitation of the Vedic Mantras. This position has been taken up by almost all the Smriti writers.

Discontinuance of *upanayana* amounted to spiritual disenfranchisement of women and produced a disastrous effect upon their general position in society. It reduced them to the status of Sudras. We have seen how in the earlier age, women could, if necessary, perform sacrifices even by themselves. But now Manu came forward to declare that a pious Brahmana should not attend a sacrifice, which is performed by women (IV, 105). There were many Vedic texts which clearly declared that the husband and the wife were to perform the Vedic sacrifices together. When the *upanayana* of women became a mere formality at about 200 B. C., there arose a school which advocated that wives should not be associated with their husbands even formally in the performance of Vedic sacrifices. It argued quite seriously that the references in sacred texts to the sacrificers in the dual number did not refer to the husband and the wife but to the sacrificer and the priest (*P. M.*, VI, 1, 2).

This new theory was opposed by the orthodox tradition as it was all along accustomed to see sacrifices being jointly performed by the husband and the wife. The wife's participation had no doubt become a formal one, but society was not prepared to eschew it altogether. Jaimini was the spokesman of the orthodox school, and he has explained very clearly how the references to the sacrificers in the dual number can denote only the husband and the wife. While doing so, however, he emphatically declares that a woman alone is quite ineligibile to perform any sacrifice. 'The woman can stand no comparison with man. The sacrificer is learned, his wife is ignorant'.[13] The new theory took some time to be popularized. In Jaimini's own time Queen Nayanika of the Deccan performed a number of Vedic sacrifices during her widowhood, and there was no dearth of learned Brahmanas to accept her handsome gifts on the occasion (*A. S. W. I.*, V, p. 88). The practice of women performing sacrifices by themselves, however, died down by the beginning of the Christian era. As pointed out already, Manu is seen condemning it sternly in his code.

It is interesting to note that the Smriti school on the whole was more hostile to the recognition of the religious privileges of women than the Vedic school. The former had reduced them to the status of the Sudras by about 800 A.D. The latter however was not prepared to exclude them from formal association in sacrifices even in the 14th century A.D. Thus Sâyana admits that a difficulty will arise in the sacrifice on account of the wife not being able to recite the Vedic Mantras, she not having studied them before. He tries to get over the difficulty by suggesting that she should be given a manuscript and be asked to read from it.[14] Sâyana, however, forgets that in his days not even 5% women were able to read the Mantras even from a manuscript. It is interesting to note that the passage in the Asvalâyana Srauta Sutra on which Sâyana relies does not support the procedure at all. It lays down that *veda*, i.e., darbha grass, should be given to the wife before formulæ are dictated to her for recital. In order to support

[13] *P. M.*, VI, 1, 24.
[14] Sâyana on *R. V.*, I, 131, 3.

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their theory of the wife's association in sacrifices, the followers of the old Vedic tradition were thus straining even the interpretation of the old Vedic texts. We have referred to this passage of Sâyana and his wrong interpretation of the Sutra text in order to illustrate how the Sruti school was more sympathetic to women than the Smiriti school. Medieval Hindu society was however influenced more by the latter than by the former. So nothing could save women from being reduced religiously to the status of the Sudras from about 800 A.D.

In actual practice the prohibition of Vedic sacrifices to women did not produce any hardship ; for these sacrifices themselves soon went out of vogue. Neither men nor women paid much attention to them from about the beginning of the Christian era. What however did infinite harm to women was the theory that they were ineligible for them because they were of the status of the Sudras. Henceforward they began to be classed together along with the Sudras and other backward classes in society. This we find to be the case even in the *Bhagavad-Gitâ* (IX, 32).

It must be pointed out that the exclusion of women from Vedic studies and sacrifices was not due to any deliberate plot to lower their status. Custodians of the Vedic lore honestly believed that no one should be allowed to recite the Vedic Mantras who had not studied them properly ; women found it impossible to devote the necessary time for this purpose on account of their early marriages. It was therefore but fair that they should not be allowed to invite on themselves and their relations those dreadful calamities, which were honestly believed to result from an incorrect recitation of the Vedic stanzas. The desire was not to humiliate women, but rather to save them from dire consequences.

When the Vedic Karmamârga rapidly went into background, its place was taken by the new Bhakti and Pauranik schools which rose into prominence at *c.* 500 A. D. The leaders of these movements were catholic in their outlook and threw open their doors to all, irrespective of sex and caste. This was a welcome development for women. Their religious disenfranchisement by the Srauta school had created a vacuum ; it was filled by the Bhakti-Pauranik religion. In fact they became its *de facto* custodians.

Women are by nature more religious and sentimental than men. They can visit temples with greater regularity, perform religious rites with higher devotion and submit to religious fasts with more alacrity than men. The Pauranik religion, which came into prominence by c. 500 A.D., made ample provisions for the religious requirements of women. As early as the 3rd century B. C. women were already accustomed to perform a number of vows and fasts (*vratas*), which were unknown to the Srutis and Smritis. They are referred to by Asoka in his Rock Edict No. IX, and the *Vivâdavatthukathâ* refers to a lady, who being anxious to devote herself to some *vrata* without being disturbed by her gay husband paid him some money from her own stridhana, so that he might get his pleasure elsewhere (I, 15). *Vratas* thus were quite common even before the beginning of the Christian era. The reorganizers of the Pauranik religion increased their number, spread them evenly over the whole year and invested them with a moral fervour by associating a number of ethical and edifying stories with them. Hinduism, as it is known to and practised by the masses, is not the Hinduism of the Srutis or Smritis, but the Hinduism of the Puranas, and

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women have been its most devoted followers and patrons. Most of the women in society at this time were uneducated and therefore incapable of understanding or appreciating subtle intellectual arguments like those advanced by the Vedânta school. The new religion also mostly relied on an appeal to faith and devotion. It therefore appealed to women immensely. Being certain that the sections of society, which were its devoted followers, had an inexhaustible fund of credulity, the Purana writers did not take much care to offer a reasonable or rational explanation in every case. Very often virtues were so much exaggerated that they assumed the garb of vice. Vices were sometimes condoned because they were associated with some heroes or demigods. Hindu women who went on performing the *vratas* and listening to the stories contained in the Puranas, became by temper and training very credulous and devotional. Most of them became strangers to rationalism based upon discriminative reason under the influence of the new religion. The same however was the case with men at this time, if perhaps to a slightly less extent. It, however, cannot be denied that the continuance of the old religious vein, moral fervour, and spiritual tradition is largely due to the zeal, sincerity and devotion of women. Those very women whom religion had once regarded as outcastes eventually enabled it to tide over most difficult times.

In the modern feminist movement in India, we hardly notice any tendency to get the religious disabilities of women redressed. This is natural. When men themselves have given up Vedic sacrifices, women feel no inclination to agitate for the right to perform them. The Arya Samâj, which has revived the sacrifices, has extended the right to perform them to women as well. In the modern materialistic world, the average woman feels no grievance because she has been deprived of the right to become a nun. She looks with a contemptuous smile on a dogma, which would declare that she is ineligible for spiritual salvation. *Upanayana* has become a meaningless formality even in the case of boys ; women naturally feel that they have nothing to gain by becoming re-eligible for it. It is true that the religious disenfranchisement that resulted from the ineligibility for *upanayana* produced a disastrous consequence upon the general status of women in society ; but women have realized that improvement in this direction in modern days depends mainly upon spread of education and acquisition of economic rights and independence. They therefore naturally feel no inclination for initiating an agitation for the restoration of their old religious rights and privileges.

It would be however in the interest of Hindu society if it remains constantly alive to the full implications of the Vedic viewpoint that the husband and the wife are equal and necessary partners in divine worship. The principle implies that men and women have equal rights and responsibilities in matters temporal as well. Since the spiritual disenfranchisement of women, men have become accustomed to regard women as their inferiors in all the spheres of life. This outlook must disappear. We must remember that women have done greater service to religion than men by preserving the old religious tradition, moral fervour and spiritual vein in Hindu society. These constitute priceless heritage and men ought to be grateful to women for preserving it. If an effort is made to spread a rational knowledge of the fundamental principles of Hindu-

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ism among women, they would undoubtedly become much better representatives of our culture and religion than what men are to-day.

PRACTICAL PHILOSOPHY*

By Jean Herbert

Since some time past the West has no more the blind confidence in its science and technique which it showed during one or two centuries. The cult of the quantity—greater knowledge and greater production—born in the United States and embraced with growing fervour by the rest of the white race, no longer awakens in us an enthusiasm without reserve. We have seen the noblest and most beautiful discoveries of our savants sacrificed to the God of war and of destruction; we have seen the most admirable conquests of our engineers pressed into the service of narrow and cruel selfish interests. We can now make all that is necessary to nourish, nurse and clothe the whole of humanity. But we use them too often as offensive weapons and we destroy deliberately the very wealth which we do not know how to distribute to hungry people.

In discovering that a certain discrimination is necessary and that the notion of quality is not less important than that of quantity, the West is being led to reinstate the principles of ethics, of disinterestedness, as well as of spirituality, lately considered as obsolete. People have a presentiment that the grand ideals of service and love might be the goal and that pure science and blind technique should only be their docile slaves and nothing more, if we are to save humanity from a new cataclysm. In our churches and sects, many groups have arisen to reconcile religion and practical life, whose divorce seemed to be irremediable. Some people have discovered that the golden rule is not incompatible with properly understood personal interests. And in the political and international field the most brutal appetites are today obliged to render to this spiritual ideal the homage that the jay paid to the peacock.

This process of readjustment did not go on without great practical difficulties; because we have not, or we have no longer, the necessary spiritual technique which it is difficult to improvise. Meanwhile as this evolution took place in our countries, the East in general and India in particular, tired of being exploited by us and tired also of paying with their deep poverty the high standard of living of which we are so proud, submitted to a critical examination their traditional attitude of renunciation, abnegation and asceticism. Some of the great thinkers of Modern India came to study the West as some of our thinkers went down there to search for inspiration.

And in many groups in India we find today a tendency no longer to reject systematically all material goods as hindrances to spiritual development. People endeavour there also to realise the same grand synthesis of science and spirituality, whose necessity we have commenced to see. But instead of starting anew from material science and technique, people there take spiritu-

* Translated from French by Swami Siddheswarananda of the R. K. Mission who is now working in France.

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life as a starting point and try to integrate into it the conquests of savants and engineers without minimising their usefulness.

It is of the highest practical interest for us to be constantly informed of these attempts which are made with actual spiritual techniques, in comparison with which ours appear still very rudimentary.

TWOFOLD UNIVERSAL CAUSE: A VEDANTIC VIEW

Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S.

The different sub-schools of the Advaita system of thought are divided among themselves with regard to the solution of the problem of Universal Causation. Thus while some of the thinkers regard Brahman to be the Universal Cause, others posit Mâyâ to be the cause of the world. The author of the *Padârthatattvanirnaya*, however, believes that Brahman and Mâyâ are both material causes of the universe, since the diverse characteristics of both Brahman and Mâyâ [*i.e.*, being (*sattâ*) and insentience (*jadatâ*)] can be predicated of the material world. The world is non-different from Brahman, which alone as the true Being appears to undergo transformation. The reality that is Brahman is seen to underlie this material world also. For, in all our worldly experiences, we call it existent (*sat*). Again, this universe is said to be non-different from Mâyâ, which is non-conscious and as such actually undergoes transformation in the shape of the world. Invariably do we represent this world of experience as non-conscious (*jada*); and it is the insentience of Mâyâ that gives the stamp of non-consciousness to the universe. The conditions of material causality (*upâdânatâ*), *viz.*, that it must be the cause and at the same time be the substratum of the product[1]—are satisfied by Brahman also. The world as a product appears in and upon Brahman, and so Brahman is the material or the substantive cause (*upâdâna*). Brahman, the substratum, hidden by the power of concealment belonging to Mâyâ, *appears* as the universe, *i.e.*, Brahman is the apparent cause (*vivartopâdâna*). Mâyâ, on the other hand, is itself the really changing cause of which the world is the product or transformation.

The main reasons to justify the acceptance of the view of twofold material cause are these:

In the Advaita system, only the Ultimate Consciousness (Shuddhachaitanya) is regarded as self-luminous (*svaprakâsha*) and the Ultimate Reality is regarded as one and one only (*ekameva*), and is thus opposed to all dualistic conceptions of Realistic systems of thought. But all determinate knowledge is essentially dualistic in character, and presupposes the existence and relation of two factors, *viz.*, Consciousness and the material object. Leaving apart the question of the extra-subjective existence of the objective data, even the problem of perceptual

[1] The material cause is not the mere cause of product; as this is common to the efficient cause also. It must be the substratum of the effect also. So, only a thing, which produces an effect of which it is the basis, is the material or substantive cause. Cf. "*Kâryâdhâratve sati kâryajanihetutvam upâdânatvam*"—*Siddhântalesha Samgraha-Tikâ*, Benares ed., p. 72.

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knowledge presents a difficulty, *viz.*, how can two independent entities, existing apart from each other, be brought together at all. The knowledge of a thing means that the object known and the fact of knowledge have been brought into a systematic whole. The existence of material objects is proved by virtue of such knowledge alone and not by any inherent prerogative of the objective datum. The material object, being dead, inanimate, unthinking matter, cannot be supposed to illuminate itself and thus prove its existence, unless the light of knowledge be brought to bear upon it. For this reason, Vedântic writers of the Advaita school have postulated a *tertium quid*, *viz.*, the inner organ or mind (*antahkarana*) which by its activity, technically called *vritti*, brings the two poles together and makes knowledge possible. The consciousness cannot be supposed to move out, because all motion is predicable only of material objects. So it is the mind that moves out to reach the objects. In the case of auditory perception, however, the object itself reaches the subject. It is immaterial whether the movement proceeds from the internal knower or the external object, but what is essential is that the relation must take place.

Now a question may be raised: Consciousness being the only ultimate fact, how can there be any objective existence at all? The answer is that the existence of the objective world cannot be denied as it is directly felt in experience, although the ultimate reality of such an existence is denied both by logic and by sacred Revelation. So what we are concerned about in perception is to find an explanation of the situation, and we cannot remain satisfied with a denial of its existence. The fact remains that, though unreal, the objective data somehow present themselves to consciousness. The Monistic Vedânta holds that these objective data, though absolutely illusory, somehow exist in Pure Consciousness, and divide each into apparently water-tight compartments. So when even an empirical knowledge is supposed to take place, what happens is this: the apparent fictitious divisions are removed and the unity of Consciousness, underlying the different objective manifestations, is only revealed. So practically it can be said in the language of the poet that here "The Spirit greets the Spirit".

We have explained the philosophy of perception. It is, however, necessary that we should say something on the technical devices adopted in Vedânta in explaining perception, which, however, have no other value than convenience of treatment and psychological explanation. The objective datum is not mere dead, inanimate matter, but matter superimposed upon Consciousness. The pen is not mere pen, but Consciousness defined and determined by pen. Similarly, the subject (*jnâtri*) is not the mere mind, but Consciousness as determined by the mind. This is technically called the subject-consciousness (*pramâtrichaitanya*). The object is similarly called the object-consciousness (*prameyachaitanya*); and the modification of the mind (*vritti*) is called the instrumental consciousness (*pramânachaitanya or vrittichaitanya*). These are purely technical devices, but are nevertheless necessary to explain all empirical knowledge in which the modification of Consciousness into a subject, object and cognitive process is a necessary condition. Unlike in the Realistic systems of thought, the three modes are characterised as consciousness with the limiting objects qualifying it. The delimitations and divisions, however, are non-existent in pure transcendental Consciousness.

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but are felt owing to the working of Mâyâ or Avidyâ.

Let us now follow the process of perception (and particularly ocular perception) in a little more detail. As we have already stated, non-conscious material objects are not directly (*i.e.*, by the right of an intrinsic prerogative) perceptible, since they are not self-luminous. Only when enlightened by something else which is self-luminous, these can be perceived by us. So we are to search for an illuminating source which is self-luminous. The Advaitins call this the cognizing subject (*jñâtri*)—the *pramâtrichaitanya* (cognizing consciousness determined by the internal organ). But this cognizing subject, being situated within the body, cannot possibly illuminate the object directly, as it is situated outside. So an illuminating medium also is required. This is known as the *vritti*—the modification of the internal organ.[2] It has been called the illuminating medium, since it is non-conscious and as such non-luminous. Even the internal organ itself is not self-luminous, as it is also inanimate, and as such has no power to cognize other objects. But being the most proximate to the substratum consciousness (*svâdhishthânachaitanya*) and extremely transparent (unlike other non-intelligent objects), it is the most fitted receptacle to receive the reflection of the consciousness on it. By its close relation with the consciousness which is reflected on it, it acquires the power of illuminating other less transparent objects. The opaque objects, too, though themselves unable to catch the reflection of the all-pervading Consciousness, can easily acquire the power (in a form, more or less illuminated) of reflection, when they come in contact with the transparent medium of reflection (*vritti*)—the modification of the transparent internal organ, just in the same way as the walls, being opaque, cannot themselves reflect the face, but when splashed all over with water, they acquire some degree of transparency and serve as reflectors. Thus the internal organ serves merely as a mirror or a reflector, and its modification moves out like an elongated ray of light or a stream of water, and takes the shape of the external object.

To take a more particular case, during the process of ocular perception, the eye is fixed on an external object. The internal organ, modified in the form of the *vritti*, shoots out like a ray of light (reflected by a mirror) and goes towards the object. Then the *vritti* assumes the shape of the object; and the object is said to be illuminated by the *vritti*, which is itself enlightened by the consciousness reflected on it. The non-conscious object is thus perceived by its indirect connection with the consciousness reflected on the *vritti*, but not by its connection with the *vritti* only; because, as we have already pointed out, the *vritti* itself being non-conscious, cannot possibly illuminate another non-conscious object; or, in other words, the veil of ignorance, covering up the form of the non-conscious object, being lifted up by its connection with the illuminating medium (*vritti*), the consciousness, particularized by the object, is reflected on it;[3] and the non-conscious object, while reflecting the consciousness, determined by it, is itself illuminated. For, consciousness, being self-luminous, illu-

[2] When the sense-organ (say, the eye) is fixed on the external object, the internal organ undergoes a change and issues out through the organ (which serves the purpose of the door), goes to the object and takes its shape. This modification of the internal organ is known as *vritti* (particular mental state or mode).

[3] Up till now, it had remained unreflected on account of the opaque covering of ignorance over the object. *Vritti* gives it transparency, and thus the object reflects the consciousness underlying it.

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mines anything that comes in contact with it, provided that it has the fitness to receive and reflect the light of consciousness. So the expression—'the object is perceived'—only means that the substratum consciousness, determined by the object, manifests itself by its unification with that determined by the modification of the internal organ. The identity between the consciousness particularized by the object and that belonging to the *pramâṇa*, or, in other words, the appearance of the substratum consciousness as the external object is thus the defining feature of perception. As Dr. Das Gupta puts it: "Phenomenal creations are there in this world moving about as shadowy forms on an unchanging basis of one *chit* or reality, but this basis, this light of reality can only manifest these forms when the veil of nescience covering them is temporarily lifted by their coming in touch with a mental mould or mind-modification."[4]

It should be noted in this connection that Monistic Vedânta does not hold brief for the theory of *vritti* and this is evident from the fact that there have been authors who do not subscribe to this theory. After all it is only a make-shift—a device—a mere hypothesis to explain the ultimate pre-supposition of all empirical knowledge, pre-eminently of perception, *viz.*, the pre-supposition of the identity of the subject and the object, *i.e.*, consciousness and the object. So Vedânta does not debar any other suitable hypothesis which can satisfactorily explain this fact of identification of the object and consciousness. It may not be out of place to mention here that this *vritti*-theory of perception is advocated in the Sâmkhya Philosophy also, and it is quite likely that Vedânta may have borrowed the theory from Sâmkhya. The theory may appear to be crude and cumbrous, but has got to be adhered to so long as a better hypothesis does not present itself.

Now, to come to our point, we find that when with the help of the illuminating mental mould, the individual ignorance, concealing the particular object from our view, is temporarily dispersed and the identification of the object and consciousness takes place, the particular unknown object is said to be perceived for the first time. What is true of the individual case can also be regarded *a posteriori* to be universally true by the process of correct generalization based upon the careful observation of particular facts. Hence the Advaitins admit that when Brahman (*i.e.*, Self-luminous Pure Consciousness) comes to be looked upon as identified with the objective world by the power of the cosmic Mâyâ, *It* appears as the world. Thus Brahman and Mâyâ, operating in unison, are said to be the joint material causes of the world.

[4] Das Gupta: *A Hist. of Ind. Phil.* Vol. I, pp. 448-51.

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MAHATMA GANDHI AND HINDU TRADITION

By Rabindra Nath Bose, M.A., B.C.S.

In approaching Gandhiji as a philosopher, sage and seeker of Truth alone, to the exclusion of his dominant and dynamic personality as a politician and social reformer, there is always the risk of doing injustice to the man and distorting his work. But a vast subject can, in the nature of things, lend itself only to a partial treatment, and it is a strange paradox and yet nothing more than the obvious truth that the ideas of Gandhiji have an appeal more universal than his actions. Besides though philosophy proceeds in his case on the facts of experience, there is no need to illustrate it—all the facts being so very well known.

The question is often raised to what extent Gandhiji's thought and philosophy borrowed its ideas from the background of Hindu religion and Indian philosophy. In this connection Gandhiji's article on Hinduism in *Young India* of the 6th October, 1921, at once proposes an answer and provokes a discussion: "My belief in Hindu religious scriptures does not require me to accept as divinely inspired every word and every verse. Nor do I claim to have any first-hand knowledge of all these wonderful books. But I do claim to know and feel the truths of the essential teachings of the scriptures. But I decline to be bound by any interpretation, however learned it may be, if it is repugnant to reason and moral sense."

Gandhiji's words are specially significant as indicating his profound insight into the spirit of Hindu scriptures as well as of Hindu philosophy. For philosophy of India is essentially spiritual, and fundamentally the history of both Hindu religion and philosophy illustrates, in the words of Prof. Radhakrishnan, the endless quest of the mind for Truth against untruth, for right against wrong, and, if I may say so, for redeeming light against baffling darkness. Gandhiji very wisely stresses the spirit as against the letter, yet the Pundit often plods to put it all wrong. Therefore Gandhiji protests against the perverse interpretation and insists, "Like the watch the heart needs the winding of purity, and the head of reason, or the dweller ceases to speak." From this angle of vision Gandhiji has imbibed the mighty purpose which is also the end of all Hindu religious endeavour, namely, to seek truth against error. He may have blundered at times, as he himself was the first to admit, but he did what he felt able and called on to do. His whole life he calls an experiment in Truth, and a spiritual motive dominates it all along, and in this he falls in a line with the essential Hindu character at the peak of its splendour.

Coming now to details we find Gandhiji has been a profound student of the *Gitâ*, and has contributed several illuminating articles on it. He has felt that the *Gitâ* has ceased to be a working hypothesis of human conduct, adapted to different stages of spiritual development and different conditions of life as it was meant to be and has tried to enunciate its principles anew as he realized them in life and thought. We must observe that in this also he has followed the traditionally accepted method of the great Indian sages who have all interpreted the *Gitâ*

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to establish their own special standpoints. We know how again and again when the traditionally accepted beliefs became inadequate, nay false, on account of the changed times, and the age grew impatient with them, the insight of a new teacher supervened, stirring the depths of spiritual life. In his *History of Indian Philosophy*, Prof. Radhakrishnan has called these "great moments of Hindu thought, times of inward testing and vision, when at the summons of the spirit's breath, blowing where it listeth and coming whence no one knows, the soul of man makes a fresh start and goes forth on a new venture." Gandhiji's annotation of the *Gitâ* in the light of *ahimsâ* has stressed the intimate relation between the truth of philosophy and the daily life and thought of the people as he tried to mould them with equal significance.

Yet he is the first to testify to the supreme lesson of that part of the *Gitâ* over which controversial interpretation has not left its dust. In his article on the meaning of the *Gitâ* he writes, "The last 19 verses of the second chapter have been inscribed on the tablet of my heart. They contain for me all knowledge—the truths they teach are the eternal verities. There is reasoning in them but they represent realized knowledge."

But while going so far, he is none the less true to his own sheet anchor of *ahimsâ*. His enunciation of the meaning of the *Gitâ* gives out what he has felt in his heart of hearts after profound self-enquiry, which has been in his case equally profound self-effacement. "Self-realisation and its means is the theme of the *Gitâ*, the fight between the two armies being taken as the occasion to expound the theme. You might, if you like, say that the poet himself was not against war or violence, and he did not hesitate to press the occasion of war into service. But a reading of the *Mahâbhârata* has given me an altogether different impression." Thus Gandhiji has worked for a rational synthesis which goes on gathering into itself new yet age-old conceptions as the age progresses.

Nor is his own contribution of *ahimsâ* simply a reorientation of the old Jaina creed. It is an all comprehensive mode of living with the widest implications of non-violence, yet as he has made it clear, it is not non-violence at any cost. He explained in two articles on the 23rd February, 1922, and 25th August, 1920, how he accepted the interpretation of *ahimsâ*, not merely as a negative state of harmlessness but as a positive state of love, of doing good even to the evil-doer. But he says, "It does not mean helping the evil-doer to continue the wrong or tolerating it by passive acquiescence. On the contrary, love, the active state of *ahimsâ*, requires you to resist the wrong-doer by dissociating yourself from him even though it may offend him or injure him physically." Thus Gandhiji, like all great sages, has felt that the ultimate truths are the truths of the spirit, and he has felt the call to ask not only his countrymen but all who will see and seek, to *refine life* in the light of these truths.

Above all, the interest of Hindu religion and philosophy is the *self* of man, and often the Hindu sage shuts out the rush of the fleeting events engaging the mind to enable the vision to turn inward and know the self. "*Atmânam viddhi*" has been the law of the prophets, and Gandhiji has not failed to fall in here with the main current of his ancestral religion. In his article on *My Mission* (3-4-24) he has boldly stated, "I am a humble seeker of Truth. I am impatient to realize myself, to attain *moksha* (salvation by self-realization) in

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this very existence. My national service is part of my training for freeing my soul from the bondage of the flesh. Thus considered, my service may be regarded as purely selfish. I have no desire for the perishable kingdom of earth. I am striving for the kingdom of Heaven which is *moksha*." His religion is the dominant note of his life, and this most unselfish of men is selfish in so far as he prizes his own salvation above every thing else.

Yet there is hardly any conflict, because this higher self is only selflessness transmuted. On our dead selves we rise to this elevation. In his own inimitable words, "When I say that I prize my own salvation above everything else, above the salvation of India, it does not mean that my personal salvation requires a sacrifice of India's political or any other salvation. But it implies necessarily that the two go together. Just in the same sense, I would decline to gain India's freedom at the cost of non-violence, meaning that India will never gain her freedom without non-violence or through violence. That I may be hopelessly wrong in holding this view is another matter, but such is my view and it is daily growing on me."

The other day, speaking at the Madras Rotary Club, Prof. Radhakrishnan explained the standpoint of Gandhiji's absolute adherence to non-violence by stating that he was a free and true intellectual who had verily shaken himself absolutely free from national prejudices and psychological environments. This is so far true, as the seeker for Truth cannot allow these to obscure his vision. But the point will bear further elucidation as Gandhiji himself has provided some clue to its solution. And this, while stressing his personal religious leanings, goes to show that he is not adrift from the cultural background of his ancestral faith. Nobody questions his supreme gift of intellect; yet when his intellect is weighed in the scale against his religion, nobody can have any doubt. As Prof. Radhakrishnan has himself said elsewhere, "Religion in India stimulates the philosophic spirit." In the case of Gandhiji, it has not only stimulated his philosophic spirit, but his intellect, politics and every minute phase of daily life. At the risk of labouring the point, the following quotation from *Young India* (12-5-20) on *Neither a Saint nor a Politician* must be reproduced: "The politician in me has never dominated a single decision of mine, and if I take part in politics it is only because politics encircle us to-day like the coil of a snake, from which one cannot go out, no matter how much one tries. In order to wrestle with this snake, I have been experimenting with myself and my friends in politics by introducing religion into politics. Let me explain what I mean by religion. It is certainly not the Hindu religion which I prize above all other religions but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within, and which ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found its Maker, and appreciated the true correspondence between the Maker and itself."

No doubt Gandhiji indicated by the religion transcending Hinduism the very essence of Hinduism, that eternal Being of God which pervades Hinduism through and through.

But the inward significance of the above passage is missed unless we appreciate the experiment with truth that is implicit in the experiment of introduc-

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ing religion into politics. Apparently here Gandhiji has a break with the tradition of great sages. Yet it is not so. The Indian tradition ever sought a close communion between theory and daily practice. Doctrine and life, life and theory, in the vital period of Hindu culture, were not separate. Thus often enough, philosophy became a way of life, a mode of living, an approach to spiritual realization. It is often said that in Gandhiji's case the influence of Christ, and Tolstoy and Mohammed mattered immensely, bridging the gap between theory and practice, doctrine and reality, and between ideal and its endeavour. Gandhiji's own writings admit his profound debt to these teachers. When it was said that Jesus never dabbled in politics, Gandhiji explained thus, "Jesus was a prince of politicians, only the politics of his time consisted in securing the welfare of the people by teaching them not to be seduced by the trinkets of priests and pharisees. No doubt he rendered unto Caeser what was Caeser's. But to-day the system of government is so devised as to affect every department of our life. If therefore we want to conserve the welfare of the nation, we must religiously interest ourselves in the doings of the governors and exert a moral influence on them by insisting on their obeying the laws of morality." A more profound apologia of a saint turning politician can hardly be given, and this holds good when the comparison is with Mohammed. No doubt Gandhiji received inspiration from Jesus and also to a certain extent from Mohammed; but if his philosophy and life are the same thing, he does not therein depart from the Hindu tradition. None need say that the Hindu sages led away men from life in its usual aspects and called them to renunciation alone. Renunciation has been inculcated no doubt, and so has Gandhiji done in keeping renunciation in the forefront of his philosophy. "Highest fulfilment of religion requires a giving up of all possession," he has said.

But equally true has been his understanding of the spirit behind the conception of giving up. As he writes with deep penetration in *My Mission*, "To attain my end of *moksha*, it is not necessary for me to seek the shelter of a cave. I carry one about me, if I would but know it. A cave dweller can build castles in the air whereas a dweller in a palace like Janak has no castles to build. . . For me, the road to salvation lies through incessant toil in the service of my country and therethrough of humanity. I want to identify myself with everything that lives."

Revitalized though the last line is by the context of it and the personal accent of the man himself, it reads like a translated verse of the Upanishads. And this is the dominant and recurring note: "It will be seen that for me there are no politics devoid of religion. They subserve religion."

This intense religious motif has been a way—the secret of Mahatmaji's unparalleled success with the masses, for the average Indian, Hindu or Musalman, always stands to attention when the call comes in the name of religion and truth. What is most tragic is that it is exactly this spiritualizing touch which has erected a barrier and separated Mahatmaji from some of the intelligentsia. The most intimate of his sophisticated colleagues feels a little out of element in his presence; it is, as it were, a seed of loneliness in a bed of intimacy. Some of the intelligentsia have responded no doubt, but by far the larger majority who want cent. per cent. undiluted politics seek refuge in expediency and policy, and their glib political persiflage cripple the greatness of their leader.

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Thus though Gandhiji himself would recognize no distinction between ideal and practice, the fullest knowledge and its most intense action, critics try to justify a sliding down the scale by suggesting that the "one flaw in Mahatmaji's politics is the assumption that a formal acceptance of a principle by anybody requires the practical application of the principle at all times." Yet his whole life, which he has placed as an open book, has been an attempt to bridge the gulf. This apotheosis of the daily life, this rising to a plane of consciousness from which he can bring the Divine down into material body and physical life as well as into the mind, the heart and the soul, mark Gandhiji out as a great seeker of Truth and God, and equally well this points him out as a great exponent of traditional Hindu method of Karma-yoga.

For this absolute surrender to divine intervention in every-day material life, this melting life into a new whole, this utter self-effacement for the realization of self, has been the keynote of the *Gitâ's* Karma-yoga and Gandhiji has been its most persistent practitioner. He wrote himself, "Acceptance of a creed ultimately involves practice in accordance with it." In his own life, there has been a demonstration of the principles laid down in the 2nd chapter of the *Gitâ*, which he has accepted as the canon of his life.

His fasts undertaken for asserting spirit's supremacy over flesh are recognized Hindu methods of purification. They show that he is a *sâdhaka*, a *bhakta*, a *tapasvi* no less than a politician, a social reformer and a philosopher. So also his crusade against untouchability is the result of his burning zeal for pure Hinduism. As he wrote in *Young India* of 24th April, 1924, "If untouchability was a part of the Hindu creed, I should decline to call myself a Hindu, and most decidedly embrace some other faith if it satisfied my highest aspirations."

All along his life, he has tried to satisfy these aspirations after Truth, and made attempts to know it wherever lay the chance. His deep and reverent study of Christian and Muslim theology are instances in point. But after his own attempts and attempts of others to enlighten him, Gandhiji came to accept the Hindu creed, which came to mean for him "a relentless pursuit of Truth through non-violent means." As he deliberately stated to the missionaries on the 6th August, 1925, "To-day my position is that though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul." So also he never hesitated to own the indissoluble bond which bound him to Hinduism. "She is like my wife and moves me as no other woman in the world can" is his final summing up. Gandhiji however is never remiss in professing his debt to Jesus, to Mohammed and to Tolstoy in many ways. Not only that, he is eager to show that in his own life, he does not depart from their traditions. But there is a method after all in his spiritual leanings, and this may be said to be the Hindu method.

He is meek and humble as the most pious of Christians. Yet the idea of original sin is repugnant to Gandhiji though he is enough of a Vaishnava to call himself a sinner whose greatest ambition is to reach the ideal of Brahmacharya. This stress on perfect continence again is another link binding him to the great society of Hindu *sannyâsins*.

India has witnessed saints whose religious and intellectual impulses were not confined to philosophy and theology but extended over logic and grammar, rhetoric and language, and in fact all

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arts and sciences. Similarly with Mahatmaji everything useful to life or interesting to mind becomes an object of enquiry and criticism. The comprehensive character of the intellectual range of Gandhiji's mind will be felt if we mention such themes as birth-control and vivisection at one extreme and the use of rick-shaw and sewing machines at the other. Here as elsewhere whatever he has touched, he has illumined with his intellect.

In fact so powerful is the play of his intellect and analytic mind, that there is a risk of losing sight of his synthetic and speculative mind. Yet the greater glory is always there. His first approach is always with reason to the critical intellect which finds in his propositions a powerful stimulant. Then suddenly he seems to dip down the deeper layers of our being, and like all Hindu sages and mystics gives us a revealing vision and lifts us bodily as it were to a higher plane of consciousness.

Hence we hear Mahatma Gandhi speaking often as the Hindu sage, that is, the man "who applies and seeks in practical life such guiding rules as may enable the individual to reach through an integral development of his whole being—an ever wider, ever fuller unfoldment."

THE ESSENTIALS OF BHAKTI

By Prof. Mahendranath Sircar, M.A., Ph.D.

The origin of the Bhakti cult is interesting. Scholars would trace it from some of the texts of the later Upanishads, the Purânas and the Ahirbudhnya Samhita, and the literature of the Nârada Pancharâtra School. The extensive literature of the Bhakti School shows that it was a very important and powerful School with a long tradition and history. It is not our purpose to give a historical account of it; we intend to give here the main philosophical outlook of the School and indicate its setting in the complex forces of life and to estimate its spiritual value and significance.

The ancient culture left the æsthetic side of human nature out of account. Although the Upanishads speak of divine imagination which idealizes the whole creation and excites in us righteous sentiments which find satisfaction in a theistic conception of the world system, still the free reading of the Upanishads will naturally indicate that the tendency in the most important texts is towards Transcendentalism.

The Mimânsakas stressed the activism of life, which finds satisfaction in the sensuous enjoyment, gross or subtle, either in the plane of physical or subtle existence. But any higher ideal than a hedonic felicity was not their objective. The right regulation of our conduct under the sanction of the Vedas together with the performance of rituals was instrumental to the satisfaction of desires of the vital being. But the vital seeking confines us to the earthly life and cannot give us freedom and rest from its insurgent impulses. This activism was confined not only to the adjustment of the earthly forces but also to the regulation of the cosmic forces to yield us gratification of our vital needs. The Devas, shining cosmic forces, were worshipped for these ends.

This activistic attitude of life cannot satisfy us for long, because its fruits

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yield gratification to the surface being of sensibility and it does not grant freedom from the crude desires of our vital being. And hence it is said that when the merit is exhausted, the souls are to return to the earthly life from the heaven of desires. Man has to suffer from endless births and go through the unending cycles of earthly existence.

The Upanishads discover the path which could give freedom from this unceasing activism of life. They teach Transcendentalism and declare the essence of our being to be fundamentally one with the Absolute. The division between the human and the divine is more seeming than real. Reality is undivided, integral existence, and man in his inmost existence is fundamentally the same with the Absolute. The realization of his being as identical with the Absolute gives him freedom from the compelling forces of desires causing his birth pang through the cycles of exit from, and return to, earthly life. Attention was directed from the Vedic rituals and sacrifices and Vedic Pantheon to the sublime wisdom of the sages in the Upanishads as offering the clue to the freedom from the meshes of desires. The quietism and the transcendence of the Upanishads were therefore in bold contrast to the activism and the vital satisfaction of the Samhitâs. The desireless existence in the quietus of being becomes the sole objective of life. Between activism and quietism no *via media* was found out, and even if an ascent of the soul through the intermediary grades or planes of existence was taught in the Upanishads, still they were not looked upon with favour. Their values were based upon the emphasis laid upon transcendence.

The Vaishnava teachers soon discovered definitely a new tendency of the Soul, which makes it free from the pressure of desires and allows it to enjoy the movement and expression of life along with illumined silence. The genius of the Vaishnavic teachers lies in discovering the *dynamism of spirit* different from the *dynamism of desires*, offering spiritual felicities and spiritual harmony and expression. Life was stifled between the activistic urge on the one hand, and the barren silence on the other. The Vaishanavas take away the thorns of the one by discovering the true movement of spirit, and of the other by endowing it with life and inspiration, with dynamic fullness and variety.

With this change in the basic principle, new metaphysical concepts, epistemological ideas and spiritual values were introduced into philosophy. Vaishnavism gives us the complete philosophy of life in all its phases. It introduces the dynamic conception in metaphysics, theology and epistemology. In the Metaphysics of Samkara *dynamism* is not completely ignored but still it is given a lower place and has been denied an absolute existence. Vaishnavism installs *dynamism* in the Absolute, and makes the ultimate reality the centre of *self-expression* through the orders of spirit and nature. This spirit of self-expression makes the Absolute concrete and puts it in touch with the order of nature which expresses its constant creativeness, and with the realm of spirit which reveals its holiness and grace. These two movements are constant in it and account for the unceasing creation, and reveal the finer world of values.

The Absolute presents a concrete unity of nature and finite spirits; but it is not merely a logical principle allowing eternal distinctions in its nature ultimately enfolded by it. This metaphysical concept of concreteness covering universality and individuality allows the theological possibility of love and adoration and the spiritual possibilities

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of radiant feelings and transparent delights and joys. The metaphysical concept of concreteness at once makes the divine life essentially a concrete life expressing not only a basic metaphysical unity, but revealing æsthetic, moral and spiritual values as well. All the tendencies of life were thus recognized and the values and excellences were finely integrated with the Truth of Existence. Vaishnavism has the chief merit of recognizing all the tendencies of the soul and of affording satisfaction to them and discovering their permanent place in the Absolute. And this was possible by emphasis on the concreteness and the personal character of the Absolute.

Reality is Truth. It is the stay of all existence. It is the concrete synthesis. It is the meaning of life.

Reality is Beauty. It is the harmony of existence. It enjoys ineffable delight, exquisite love in the cosmic rhythm from which all conflicts and discords are absent.

Reality is Holiness. It is free from all imperfections and sins of the flesh. It impresses us with its moral beatitude.

Reality is Grace. It is the saving power in the heart of Existence. It is the up-lifting urge which redeems and elevates.

The Vaishnavas of all schools have characterized Reality in the above terms, though different degrees of emphasis have been laid upon them in different schools. Each one of them presents Reality in specific character answering to the specific need of the aspirant soul. And it exhibits the dynamical fullness and completeness of the Absolute.

Though in the canons of faith and in the basic conception the Vaishnavas have no great divergence amongst themselves, yet they have not been uniform in their views about the nature of ultimate realization. Some have stressed the intellectual intuition of Reality in its complete integrity (e.g., Râmânuja), some have emphasized the devotional intensity with its peculiar taste and modulations of feelings (Vallabha), and some, the æsthetic sweetness, intensive attractiveness and divine amorous feelings (Chaitanya.) But it is indeed impossible to make such categorical distinctions of spiritual realizations, inasmuch as the spiritual life is essentially dynamic and the dynamism of life can exhibit different shades of realizations at different moments of life. None can be exclusively intellectual or devotional, for the Vaishnavas characterized the spiritual life as a life of knowledge, of devotion and of service yielding satisfaction to the composite being of man. There are moments, indeed, when the intellectual intuition and sympathy presents Reality in its integral completeness. There are moments when it reveals its felicitous expressions and joyous movements; there are moments when inspiration for service and self-giving becomes irresistible and spontaneous. But all of them emphasize *Love* as the central principle of life which binds man and God in indescribable unity. Life comes out of light; love is the first expression of life.

Love enjoys the rhythm of life, the beauty of the soul and the radiance of light. But Love has also in it the movement to give itself up completely for the cosmic movement. The obstruction of self-will is removed in Love, it becomes the spirit of service giving the perfect concord of life.

Apart from the central principle of Love which reveals the transcendental beauties and dignities, there is the principle of *Grace* which exhibits God, as the Saviour, the Redeemer. Love

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presents God in relation to eternally redeemed souls, and grace in relation to the new aspirant souls. And Power presents him in relation to the creative order and the order of Karma. These are the aspects under which Divinity is generally viewed in Vaishnavism.

There are delicate differences amongst the Vaishnava teachers regarding the spiritual discipline. Some emphasize integral discipline of knowledge, love and service (Râmânuja). Some lay stress on attachment (Sândilya, Vallabha). Some make intense yearning and devotion more prominent (Bengal School). Some combine devotion with yogic practices (Nimbârka School); but every school emphasizes *prapatti yoga*,—the absolute sense of dependence, resignation and surrender with the intense yearning for the realization of the divine life in wisdom and love. In the history of devotional mysticism innumerable shades of differences will be found either in discipline or in realization, for the dynamic spiritualism has shades of expression relative to the psychic constitution of the devotee. But the main objective is to realize the community of spirits enfolded in God, inspired by divine love, and enjoying the radiance of spirit in divine communion. The Vaishnavas conceive the Kingdom of Heaven, the *Civitas dei*,—the Vaikuntha — (from which all stings and inflictions of life have vanished) as the supreme height of existence saturated with love where the souls enjoy the riddance of blissful life. In Vaishnavic mysticism the Vaikuntha is located as the supreme sphere of existence where life is light, love and joy. It is the holy abode of Supreme Bliss.

Union with God is the universally accepted ideal in spiritual life, but the Bengal School sounds a different note when even in this height of love, union and ecstasy, it emphasizes *the sense of separation*, as exhibiting many shades of love-consciousness, otherwise inaccessible. Separation which comes after union intensifies the yearning, through which love makes subtle and deeper expressions, *e.g.*, it reveals the idealizing spirit of love in which Love fancies union and identification, and impersonates God in its own being. This is not to be supposed as the fanciful creation of Love but rather as a phase of its expression which cannot be realized in union. The flame of Love does not die, but its intensification is increased in ideal separation, in beatific consciousness.

SWAMI VIJNANANANDA: IN MEMORIAM

By Swami Madhavananda

Another great luminary of that firmament of which Bhagavan Sri Ramakrishna was the central Sun has set. Srimat Swami Vijnanananda, the fourth President of the Ramakrishna Math and Mission, entered Mahasamadhi at Allahabad on the 25th April, at 3-20 p.m. The Swami had been suffering for some months past from an attack of dropsy, but no one was prepared for the sudden end. He was positively averse to medical treatment, and it was only during the last few days that he allowed homœopathic treatment. Before, however, it could be given a fair trial, he discontinued taking any medicine, with the result that the body succumbed to the ravages of the disease. The next day, it was consigned with appropriate ceremonies to the sacred water of Tri-

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veni, the confluence of the Ganges and the Jumna, in the presence of a large number of monks and devotees.

The Swami, before he took orders, was known by the name of Hariprasanna Chattopadhyaya. He was born on the 28th October, 1868, in a respectable Brahmin family of Belgharia, which is within a couple of miles of Dakshineswar, the place immortalized by Sri Ramakrishna's superhuman devotional practices and the scene of his wonderful spiritual ministration to thousands of thirsty souls. It was in the year 1883 that Hariprasanna, then a student of the St. Xavier's College, Calcutta, first had the privilege of meeting Sri Ramakrishna at Dakshineswar. The Master's fame as a religious teacher *par excellence* had already spread far and wide, thanks to the publicity given to it by Sj. Keshub Chandra Sen, the great Brahmo leader. Sarat, one of his favourite disciples—afterwards known as Swami Saradananda, happened to be a college mate of Hariprasanna, and it was in his company that he met Sri Ramakrishna. He retained vivid recollections of that first visit, and the profound impression he received on that memorable occasion subsequently culminated in his renouncing home and worldly connections. The Master, as was his wont, showed great love and kindness towards the newcomer, which bound him indissolubly to him. Young as he was, it did not take Hariprasanna much time to find out that here was an extraordinary man in every sense of the word, and he was as much captivated by his words of wisdom as he was drawn by his charming *naiveté*. He saw the Master a few times more, but was compelled by force of circumstances to live at Bankipore, in Bihar. After graduating from there, he went for studying Civil Engineering to Poona, where he was when Sri Ramakrishna left his mortal body in 1886. It is said that he had a vision of the Master at the time.

After taking his degree of L.C.E. he joined Government service, and rose in the course of a few years to the position of a District Engineer. By that time the monastery at Baranagore had been founded, and the monastic disciples of Sri Ramakrishna often became his guests at different places. The flame of renunciation, however, that had been kindled in him by the Master, was burning within him, and he found it impossible to remain in the world any longer. Accordingly, in the year 1896, shortly before Swami Vivekananda returned for the first time from his triumphant mission in the West, Hariprasanna joined the Brotherhood at Alumbazar, where the monastery had meanwhile shifted and came afterwards to be known as Swami Vijnanananda. He accompanied Swami Vivekananda in his trip to Rajputana and elsewhere.

Just before the monastery was removed to its permanent home at Belur in 1899, the task of constructing the necessary buildings had been entrusted to Swami Vijnanananda, who later also supervised the construction of the embankment on the Ganges in front of the main building. Swami Vivekananda, who was then living at the Belur Math, one day saw him at work in the hot sun, and, as a favour, but mostly in fun, sent him, through a disciple, the little remnant of a glass of cold drink. Swami Vijnanananda took the glass and, although he noticed the minute quantity of the sherbet sent, he quaffed it just the same. To his wonder, he found that those few drops had completely allayed his thirst! When he next met Swamiji the latter asked him how he had enjoyed the drink. He replied that though there had been very little left, yet it had the effect of quenching his thirst. Thereupon both laughed. This

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is but a solitary instance of the pleasant things which took place to sweeten the relationship among the brother disciples.

Another humorous incident illustrative of their cordiality deserves mention. While the construction work was going on at the Belur Math, some materials were being eagerly expected. One evening Swami Brahmananda said that the materials would arrive by boat before the next morning, which Swami Vijnanananda doubted. Thereupon a wager was laid. Both retired for the night. In the early hours of the morning Swami Vijnanananda got up to see whether the boat had come. It had not. So he returned to his bed, elated at the prospect of winning the wager. A little later, the other Swami also came out, found the boat moored, and quietly retired again. After daybreak Swami Vijnanananda, without suspecting anything, came to him and joyously demanded the wager. "What for?" said the other. Then the disconcerting truth dawned upon Swami Vijnanananda, and finding the tables turned on him, he said, "Well, I have no money, you pay it for me!" A general laughter followed. On another occasion, a similar result greeted his prediction about rain. Afterwards the Swami would narrate these incidents, by way of a tribute to his illustrious brother-monk.

Swami Vivekananda, as is well-known, was a man of varying moods. Sometimes he was playful, when everybody could approach him with freedom. But at other times he became very grave, when none dared to ask him questions. One day he was having a talk with Swami Vijnanananda, when the latter, encouraged by his light mood, not only had the boldness to differ from him, but even went so far as to say, "What do you know? You know nothing!" Swami Vivekananda's countenance at once changed. He became very grave, and after a few moments he called out to Swami Brahmananda, "Look here, Rakhal, Prasanna tells me that I know nothing!" Swami Brahmananda made light of the incident, remarking, "Why do you listen to him? He knows nothing!" Meanwhile Swami Vijnanananda, who had seen his mistake, apologised, and everything was all right. On another occasion Swami Vivekananda, at the end of a spell of deep thought, suddenly put this question to Swami Vijnanananda: "Suppose there is an elephant, and a worm has got into its trunk; it is slowly working its way up, and growing at the expense of the animal. What will be the ultimate result?" Swami Vijnanananda could not make out what exactly was in Swamiji's mind, and said he did not know. Swamiji, too, did not answer it himself. Swami Vijnanananda had not the courage to press for a solution of the problem at the moment, nor did he happen to raise it afterwards. Questioned later as to what he thought of it, he replied that it might have a reference to the condition of India. By way of a solution he laconically said that if the elephant could not eject it, it was anyway sure to outlive it by overwhelming odds.

Swami Vivekananda had a great desire to raise a big memorial temple to his Master at the Belur Math, and entrusted the task of planning it to Swami Vijnanananda, giving him specific instructions for it. The Swami, in consultation with a noted European architect of Calcutta, prepared a design of the proposed temple, which had the approval of Swami Vivekananda. Swamiji's premature passing away in 1902 nipped the project in the bud. But the serious thoughts of spiritual giants never die out; they only bide their time. Thirty years after Swami Vivekananda's exit

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from this world, a magnificent offer of help came from some devoted American students of his thought, which has made it possible for the authorities of the Belur Math to erect the beautiful temple of Sri Ramakrishna after the design left by Swamiji. The foundation-stone of this noble edifice was set in its proper place in July, 1935, by Swami Vijnananda as Vice-President of the Order. We shall come to it later.

Swami Vijnanananda passed the latter part of his life mostly in Allahabad, first at the Brahmavadin Club, of which he was the guiding spirit for some years, and subsequently at the Ramakrishna Math, Muthiganj, which he founded in 1908. In both these places he lived an austere life, devoted to contemplation and study. In 1909 he supervised the construction of the permanent home of the Ramakrishna Mission Home of Service, Benares. He was a scholar, and besides writing two works in Bengali entitled *A Manual of Engineering* and *Waterworks*, translated from Sanskrit into English the voluminous Purana, *Devi-Bhâgavata*, two ancient astrological and astronomical works, Varâhamihira's *Brihajjâtaka* and *Surya-Siddhânta*, the latter in Bengali as well. Recently he was engaged in translating the *Ramayana* into English, which he left unfinished. In the intervals of his work he conversed with devotees, a large number of whom regularly visited him for instruction. He was an impressive conversationist, and by means of a few words could drive a truth home into the minds of his hearers. He loved fun too, and would often throw his audience, particularly the younger folk, into fits of laughter. The most outstanding trait of his character was renunciation. In this he but carried out, to the end of his life, his Master's command : "Even if a woman be like sterling gold, and roll on the ground in a frenzy of devotion, never look at her."

On account of his humility and love of retirement he refused for years on end to be a Trustee of the Ramakrishna Math. But when after the passing away of Swami Shivananda, the second President of the Ramakrishna Order, in 1934 the necessity arose for his becoming a Trustee, he could not decline it any longer. He became Vice-President of the Order that very year, and on the demise of Swami Akhandananda, the third President, he became President of the Ramakrishna Math and Mission in March, 1937. Feeling in his heart of hearts the urge to initiate people—weary pilgrims in the wilderness of life—he broke, within recent years, his lifelong practice of not initiating anybody, although he was pre-eminently qualified to be a *guru*. This sense of duty marked him throughout. Through his grace thousands of men and women were blessed with the Lord's name. To each of them he gave instructions in brief, so that they might practise the truths taught in life. During the last few years of his life he travelled much and visited many centres of the Ramakrishna Order, including Colombo and Rangoon. Everywhere his presence was the occasion of spiritual awakening to hundreds of persons.

Ever since the construction of Sri Ramakrishna temple at Belur began he was anxiously watching its completion, in order that he might install his great Master there as early as possible. In view of his failing health, it was decided to have the installation ceremony done just after the completion of the main shrine. On the 14th January, 1938, Swami Vijnanananda performed the dedication of the temple and the consecration of the marble image of Sri Ramakrishna amid imposing rites —a function which was witnessed by

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fifty thousand devotees and spectators. Having done this he felt that the great task of his life was finished, and he was getting ready to join his beloved Master. He paid only one more visit to Belur, and that was in March last, on the occasion of the Master's birthday. He looked very much emaciated, and those who saw him then were apprehensive of the approaching end. In spite of this, however, he initiated hundreds of aspirants, lay and monastic, and answered their eager queries.

Swami Vijnanananda's passing away removes one of the most lovable spiritual characters from the world. Not only the Ramakrishna Math and Mission, of which he was the leader, but the whole world has suffered an irreparable loss at his demise. We are too near the melancholy incident to appraise it properly. His was an eventful life, and our only consolation at this bereavement is that he is enjoying a well-earned rest at the lotus-feet of his Master. It is also a fact to be borne in mind that when great illumined souls pass away, their power for spiritual uplift gets a better chance of manifesting itself, for then it is not subject to the limitations of the body. Swami Vijnanananda came to the world by the will of the Lord and he has passed out of it also in persuance of the divine will. We bow down our heads in submission to it. The memory of his life and personality will always be an invaluable asset to all of us, and we feel sure that he will ever shower his blessings on us from his new abode of bliss. May we succeed in moulding our lives after the beautiful model he has left for us!

PROFESSOR EDDINGTON ON THE NATURE OF RELIGION

By Dr. Susil Kumar Maitra, M.A., Ph.D.

Professor Eddington's view of the nature of religion is closely bound up with his general theory of experience and is best studied in relation to the latter. The following brief statement of his general position* may be useful to the reader for a right appreciation both of his religious theory and his general philosophical position.

Professor Eddington resolves experience into:—

(*a*) Mental Images,

(*b*) Certain pointer-readings which science connects with other pointer-readings, and

(*c*) An inscrutable external counterpart to our mental images and to the abstractions of science.

(*a*), according to Prof. Ed., is our familiar world of sense. It consists of primary and secondary qualities, and both these are constructions out of (*c*). Thus secondary qualities like colour, temperature, etc., and primary qualities such as permanence, substance, etc., are products of the mind's "faculty of world-building." Hence our familiar sense-world is a subjective construction, though it pre-supposes (*c*) as its inscrutable, trans-subjective ground.

(*b*), according to Prof. Ed., is the world of science. It consists of differen-

*For a detailed account the reader is referred to Prof. Eddington's Gifford Lectures, "The Nature of the physical Universe" and to Mr. C. E. M. Joad's excellent summary of Prof. Eddington's philosophy in "The Philosophical Aspects of Modern Science".

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tial equations and symbols and is therefore abstract comparatively to the familiar world of sense. Science, however, means, for Prof. Ed., the science of physics which again includes, according to him, (1) "field physics" and (2) "the physics of discontinuity." The former deals with relations and relata and ends at last with sixteen co-efficients for each relation, ten being symmetrical from which are constructed geometry and mechanics, the rest asymmetrical whence arises the science of electro-magnetism. The physics of discontinuity deals with (*a*) quanta and (*b*) electrons, and its discoveries are based on the empirical methods of the laboratory.

(*c*) Both the sense-world and the scientific world however pre-suppose a trans-subjective counterpart which in itself is inscrutable. This is (*c*). Prof. Ed. however repudiates the unknowable Kantian thing-in-itself when he speaks of this background as something that may be conceived as "a spiritual substratum." It is not mental activity or consciousness, he says, but may yet be conceived as mind-stuff, more generalized than individual conscious stuff but not altogether foreign to it. As stuff, however, it is not substance, but only "a basis of world-building." Thus Prof. Ed. speaks of it both as something external, trans-subjective and inscrutable and as something akin to our own mind and as continuous with our conscious life.

Professor Eddington's view of *religious experience* also betrays the same wavering and hesitation between objectivism and subjectivism.

Religion, he holds, is a mystical experience, the various theologies being their conceptual symbolisms. It springs from our spiritual nature just as the sense-world springs from our sensuous nature. "The spiritual environment" that we construct "is just another world comparable to the material world of familiar experience" and is "no less real than" the latter.

The reality of the spiritual world is, however, conceived from one of three different standpoints.

(1) Thus *sometimes* the *objective standpoint* is maintained as when Prof. Ed. speaks of our "deeper feelings" as "glimpses of a reality transcending the narrow limits of our particular consciousness."

(2) *Sometimes* again the standpoint of a *qualified subjectivity* is substituted for that of pure objectivity as when Prof. Ed. speaks of a higher reality which is continuous with our consciousness and is "Universal Mind or Logos."

(3) *Sometimes* even qualified subjectivity is given up and we have *pure, unqualified subjectivism* instead. "We see in nature," he says, "what we are equipped to look for;" we "build the spiritual world out of symbols taken from our own personaliy." Indeed Prof. Ed. sometimes goes so far as to affirm that value and significance are projections of our spiritual nature on a valueless non-significant reality.

What will strike the critical reader of this brief statement of Prof. Ed.'s position is the narrow view of science with which Prof. Ed. starts. In fact, science means for Prof. Ed. only physical science. Prof. Ed. thus unduly restricts the sphere of science by excluding from it the biological and psycho-sociological sciences. His view of science as mere symbolism restricted only to certain physical aspects of the universe thus misses the organic unity and interdependence of the different sciences, physical, biological and psycho-sociological. Prof. Ed.'s view, in fact, results in an abstract, physical science of pointer-readings altogether cut off from the rest of the sciences.

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And it is not only the symbolic world of pointer-readings that thus gets detached from the rest of the sciences. The same disruption and sundering also characterize Prof. Ed.'s view of the familiar and the scientific worlds and their objective background. Thus the unity of experience is disrupted into independent and diverse realms. Prof. Ed., in fact, exalts into fixed divisions what are only manufactured distinctions within one unitary experience. Prof. Ed.'s tripartite division of experience into images, pointer-symbols, and objective counterpart may not in itself be illegitimate, but it is admissible only within such limits as will permit the reconstruction of the whole which makes such distinction possible. Prof. Ed.'s three strata however are so sundered in origin as well as character as to preclude all possibility of a reconstruction of the original unity.

And what holds good of Prof. Ed.'s general position applies with equal force to his views about the nature of religion. Just as Prof. Ed. restricts the sphere of science to the physical aspects of the universe, so also he restricts religion to a form of mystical experience thereby degrading all other religions to the position of theologies or conceptual symbolism. Nor does Prof. Ed. say how the spiritual world of religion which he avers to be as real as the world of sense, can both be a construction and a reality at the same time. And so here as in his general theory of experience we have not merely an arbitrary starting-point but a medley of subjectivism and objectivism without any internal unity or cohesion.

THE FLAME OF THINGS

(Diary Leaves)

By Prof. Nicholas Roerich

It is mentioned in literature how by restriction of food and by other spiritual strivings St. Isaac of Syria changed the entire form of his life. After a stay of five years as a bishop, he went back into the desert. There in the great stillness of the desert, he perfected his precepts and admonitions in order to leave them in an expressive, brief, and unforgettable form:

"Those who are guided by benefaction always feel that some sort of thought-ray traverses the lines of a written work and distinguishes in their minds the external words from that which is spoken with great thought by the soul's knowledge. If a man reads verses of great significance without plunging deeply into them, his heart remains impoverished, and in him is extinguished the sacred force which, through actual soul cognition, imparts the sweetest savour to the heart. The spirit-bearing soul, when it hears a thought containing a hidden spiritual force, flamingly accepts the contents of this thought. Not every man is roused to wonder by what is told spiritually and has in itself great mysterious force. A word about heaven requires a heart not preoccupied with the earth."

"The Scripture has not interpreted for us the things of the future age, but it has simply taught us how, while yet here on earth, we can receive a

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sensation of delight with them, up to the point of our natural transmutation at departure from this world. Though the Scripture, in order to arouse in us a longing for future blessings, has portrayed them under the names of things always desirable and glorious, acceptable and precious to us, yet when it says that 'the eye has not beheld that, nor the ear heard', it hereby announces that 'future blessings are inscrutable and bear no resemblance to the blessings of this place."

"Preciseness of naming is established for objects here, but for objects of the future age there are no true authentic names; there is about them one simple cognition which is higher than any denomination and any component principle, form, colour, outline, and all fabricated names."

"He is no lover of good works who has to struggle to do good, but he who takes upon himself with joy subsequent afflictions."

"The cross is a will which is ready for any sorrow."

"With the destruction of this age immediately begins the future age."

"What is knowledge?—Realization of immortal life."

"What is purity?—Briefly put, the heart which forgives every living thing in nature." "What is such a forgiving heart?—Incandescence of a man's heart about all creation, about people, about birds, about animals."

"The timorous man shows that he suffers two infirmities, love of his body and lack of faith."

"The thoughts which intimidate and horrify a man are usually engendered by the thoughts which he directs toward repose."

"The hope of rest at all times compels people to forget the great."

"Who does not know that birds fly into nets while having rest in view?"

"The first of all passions is self-love; the first of all good works is scorn of repose."

"Strive not to hold back the wind with your hand, that is, faith without works."

"For every comfort there follows suffering, and for every suffering, for the sake of God, there follows consolation."

"Fear habits more than enemies."

"He who is sick in feelings is in no condition to encounter and sustain the flame of things."

The very expression "the flame of things" shows an extraordinary plunge into the subtlest world. Indeed, that is why what was enjoined by St. Isaac is so heartily conclusive, because it is based on the discernment of the fiery essential nature. Many works of St. Isaac have vanished and not come down to us, but they did exist and this is evident from repeated references in literature. No matter that to some the paths of St. Isaac are regarded as grandiosological. Except the definition "the flame of things", no other one will be right.

In all his ordained precepts, first of all there resounds everything flamingly derived. That thought, that word will have a special consequence which has been intertwined with the flame of the essence of things. To write down and remember the fiery counsels will be a reinforcement on all paths, a steadfastness not from earth, but from the heavens. People have realized this fiery firmament and felt in themselves a cognizing sacred palpitation of the heart.

"Spiritual contemplation—It is not to be sought in mental labour, but it can be imbued only through Bliss. And so long as man does not cleanse himself, until that time he does not have enough forces within himself even to harken to

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it; no one can thus acquire it only through study."

"Just as it is impossible for one with his head under water to breathe the air, so is it impossible for one whose thought is plunged into mundane concerns to breathe sensations of the new world."

Thus, away from transitory earthly cares, St. Isaac strives towards sensations of the new world. Verily, he knows spiritual values when he says: "Irritate no one and hate no one"; "Be not inflamed with anger at him, lest he should see in thee the signs of enmity." These are counsels of the true builder who realizes that inflammation with anger is disastrous.

St. Isaac could noteworthily speak about the indispensable: "Agitated are the waters at the descent of angels." But this agitation is not wrath nor enmity, but only the flashings of sacred fire which spiritualizes all that exists in the flame of things.

"The unburnable bush"—This icon full of fire reminds one about a beautiful and lofty miracle. The "Great Wisdom" of God rushes along on a fiery steed, and the "angel", benign silence, is also infallibly fiery. Those who first inscribed these symbols understood them not as abstract philosophizing but as inalienable truth, as reality. In this heart, actuality, the flame of things, is nearby and comprehensible and beautiful.

"The infirm in feelings is in no condition to encounter and to sustain the flame of things".

Thus at the beginning of the 8th century enjoined St. Isaac the Syrian. From the Monastery of Maz-Matthew at Ninevah have been handed down to us these remarkable fiery counsels, which resound with invincible persuasiveness. Whether they were spoken yesterday or twelve centuries ago, they remain just as irrevocable.

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's Position Refuted

The 'knower' is not a product of ignorance

It is not quite sensible to say that this 'I', the knower, is a product of ignorance due to superimposition, even as mother-of-pearl is taken for silver. For in this case of superimposition our experience would have been, 'I am consciousness,' even as mother-of-pearl and silver are experienced as non-different, and not as 'I am conscious' which is actually what we experience. The experience 'I am conscious', however, shows that consciousness is an attribute of the 'I' and different from it even as the statement 'the man with a stick' shows that the stick is an attribute of the man and different from him; and as our experience in this latter case is not merely of the stick but of 'the man with a stick', so also in 'I am conscious' our perception cannot be merely of

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consciousness but of a knower with consciousness as his attribute.

As to what the Advaitins say that the 'knower' means the agent in the act of knowing and for this reason it cannot be an attribute of the changeless Self; that the 'knower' or 'agency' is something changing and *jada* and abides in *ahankâra* which is itself unreal and ever-changing, etc.,—all this is untenable. The 'knower' cannot be *ahankâra*. *Ahankâra*, like the body, is something known, external and a product of Prakriti and therefore material and so like the body, it also cannot be the 'knower' which is something inward, and which knows this *ahankâra* even as it knows the body. Just as the *ahankâra*, according to the Advaitins, cannot be consciousness because it is an object of consciousness, for that very reason it cannot be the 'knower', inasmuch as it is known by this 'knower.' Nor is it true that to be a 'knower' is to be changeful, for 'knower' means the substrate of the attribute, knowledge, even as gems are the substrate of their lustre, and as the knowing Self is eternal, its attribute, knowledge, also is eternal. *Vide* Sutras 2. 3. 18-19.

Though knowledge is eternal and unlimited yet it is capable of contraction and expansion and it is contracted in the embodied state of the Self due to its past *karma* and is determined by the senses, and this is why it appears to rise and disappear along with the activities of the senses and the Self possesses the quality of an agent. A change like this is admitted but what is denied is that the Self undergoes modifications like matter. In this sense it is said to be changeless. This agency is not an essential nature of the Self as it is created by action and therefore the Self is unchanging. This knowership subject to this particular kind of change, *viz.*, expansion and contraction, belongs to the Self which is of the nature of knowledge and cannot belong to *ahankâra*.

It may be argued that this *ahankâra*, though material, due to reflection and its nearness to consciousness, appears to be a 'knower.' This argument cannot hold, for, by such reflection, a quality which is found in one is reflected in the other as the red colour of a flower is reflected in a prism. But here the 'knower' is not, according to the Advaitins, a quality of consciousness and it has been shown above that it cannot be an attribute of the *ahankâra* and so whether the reflection is of consciousness in *ahankâra* or of *ahankâra* in consciousness, the appearance of a 'knower' is inexplicable. Such reflection, moreover, is possible in the case of visible objects and not where both are invisible objects as here. Nor can the 'knower' be the result of contact of the one with the other even as an iron rod gets heated when in contact with fire, for here also the 'knower' must be an attribute of either of them as heat is of fire, but it is not an attribute of either consciousness or *ahankâra*.

Again, it is absurd to say that the *ahankâra* manifests consciousness as abiding in it, for consciousness is self-proved and self-luminous according to the Advaitins and so it cannot be manifested and that by *ahankâra* which is non-intelligent, and if it is manifested it would cease to be consciousness according to the Advaitins. Moreover, of what nature is this manifesting? It cannot be origination as consciousness is self-existent; nor can it be revealing, for consciousness is not an object of perception; nor can it be an indirect help as the means of manifesting it by bringing about the connection of the senses with the object as *jâti* is brought in connection with the senses when an individual

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of that class is brought, or by removing some disability in the person even as self-control etc., help him by purifying his mind to comprehend the meaning of Vedic texts ; for, neither kind of service can be rendered by *ahankâra* in manifesting consciousness. The former is not possible since consciousness is not an object of the senses like *jâti* ; nor is the latter possible, for *ahankâra* which, according to the Advaitins, is the 'knower', cannot remove its own disability.

Even if consciousness were an object of another act of perception—which of course the Advaitins do not accept but which is accepted for argument's sake —still *ahakâra* cannot help to manifest it, for it would mean the removal of something which obstructs such knowledge and we do not see any such obstruction. To say that ignorance obstructs it and this ignorance is removed by *ahankâra* cannot be accepted, inasmuch as knowledge alone can, according to the Advaitins, remove ignorance and nothing else can. Further, ignorance cannot reside in consciousness, for ignorance and knowledge have the same seat and the same object. Ignorance and knowledge abide in the same person and with respect to the same thing. Just as a pot cannot be the seat of ignorance because knowledge does not reside in it, so also Pure Consciousness or knowledge, because it is not the seat of knowledge, cannot also be the seat of ignorance. In other words knowledge abides in a 'knower' and so also ignorance abides in a 'knower' and not in Pure Knowledge. Even if ignorance should somehow rest in knowledge or consciousness then it cannot be removed, for knowledge of the object alone and not of others destroys ignorance with respect to it, and since consciousness is not an object of knowledge, the ignorance abiding in it can never be removed by knowledge. Again, that ignorance as defined by the Advaitins is not a fact shall be shown later on. If ignorance, however, means absence or antecedent non-existence of knowledge, then it is no obstacle to the rise of knowledge and so its removal by *ahankâra* will not be serviceable in any way.

From all this we find that *ahankâra* cannot in any way help in the manifestation of consciousness.

Again, manifesting agents do not manifest objects as abiding in them and so what the Advaitins say that consciousness is manifested by *ahankâra* as abiding in it, is not correct. A flame, for example, does not manifest objects as abiding in it. The nature of such manifesting agents is such that they always promote the knowledge of things in their reality. Even when a face is reflected in a mirror, the manifester is light and not the mirror. The latter only reflects the light and so the face appears in the mirror and laterally inverted. *Ahankâra* not being a reflecting surface like the mirror, such a distorted reflection of consciousness cannot take place in it ; moreover, consciousness being self-proved cannot be an object of perception and is not perceived by the eyes. *Jâti* also is not manifested by the individual but has the individual as its substrate. Therefore, no reason can be shown how consciousness can be manifested by *ahankâra* as abiding in it, whether in reality or due to any misnomer. Hence, *ahankâra* is not the 'knower' nor does it appear to be such.

All this goes to show that the 'I' which appears by itself as the 'knower' and as inward is the Self and not Pure Consciousness, for it has already been shown that, in the absence of the 'I', consciousness cannot be *pratyak*, i.e., inward and therefore cannot be the Self.

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The 'I', the knower, persists in deep sleep and release

It is not true that the 'I' does not exist in deep sleep and that only Pure Consciousness exists in that state. One who gets up from deep sleep does not say, "I was Pure Consciousness free from the notion of 'I'," but rather says, "I slept happily", which shows that the 'I' persisted in deep sleep as a 'knower' and experienced happiness. No doubt he also says, "I did not know anything at the time", but this does not deny the existence of everything including the 'I' but shows only that there were no objects of knowledge. The 'I' existed along with knowledge which of course could not function for want of objects to be made known to the 'knower,' the 'I'. If the statement denies everything including the 'I' then it would deny Pure Consciousness also. But then, one after deep sleep also says, "I did not know myself then." True, but here 'myself' cannot refer to the 'I' who is the experiencer of "do not know" but refers to such of the forms of the 'I' with which it was associated in the waking condition, such as due to caste, etc. It means the sleeping person was not conscious of himself as so and so etc. But the 'I' which is a uniform flow of self-consciousness persists in deep sleep also though not very vividly. The Advaitins also accept that the 'I' persists when they say that Pure Consciousness exists in deep sleep as the Witness of Nescience. For, to be a witness is to be a 'knower.' Pure Consciousness cannot be a witness. If the 'I' did not exist we could not have remembered that we slept happily.

The 'I' exists also in the state of release otherwise release would mean the destruction of the Self, for the 'I' is not an attribute of the Self but the very nature of the Self. 'I know' etc., show that knowledge is its attribute and the 'I' is the very nature of the Self. The the 'I' exists in release is also inferred, for it shines to itself. Whatever shines to itself shines as 'I', as, for example, the soul in the state of bondage which is accepted also by the Advaitins. Whatever does not shine as the 'I' does not shine to itself, as, for example, a pot. The Self in release shines to itself and therefore shines as the 'I'. It may be said that in this case, even in the state of release it will be ignorant and bound like the embodied Self which also shines to itself. Scriptures deny such a possibility and, moreover, the inference is faulty, for what causes ignorance in the embodied state is not 'shining to itself' or consciousness of the 'I' but *karma*. Ignorance means want of knowledge or wrong knowledge about a thing. The 'I' is the very nature of the Self; so how can the 'I' which is the knowledge of its real nature possibly bring about ignorance or bondage? Sages like Vâmadeva also experienced the Self as the 'I' in the state of release: "Seeing this Rishi Vâmadeva said, 'I was Manu and the sun'" etc. (*Brh.* 1-4-10). The Supreme Brahman is also spoken of by the scriptures as having the consciousness of the 'I': "May I be many, may I grow forth" (*Chh.* 6-2-3); "As I transcend the perishable, and am above even the imperishable, I am celebrated as the Supreme Being among people and in the Vedas" (*Gitâ* 15.18), and so on. This 'I', however, as already shown, is different from *ahankâra* which causes us to take the body, the non-Self, as the Self. That which makes the not-'I' appear as the 'I' is *ahankâra*—this is ignorance. But such knoweldge of the 'I' as is not nullified by anything else has the Self for its object while that knowledge of the 'I' which has body for its object is sublated and therefore is Nescience.

The conclusion therefore is that the

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'I', the knower, is the Self as it is established by our own experience, reasoning which has established the permanency of the 'I', scriptural authority, and from the wrong notion pointed out. This Self is different from the body, senses, etc., and even different from knowledge, its attribute; it is self-proved, eternal, minute, different in each body and by nature blissful.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have made a comparative study of some of the fundamental doctrines of Hinduism and Islam, shown the striking points of similarity between the two and accentuated the need of sinking all differences fancied or real to make a bold stand for national solidarity. The article on *Woman's Place in Hindu Religion* by Dr. A. S. Altekar, M.A., LL.B., D. Litt., Head of the Department of Ancient Indian History and Culture, Benares Hindu University, is based on a portion of a chapter of his forthcoming book on "Women in Hindu Civilization," and furnishes a pen-picture of the position held by Hindu womanhood in the hierarchy of India's socio-religious life from the earliest times to the modern days. Mons. Jean Herbert, the great French litterateur and an associate Editor of the illustrious French Periodical, "Action Et Pensee", points out in his *Practical Philosophy* a gradual orientation of outlook in the West to the fundamental truths of Indian Philosophy. In the *Twofold Universal Cause: A Vedantic View*, Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S., of the Calcutta University, discusses the view as embodied in "the Padarthatattvanirnaya", and shows that Brahman and Mâyâ are both material causes of the universe. The article on *Mahatma Gandhi and Hindu Tradition* by Rabindra Nath Bose, M.A., of the Bengal Civil Service, reveals Mahatmaji's attitude to religion and politics as well as his deep-seated love for Hindu Thought and Culture. Dr. Mahendranath Sircar, M.A., Ph.D., Professor of Philosophy, Presidency College, Calcutta, gives in *The Essentials of Bhakti* the main philosophical outlook of the Bhakti school and estimates its spiritual value and significance. In *Swami Vijnanananda: in Memoriam*, Swami Madhavananda, the present Secretary of the Ramakrishna Math and Mission, gives a pen picture of the Swami whose Mahasamadhi we announced in last issue of this journal. In the article on *Professor Eddington on the Nature of Religion*, Dr. Susil Kumar Maitra, M.A., Ph.D., Present officiating Head of the Department of Philosophy, Calcutta University, critically examines Prof. Eddington's religious theory and his general philosophical position. Prof. Nicholas Roerich of the Art Museum, Naggar, Kulu, Punjab, has given a brief life-sketch of St. Isaac of Syria as also some of his inspiring teachings in *The Flame of Things*.

ALL-INDIA SCHOOL OF INDIAN ARCHITECTURE

The appeal of the culture of India is not merely in the realm of pure thought, but also in the realm of art and architecture—the concrete manifestations of her creative genius. It is really encouraging to find that India, after a period of slumber, is again coming to her own in these departments of her synthetic life.

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It cannot be gainsaid that this Indian architectural art once received a world-wide recognition as one of the best tangible expressions of her creative imagination. Originating in a pre-historic period, Indian architecture continued its development and flourished generation after generation as a caste-craft, till the end of the Muhammadan rule in India. But with the advent of the British the native arts and crafts began to decline, and India stood on the verge of being thoroughly Europeanized even in matters of architecture and arts.

In the beginning of the present century a most refreshing renaissance of Indian art manifested itself. The revival of the Indian technique in the art of painting has been effected by the genius of Dr. Abanindranath Tagore and others, and it has been received with acclamation as something of tremendous import for the culture of India. In the domain of architecture we find a galaxy of enthusiastic Indians who have contributed not a little to the revival of architecture in India. Mr. Sris Chandra Chatterjee, *Sthapatya-visarada*, one of these pioneers, has earned the love and gratitude of all for his manifold constructive achievements in this department. By exhibiting some of the works of his school of Indian architectural arts and crafts, by lecturing with the help of lantern slides and writing illuminating articles on Indian art and architecture in India and abroad, he has been able in no small measure to prove the excellence of Indian architecture. And we are glad to find that his works were not only selected for the Exhibition of the Architectural League of New York but were reviewed in the American Press in highly eulogistic terms by the Chairman of the Architectural Commission of the last World's Fair at Chicago.

But it is really a matter of profound regret that there is no institution now where Indian youths can get proper training, either theoretical or practical, in the complex subject of Indian architecture. We are informed that an institution for imparting education in national architecture is being organized in Calcutta under the Chairmanship of Mr. Shyamaprasad Mookerjee, Vice-Chancellor of the Calcutta University. Messages of sympathy and encouragement for the successful inauguration of the proposed school have also been received from Lord Willingdon, Sir John Anderson, as well as from several leading architects and art-academics, University-Chancellors and some distinguished savants of Europe, America, Japan, besides India. The League of Nations has also sent its note of appreciation of the movement. However, it is pleasing to learn that arrangements are being made to introduce a Degree Course in architecture, in which the architecture of India will be given its proper place. It is for the first time in the history of Indian universities that the University of Calcutta organized an All-India Exhibition of Indian architectural arts and crafts with a view to interesting the public in the possibilities of modern Indian architecture, as also to impressing upon them the desirability of founding a school.

It will be for the enrichment of human culture if the Indians and others, who truly love art and culture, could combine to organize the proposed national school of Indian architecture.

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REVIEWS AND NOTICES

ART AND ARCHÆOLOGY ABROAD. By Kalidas Nag. *Published by the Calcutta University. Pp. 125; xix plates.*

Dr. Kalidas Nag is one of the few scholars of the present generation who have drawn our attention to the pan-Asiatic character of the Indian art and the international trend of the Indian civilization and culture. Indeed the Greater India Society owes its origin to his inspiration and endeavour. In 1930 he undertook a lecture tour through Europe and America at the request of a number of noted societies in order to introduce them to the true character of Indian art and its influence. On his return he submitted to the Calcutta University, which had afforded him the facilities for this long journey, a report on the principal art centres and museums in the different places which he visited. This report has now been published by the Calcutta University for the benefit of the Indian students who desire to proceed to different art centres in Europe and America with the object of specializing in certain branches of art and archæology.

The five chapters of the book give brief informations about the character and scope of the principal centres of art and archæology in France, Near East including Turkey, Iraq, Iran, Italy, U. S. A. and Latin America, and also the facilities for research work afforded by them. The informations will no doubt be found valuable, yet we wish they had been a little more elaborate and detailed. The writer has done well to draw our attention to the tremendous efforts that are being made in those countries towards creating a living interest in the art treasures of the past and towards rejuvenating the art tradition of the peoples by trying to make art a genuine expression of life. This is in sad contrast to the neglect bestowed on the subject in India, although savants of the West feel that an understanding of the Indian art is going to put new life in Western Art in no distant future, in the same way as the discovery of the Greek and Roman lore started the Renaissance in Europe towards the end of the middle ages.

The nineteen plates at the end of the book contain thirty pictures of some of the art objects of the different countries in the past.

SIKHISM—ITS IDEALS AND INSTITUTIONS. By Teja Singh. *Longmans, Green & Co., Ltd. 17, Chittaranjan Avenue, Calcutta. Pp. 146. Price Rs. 2.*

Prof. Teja Singh is well known as an able writer on Sikhism. In this collection of nine short essays, written originally on different occasions, he has presented in a concise and faithful manner the essential features of the religion founded by Guru Nanak and developed by his nine famous successors. Sikhism has been depicted both in its idealistic and practical aspects, and the topics discussed include questions of God and man, the scheme of salvation, the very peculiar institution of Guruship, individual and collective, a short account of the different sects, forms and symbols, rites and ceremonies, with complete texts of some of the most important hymns and prayers used on different occasions.

In his presentation the author has relied on the original teachings of the founders of Sikhism and on the tradition preserved in history and actual practice. The author has tried to keep clear of controversial matters, though opinion will continue to be divided on certain issues, e.g., the precise nature and origin of the sects of Sikhism. Again the writer is hardly fair to Hinduism when he asserts that the Sikh conception of God combines both the Hindu idea of His immanence and the Semetic idea of His transcendence, as if Hinduism is unfamiliar with the latter. Correctly speaking Hindu theology embraces in its broad sweep every possible conception of Godhead that has ever been thought of by the human intellect.

On the whole the book is an admirable compendium of the Sikh doctrine and will be very valuable to those who want to gain within reasonable limits a true idea of Sikhism in theory and practice.

THE PSALM OF PEACE. By Teja Singh. *Oxford University Press, B. I. Building, Nicol Road. Post Box 31, Bombay. Pp. 122. Price Rs. 2.*

Sukhmani, or the Psalm of Peace as the translator calls it, is one of the most important compositions of the Sikh Scripture, the Holy Granth. This soul-stirring hymn is the work of Guru Arjun, the fifth in

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succession to Guru Nanak, and a man of rare spiritual attainments, vigour and strength. Its deeply moving sentiments and devotional tone, its directness and sincerity and its hidden pathos and music of words have made a very wide appeal both among the Sikhs and non-Sikhs. Thousands of devout persons, Sikhs or otherwise, living in the Punjab and Sind begin their day's work after repeating it in the morning. The message of love and peace and devotion contained in the hymn is sure to strike many responsive chords through this beautiful rendering into English.

GUIDE TO BASIC ENGLISH. By C. K. Ogden and I. A. Richards. *The Times of India Press, Bombay. Pp. 171. Price Re. 1.*

The intimate commercial relations and close cultural contacts among the peoples of different races and nationalities, which have followed upon the rapid development of the improved means of communication have made imperative the need of an international auxiliary language. Keen minds have long been alive to the usefulness of such a medium, and experiments have accordingly been made to evolve a common international medium of thought with varying degrees of success. More than forty years ago Esperanto came to be constructed for this purpose by Zamenhof, and in its wake came its numerous offshoots, Ido, Novial, Occidental, and the rest. All these made an attempt to solve the problem of an international auxiliary language based on the common factors in certain of the main European languages ; that is to say they completely ignored the standpoint of the Eastern learner and became just so many more European dialects. For this reason after nearly half a century Esperanto has secured only a few thousand adherents.

Basic English which came to be constructed some ten years back by Mr. C. K. Ogden to solve the same problem has certain advantages over all the preceding attempts. It is neither so artificial nor so revolutionary. It takes advantage of the fact that English is already on the way to becoming a second language of the civilized races of mankind, being at present the natural or governmental language of nearly 500,000,000 persons. Further the object of Basic is not merely to serve as an international auxiliary language but also to provide a rational introduction to normal English, which may profitably be made a basis of normal English teaching either for children or for adults. It is an English in which 850 words do all the work of the 20,000 which are normally used by English-speaking persons in their everyday life, and it has been formed by taking out everything which is not necessary to the sense. All its vocabulary can be printed on a single sheet of business notepaper (so that the entire vocabulary is conveniently visible at a glance), and it can be learnt in less than 30 hours.

Since its publicity in 1928 the system has enlisted wide support. After only ten years the central organization has its representatives in more than twenty countries and the interest is everywhere increasing. More than 100 books in and about Basic are now available in print. Last year the 13th All-India Education Conference resolved: "That this Conference desires that the possibilities of more extensive use of Basic English in India should be explored." There cannot be any doubt about its usefulness in Indian schools. Tender boys can be saved a lot of trouble in getting introduced to English.

The present book offers all the relevant informations about Basic and answers the criticisms which are usually levelled against it, mostly without adequate informations. It also provides a guide to the growing literature on Basic and gives a clear idea of the way in which the system differs from other attempts to simplify language. About half the book is written in Basic which quickly shows the advantages or the disadvantages of the new system as compared with the old language. The book is sure to help the cause of Basic.

SPIRITUAL DOSES. By Mahatma Shahanshah. *Darbarchand Bros. & Co., Sri Ram Road, Lucknow. Pp. 31. Price As. 4.*

It is an interesting book of 16 short English poems on a number of spiritual subjects.

HINDI

PRÂCHYA AUR PÂSHCHÂTYA. By Swami Vivekananda. *Published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur, C. P. Pp. 165. Price As. 8.*

Prâchya O Pashchâtya by the great Swami Vivekananda is one the famous books in Bengali. Here the Swami lays bare with his characteristic understanding and penetrating insight the genius and character of the civilizations of the East and the West, which he had an opportunity to study at close quarters. The acute analysis, the

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robust and vigorous style and the plentiful witty and humorous observations contained in it make the work an extremely fascinating one. The Ramakrishna Ashrama, Dhantoli, Nagpur, has done a great service to the Hindi-speaking public by bringing out this Hindi translation of the work. The original charm and vigour of the style have been retained. The book is sure to prove an acquisition to the Hindi literature of to-day.

HARIPADANJALI. By Lala Munshilalji Vaishya. *Published by Radhakrishna Vaishya, Secretary, Central Board of Revenue, New Delhi. Pp. 123. Price As. 8.*

It is a good collection of Hindi Bhajans by the late Lala Munshilalji Vaishya who was a man of great devotion.

1. BHAJAN KIRTAN. *Pp. 245. Price Re. 1-4 as.*

2. CHAURASI CHHEDAN. *Pp. 34. Price 1 anna.* By Mahatma Shahanshah. *Nanak Prasad, Librarian, Engineering Library, Kaisarbagh, Lucknow.*

1. *Bhajan Kirtan,* as its name shows, contains a fair number of devotional songs in Hindi arranged under seven different heads.

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Marathi

CHICAGO DHARMAPARISHADENTIL VIVEKANANDANCHIN VYAKHYANEN. *Published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur, C. P. Pp. 49. Price 4 as.*

The Chicago addresses of Swami Vivekananda hardly need any introduction to the public. The present Marathi translation of them will no doubt be welcome.

NEWS AND REPORTS

RAMAKRISHNA MATH AND MISSION

We are requested to announce that Srimat Swami Suddhananda has been appointed President, Srimat Swami Virajananda Vice-President and Swami Madhavananda Secretary of the Ramakrishna Math and Mission. These changes have been necessitated by the passing away of Srimat Swami Vijnanananda, the late President.

SWAMI NIRMALANANDA

We record with sorrow the passing away of Swami Nirmalananda on Tuesday, the 26th of April last, at Ottapalam in Malabar. He was nearly 73 years of age.

Swami Nirmalananda came of the reputed Dutt family of Bosepara, Baghbazar, Calcutta. He was known in early life as Tulsi Charan Dutt, and his father's name was Devanath Dutt. While quite a boy, Tulsi Charan had the rare good fortune of seeing Sri Ramakrishna at the house of Balaram Bose at Baghbazar. After the Master's passing away he joined the monastery at Baranagore and came to be known under the monastic cognomen of Swami Nirmalananda. He also came to be loved by Swami Vivekananda.

In 1903 he was sent to the U. S. A. to help Swami Abhedananda in his work there. He returned in 1906 and spent a few years in North India in religious practices and in making pilgrimages to various holy places. In 1909 he was sent to Bangalore from the Belur Math to assist in the running of the Ashrama there, which had been founded by Swami Ramakrishnananda. For twenty years he was the head of this Ashrama, and during this period he spread the message of Sri Ramakrishna in various parts of South India and started several Ashramas in Malabar. He had an impressive personality, and he was gifted with a rare power of eloquence. He leaves behind numerous devotees and admirers and disciples.

SWAMI PAVITRANANDA'S TOUR IN NORTH AND WEST INDIA

In the early summer of this year Swami Pavitrananda, President, Advaita Ashrama, Mayavati, made a fairly extensive and valuable propaganda tour through some parts of northern and western India. During this period of itenaracy he was successful everywhere in creating among the public he came into contact with, a deep interest in the message of Sri Ramakrishna and the aims

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and ideals of the Mission founded after his name.

The Swami left Calcutta on the 12th of March last at the invitation of His Highness, the Maharaja of Morvi to meet him there. On his way to that place, the Swami halted at Delhi for a few days and delivered two lectures at the local Ashrama on the 19th and the 20th of March on the occasion of the 103rd birthday anniversary of Sri Ramakrishna. He spoke one day in Bengali and another day in English on the life and teachings of the Master at two large meetings presided over by Mr. Bhulabhai Desai and Swami Viswananda and created a deep impression on the audience.

From Delhi the Swami went staight to Morvi, reaching the place on the 23rd of March. The private secretary to His Highness was present at the station to greet him. During his brief sojourn there he was very cordially received and hospitably treated by the Maharaja. His Highness is a great admirer of Swami Vivekananda and the Mission founded by him, and he takes almost a personal interest in the work of the Advaita Ashrama, Mayavati. In the course of his personal contact with Swami Pavitrananda, His Highness evinced a very keen interest in, and great sympathy for, the service rendered by the Ramakrishna Mission to humanity at large. The Maharaja is greatly attracted by the ideal of service, and the Swami was much impressed by the measures taken in this direction in His Highness's State. The Swami also met a number of high officials at Morvi, who showed great eagerness to be enlightened about the Ramakrishna Mission.

Leaving Morvi on the 26th of March the Swami proceeded next to Rajkot, where he delivered a public lecture in English on the 3rd of April on the life and teachings of Sri Ramakrishna at a meeting organized to celebrate the birthday anniversary of Sri Ramakrishna. The lecture was highly appreciated by the audience. At Rajkot a large number of persons came to meet him and became interested in the Mission from intimate talks with him.

From Rajkot he went on a pilgrimage to Dwarka and Prabhas, in the course of which he had occasion to come in contact with a number of influential persons. At Dwarka he met an Indian merchant of East Africa, who had a long talk with the Swami about the message of Sri Ramakrishna and Swami Vivekananda and expressed the great need of starting a few centres of the Mission in that country. The cordiality, sympathy and eagerness of all whom he met bespoke the high esteem in which the Ramakrishna Mission is held by many.

Leaving Rajkot he next came to Baroda on the 7th of April and stayed there up to the 10th. At this place he met a large number of high-placed and influential persons and enlightened them about the Mission through informal talks. He had also had occasion once during this period to give a sort of short, informal discourse to a select group of persons who came to meet him. He had further to grant interviews to numerous callers who felt interested in the work of the Mission. Through all these the Swami helped to create a very favourable ground there for the rapid spread of the ideas and ideals of the Mission in the near future.

He left Baroda on the 10th and reached Bombay on that day. At Bombay he stayed up to the 24th of April. During this period the Swami went to Poona and, on the personal invitation of Prof. Karve, the great pioneer of women's education in India, he visited the Women's University and attended the meeting organized to celebrate Prof. Karve's 81st birthday anniversary. At Poona he met the Secretary of the Servants of India Society who had invited him to tea. The Secretary who had been to Africa referred to the missionary activities of some of the Indian organizations there and stressed the great need of sending a few workers of the Ramakrishna Mission to that country as well as to other colonies for the purpose of preaching the true aims and ideals of Hindu culture and civilization. He felt that the Mission would thereby be doing a great service not only to that country but to India as well.

Leaving Bombay on the 24th of April he came next to Mount Abu on the 25th at the invitation of His Highness the Thakore Saheb of Limbdi. The Swami had been invited earlier to the State, but due to certain unforeseen reasons the meeting had to be arranged at Abu. During the three day's stay there the Thakore Saheb took special and personal interest for the Swamiji's comfort. A man of deeply religious disposition, the present Thakore Saheb is, like his father, a great admirer of Swami Vivekananda. Swami Pavitrananda met His Highness daily and had very intimate talks with him on various religious matters and

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impressed by his friendly sympathy for the Mission.

At Abu the Swami received the news of the passing away of Swami Vijnananandaji and left the place immediately though he had intended to stay there for some time more. He reached Calcutta on the 29th of April and returned to Mayavati after a short stay there on the 16th of May. It is really pleasing to note that everywhere he was successful in his attempt at creating among the public he met, an interest in the aims and ideals of the Ramakrishna Mission.

THE RAMAKRISHNA MISSION

29TH ANNUAL GENERAL MEETING PROGRESS OF WORK IN 1937

The 29th Annual General Meeting of the Ramakrishna Mission was held on Good Friday at the premises of the Belur Math, the Headquarters of the Mission, with Swami Madhavananda in the chair. A large number of monastic and lay members were present. The minutes of the previous meeting were read and passed. Srimat Swami Virajananda, the Secretary, then presented the report for the year 1937. The following extracts from it clearly indicate the progress of the work done by the Mission exclusive of the work done by the Ramakrishna Math and its branches in India and the centres in N. & S. America, England and Europe.

CENTRES: There are at present 100 centres of the Math and Mission in India and abroad. At the end of 1937, the total number of centres of the Mission in India, Burma, Ceylon and Straits Settlements was 48.

ACTIVITIES: The Mission conducted both Temporary Relief and Permanent Work. Temporary Relief Work was done in times of distress caused by flood, fire and small-pox in Puri and Bankura District.

PHILANTHROPIC: 29 out of the 48 centres conducted one or more of three kinds of work, viz., Indoor Hospital work, Outdoor Dispensary work and Regular and Occasional Service of various kinds.

In all there are 7 Indoor Hospitals including the Maternity Hospital and Child Welfare Centre at Bhowanipore, Calcutta, and there are 30 Dispensaries including the Tuberculosis Dispensary at New Delhi. The philanthropic centres are flung in different parts of India, and some of them are situated in Benares, Hardwar, Brindaban, Allahabad and other places of pilgrimage, and in cosmopolitan cities and towns such as Rangoon, Bombay, Cawnpore and Lucknow. The Sevashrama at Benares is the most prominent. The Rangoon centre treated 2,39,369 cases in 1937.

Philanthropic work was done also by rural centres such as Bhubaneswar in Orissa, Jayrambati in Bankura and Sargachhi in Murshidabad.

The Indoor Hospitals treated 9007 patients in 1937, as against 7707 in 1936. The Outdoor Dispensaries at the Headquarters and Branch Centres treated 11,37,794 cases as against 10,29,349 in 1936, the new and the repeated cases being in the proportion of 2 to 3 nearly.

Regular and Occasional Service of various kinds was done by 30 centres.

EDUCATIONAL: The Educational Work of the Mission falls mainly into two divisions, *viz.* (1) Boys' Schools, Girls' Schools and Mixed Schools, the classes ranging from the Matriculation standard to the Primary, as well as Night Schools, Adult Schools and Industrial Schools; (2) Students' Homes, Hostels and Orphanages.

Mass education for adults and juveniles through Day and Night Schools formed a feature as usual.

Out of the 48 centres 34 conducted some type of educational work or another. In all the centres together there were 19 Students' Homes, 4 Orphanages, 3 Residential High Schools, 6 High Schools, 4 M. E. Schools, 46 Vernacular Schools, 2 Sanskrit *Chatushpatis* or *Tols*, 9 Night Schools and 3 Industrial Schools. The total strength of these 96 Institutions in India, Ceylon and Straits Settlements was 8,250 in 1937.

Rural educational work was done by such centres as Sarisha near Diamond Harbour, Contai in Midnapore, Habigunj and Sylhet in Assam. The centre at Sarisha has nearly 500 boys and girls in its Schools.

The Industrial Schools taught one or more of the arts, crafts and industries which may be grouped under the following heads; (1) Mechanical and Automobile Engineering, (2) Spinning, weaving, dyeing, calicoprinting and tailoring, (3) Cane-work, (4) Carpentary, cabinet-making, (5) Shoe-making. In the Industrial School at Madras the Mechanical and Automobile Engineering course covers a period of five years and is recognised by the Government. The centre at Habigunj conducts two shoe factories to provide better

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training to the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

The Sister Nivedita Girls' High School at Calcutta had 529 girls in 1937. The educational centre at Madras is the largest. It had 1,784 pupils in 1937, in all its institutions. The Mission Residential High Schools at Deoghar and Parianaikenpalayam (Coimbatore), and the Students' Home at Dum Dum near Calcutta also did valuable work.

LIBRARIES & READING ROOMS: There were more than 55 Libraries and as many Reading Rooms in the Mission centres. The Mission Society at Rangoon did excellent library work and had an attendance of over 34,000 in its reading rooms in 1937. The Students' Home at Madras had more than 21,000 volumes in all its libraries. The total number of books in the Mission centres may be roughly computed to be over 65,000 in the year under review.

MISSIONARY: The monastic members went on propaganda tours in India and abroad. A Swami was deputed on invitation to Fiji, and another to Paris, where they did successful preaching work. The teachings of the Vedanta as interpreted by Sri Ramakrishna and Swami Vvekananda were disseminated chiefly through the English periodicals the *Prabuddha Bharata* (Mayavati), the *Vedanta Kesari* (Madras), the *Message of the East* (Boston), the *Vedanta* (Switzerland) and the *Voice of India* (Hollywood) and through the *Udbodhan* in Bengali and *Sri Ramakrishna Vijayam* in Tamil, as well as through translations of the Sanskrit scriptures, and the publications of the Ramakrishna-Vivekananda literature in English and some Continental languages.

More than 2,500 classes were held and more than 250 meetings convened during the year under review.

There are colonies for the Harijans and other backward classes conducted in Trichur (Cochin), Shella (Khassia Hills) and other places by the monks of the Mission.

EXPENDITURE: The total expenditure for the Mission work in 1937 was Rs. 5,74,963-3-5.

THE IDEAL OF SERVICE: Swami Vivekananda, the Founder of the Mission, sounded the clarion call for self-dedication and service of humanity, irrespective of caste, creed, colour or sex. Such a noble ideal alone is capable of giving peace and light in the world today with its clash and conflict, darkness and despair. Will not the young men of India respond to the call?

VIRAJANANDA,
Secretary, Ramkrishna Mission

Belur Math,
15-4-38.

SRI RAMAKRISHNA MISSION VIDYALAYA, PERIYANAICKENPALAYAM, COIMBATORE

REPORT FOR THE YEAR 1937

The report of the R. K. Mission Vidyalaya, Coimbatore, for 1937, shows a marked progress in the different branches of its activity. With a modest beginning as a boarding home with only 3 children in 1930, this institution has now grown into a Residential High School with 92 boys, and a 'Rural Service Section' extending to the surrounding villages. The authorities of the Vidyalaya are also trying to work out the Wardha Educational Scheme in their own humble way and time-table has been reorganized to give more time to manual training. Every day two periods of 40 minutes are allotted for this purpose, and the result hitherto shown has been very encouraging.

As before, the Vidyalaya continues to be managed in a great measure by the children themselves. The *Bala Bharati* (manuscript magazine) has vastly improved, and the Bala Bharathi Day was celebrated with due enthusiasm in the year under review. Besides the birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and Gandhiji the Vidyalaya Day and the Navaratri were celebrated, and a small rural exhibition was organized on the last occasion.

Two study-circles, one at Vellakinar and the other at Idigarai were run under the auspices of this institution and the attendance at these study circles was fairly satisfactory. A residential summer school for training rural workers was also opened in the month of May and the total strength of the school was 38. The workers of the Ramakrishna Vidyalaya took magic lantern and projector with their educational films to the villages for the education of the adult.

Various sports, social service during the Karamadai festival, and medical aid in times of the outbreak of epidemics were also organized under the auspices of the Vidyalaya. This useful institution deserves substantial help from the generous public.

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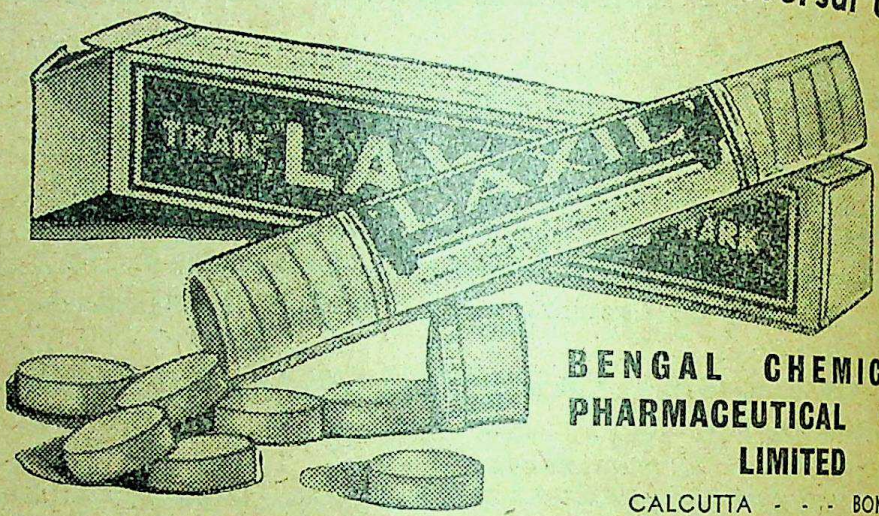
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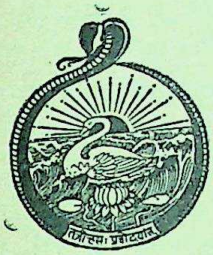
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Far on high, like a starlit sanctuary
Among the frozen mountains, sung around
By winds denied to mortals, lies that vision,
That sundered realm of poetry that once
We dwelt in for a while. Now where are we,
Who were the adventurers of destiny,
Nor feared the unknown, in days none dreamed of this
Our barren sanity? Yet none the less
We are not lost who feel within our blood
That olden gentleness, that ancient pride
That made our warriors poets, made our song
Outlast all other offering we laid
On love's eternal altar. Turbulence
Of Heaven's wrath is our inheritance
These darkened years, for that we do not see
How, loving peace, we may not lay aside
Our trusty armour, we who know the price
Of righteousness achieved. Nor may we leave
The tumult of endeavour, the recall
That summons all our energy, the cry
Of souls enslaved to terror.

It is the infinite of thought that we
Dream of vast worlds of worlds, which this our world

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Is lost among, even as the smallest grain
Among the sands of ocean.

We are afraid of all immensity,
But being human we shall yet transcend
This last of all our fears, no longer deem
The out-of-reach a slight upon our worth,
But make our trust, what all our song has shown,
Part of that joy the mystic union
Of earth and heaven is shaping through the ages
Through labouring tides of agony, to reveal
Nobler confederation of high zeal,
Of heart's endeavour, with the world of beauty
About our lives each night and day brings forth
As though persuasively, in all profusion,
With so intense a meaning in each flower,
Each infant smile, each radiance of love,
That sharing them our hearts are sharing more
That all the chaos of immensity
Can ever mean.

A PEEP INTO HINDU CIVILIZATION

By the Editor

I

Nothing has been so much misunderstood and adversely commented upon as the civilization of the Hindus. The servitude of India for centuries under alien rule as also the inaccessibility of adequate historical materials were no less responsible for this regrettable state of affairs than the lack of genuine enthusiasm on the part of the students of Indian history to discover the hidden treasures of her culture. It is only in the recent past that a spirit of historical research has been stimulated with the dawn of national consciousness and has brought into the field a group of individuals whose labours have placed before us infallible proofs of the richness and antiquity of Hindu civilization. Indeed our thanks are due unto those distinguished antiquarians of the East and the West, who, by their unflagging zeal, patience and perseverance, have been able to throw a flood of light upon some of the forgotten chapters of India's cultural history and furnished materials of great historical value to build a comprehensive record of her past creative achievements. The constructive genius of some of the illustrious savants of India has already woven these invaluable materials into works of exquisite art and beauty and has thereby created landmarks in the realm of historical study. Among these scholars may be mentioned the name of Dr. Radhakumud Mookerji, Professor of Indian History at the University of Lucknow, to whom we are indebted for his masterly presentation of the varied aspects of Indian thought and culture from the days of Mahenjo-daro and Harappa up to the establishment of the Maurya Empire, in

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1938

his magnificent historical work, entitled *Hindu Civilization.** The book which is the result of patient research and specialized study of the different aspects of Indian civilization is remarkable for its richness of details and clearness of exposition of the baffling variety of historical phenomena. Even a cursory glance at the scintillating pages of this volume will reveal unto the students of history how the learned author has skilfully marshalled all facts, knit them together and maintained balance and proportion as also an organic unity in the treatment of this vast subject in the light of the literary, epigraphic, numismatic, monumental and artistic sources available at the present day. It redounds to the credit of the author that all along 'the Indian point of view has received its due scope in the work',—a fact that constitutes its chief justification.

It is not possible to do justice to the variety of topics brought under the purview of this book within the short compass of a review. Only a bird's-eye view of some of the important sections of this volume may be given here to enable our readers to have glimpses of the intrinsic worth of Hindu civilization that has travelled down the ages since antiquity, fertilizing in its long and meandering course the varied fields of human thought in and outside India. At the very outset it must be borne in mind that the line of cultural development in India fundamentally differs from that in the Occidental world. Mons. Romain Rolland in his *Life of Ramakrishna* has significantly remarked, "The age-long history of the spirit of India is the history of a countless throng marching ever to the conquest of Supreme Reality. All the great peoples of the world, willingly or unwillingly, have the same fundamental aim; they belong to the conquerors who age by age go up to assault the Reality of which they form a part, and which lures them on to strive and climb. But each one does not see the same face of Reality. It is like a great fortified city, beleagured on different sides by different armies, who are not in alliance. Each army has its tactics and weapons to solve its own problems of attack and assault. Our Western races storm the bastions, the outer works. They desire to overcome the physical forces of nature, to make her laws their own so that they may construct weapons therefrom for gaining the inner citadel, and forcing the whole citadel to capitulate. India proceeds along different lines. She goes straight to the centre, to the Commander-in-chief of the unseen General Headquarters; for, the Reality she seeks is transcendental." This attitude to life characterizes the gradual evolution of Indian thought and has lent an abiding grace and coherence to the multiple forms of her culture. And that is one of the principal reasons why the civilization of India, in spite of the manifold vicissitudes of her political fortune, is still a living force to be reckoned with in the conflict of cultures. Indeed there is something in it which is maddening in its imperturbability and insistence. The West, despite her material glory and varied conquests in the realm of nature, cannot but feel dwarfed and insignificant before its sacred majesty. It is really refreshing to find that this distinctive cultural outlook and ideology have not escaped the notice of the author of the present volume. In it he has not only given a graphic picture of India's political history describing events in their chronological

* *Hindu Civilization*: By Radha Kumud Mookerji, M.A., Ph.D., Professor of Indian History, University of Lucknow. Published by Longmans, Green & Co., Ltd., 17 Chittaranjan Avenue, Calcutta. Pages (including Index) 351. Price 15s. net.

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sequence in relation to sovereigns, but also 'a history of civilization presenting the broad movements in thought and morals, the evolution of institutions, the progress achieved through the ages in social organization, economic life, literature and religion' from the truly Indian point of view.

II

The book opens with a careful and intelligent survey of the Indus civilization. It has been placed by the author between 3250-2750 B.C., allowing for still earlier times for its previous history and origins. The author writes, "Recently quite a mass of conclusive and concentrated evidence has been unearthed by archæological excavation in one region, that of the Indus, at two sites, *viz.*, Harappa between Lahore and Multan, and Mahenjo-daro ('The Mound of the Dead') in Larkana District of Sind. The evidence points to the development of an entire civilization which may be designated as the Indus civilization in a region which was then more watered and wooded than now." Sind, as the investigation shows, was then watered not merely by the Indus but also by a second river, the great Mihram, which existed up to the 14th century A.D., and these two rivers were responsible for the growth of this most ancient civilization in Sind. Only seven strata of remains have up till now been unearthed; but still there are undisturbed layers lying beneath the level of the subsoil water, which lend countenance to the reasonable surmise that they belong to much earlier periods. The rich variety of materials consisting of the remains of buildings, human figures and figurines, symbols and the script on the seals, pottery, spindle-whorls, terra-cotta toys, stone images, cinerary urns or other receptacles containing calcined human bones and ashes, to mention only a few—all point to the evolution of a full-fledged civilization in the pre-Vedic age. In view of certain common elements, ideas and inventions, it is admitted by the historians that there was probably a connection between India and Mesopotamia and other parts of the ancient cultured world and that the Indus civilization was a part of a larger cultural movement that manifested itself in the establishment of similar early civilizations on the banks of the Nile, the Tigris and the Euphrates in the Chalcolithic Age. But these general resemblances notwithstanding, the Indus civilization, as the author points out, is as distinctly individual and national as any of the other great contemporary river civilizations. For the Indus civilization contains certain specifically Indian features which comprise (1) the use of cotton for textiles not known to the Western world until two or three thousand years later, (2) a higher standard of urban life and amenities, as seen in the commodious houses, baths, wells, and systems of drainage meant for the ordinary citizens, and not known in pre-historic Egypt or Mesopotamia or any other country in Western Asia, where architecture is chiefly aristocratic, being marked by magnificent palaces, temples, and tombs, without spending much thought on the dwellings of the poor or the masses, (3) a high level of achievement in glyptic art, as illustrated in the faience models or the intaglio engravings on seals of animals like bulls, or in the exquisitely supple modelling of human statuettes, and (4) religion, which is easily seen as the ancestor of modern Hinduism in its several features.

III

It is interesting to find that the author has culled ample evidences from the Rig-Vedic literature to establish links

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between this Indus civilization and the subsequent Vedic culture. He contends that the references to the non-Aryans and their civilization as found in the *Rig-Veda* may, in all probability, be taken to refer to the Indus people who were responsible for the growth and development of this Indus civilization. The author then proceeds to give a graphic account of the Aryan culture which like Minerva born in panoply appears in all its richness and variety at the time of the *Rig-Veda*. There is no gainsaying the fact that the history of India practically begins with the advent of the Aryans into India. The Aryans belonged to a very ancient stock of the human race, and lived for a long period with the forefathers of the Greek, the Roman, the German, the English, the Dutch, the Scandinavian, the Spanish, the French, the Russian and the Bulgarian nations. But the locality of the region where they lived for long in close intimacy and the time for their separation are subject of keen and protracted controversy. The generality of opinion is that they lived in the steppes of Central Asia, though some historians would fix their original home in India, some in the Arctic regions and others in the regions now occupied by Austria, Hungary and Bohemia. Whatever be the actual regions to which the Aryans originally belonged, it cannot be doubted, says Dr. Mookerji, that their original home must have combined pastoral and agricultural conditions, horse-breeding steppes and high ground for pasturing of sheep. As regards the actual age of this Aryan culture, Dr. Winternitz, in his *History of Indian Literature*, remarks, "The available evidence merely proves that the Vedic period extends from an unknown past, say x, to 500 B.C., none of the dates 1200-500 B.C., 1500-500 B.C. and 2000-500 B.C., which are usually assumed, being justified by facts. Only it may be added, as a result of recent researches, that 800 B.C. should probably be substituted for 500 B.C., and that the unknown date x more probably falls in the third, rather than in the second, millennium before Christ." Dr. Mookerji holds almost the same view when he says that 'on a modest computation we should come to 2500 B.C. as the time of the *Rig-Veda*.'

The Rig-Vedic literature throws a flood of light on the existence of a healthy social, religious, economic and political life of the Indian people in that distant period. There was plenty and profusion everywhere and India did not experience the bitterness of an atrophied economic life which has become the lot of the people of the land to-day. The political evolution of Rig-Vedic India, says Dr. Mookerji, may be traced in the following ascending series of formations or groups: (1) The Family (*griha* or *kula*), (2) The Village (*grâma*), (3) The Canton or Clan (*vis*), (4) The People (*jana*), and (5) The Country (*râshtra*). Thus the family served as the foundation of the State and the tribal State was the highest political unit. Though various forms of government, *viz.*, monarchy, oligarchy and democracy, are in evidence in the Vedic literature, it is certain that 'the head of the State was nowhere absolute, but everywhere limited by the will of the people which made its power felt in the assemblies (*sabhâ* and *samiti*) of the clan, district and the tribe.' But these limitations notwithstanding, the ideal was to carry on the multifarious works of the State in an atmosphere of peace and harmony which is eloquently expressed in the concluding hymn of the *Rig-Veda*: "Assemble, speak together, let your minds be all of one accord. The place is common, com-

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mon the assembly, common the mind, so be their thoughts united." Here do we find the genesis of the democratic form of government that attained to a high level of efficiency and to great prominence in a later period. No doubt kingship became hereditary in India as in other countries, with the slow process of time, but still the Vedic right and practice of election were not forgotten in subsequent ages. This tradition is kept up in the post-Vedic periods, for the sovereignty of the people was maintained not only in the theoretical right of election, but also practically in the elaborate ceremonies which attended the coronation of the king. In short even within the framework of autocracy there were in operation certain democratic forces which contributed to the maintenance of this autonomous form of government in the political history of the Indian people even up to a very late period of Hindu suzerainty. And Dr. Mookerji has ably shown epoch by epoch how these democratic institutions functioned side by side with other systems of government in the corporate life of India. Indeed in the light of the materials now at our disposal it will not be wrong to say that 'the nineteenth century generalisation about the Orient as the land exclusively of despotism, and as the only home of despotism, must be abandoned by students of political science and sociology. It is high time that comparative politics, so far as the parallel study of Asian and Eur-American institutions and theories is considered, should be rescued from the elementary and unscientific, as well as, in many instances, unfair notions prevalent since the days of Maine and Max Muller. What is required is, first, a more intensive study of the Orient, and secondly, a more honest presentation of Occidental laws and constitutions . . . In other words, political science and sociology are eminently in need of a reform in the comparative method itself" (*vide* Hindu Politics by Prof. B. K. Sarkar, in the *Cultural Heritage of India*, Vol. III.).

IV

So far as the socio-religious life of the Aryans is concerned, the readers would do well to remember that the cultures prevalent in the Rig-Vedic and Upanishadic ages were almost identical in spirit and outlook, the difference being only in the growing complexity in the texture of the cultural life of the people in the latter period. The Indo-Aryans, placed as they were in the midst of the most fascinating and sublime beauty of nature, naturally developed a spiritual temperament and a deeply introspective frame of mind. In artless simplicity the unsophisticated Aryan mind began to feel in the outstanding phenomena of nature the living expressions of some spiritual beings, and offered worship unto them with awe and reverence. In the Vedic hymns addressed to these deities, we find a wonderful process of sublimation of all such gods into the highest spiritual Entity. But gradually this charming appreciation of all that is good and sublime in nature began to yield to the spirit of criticism and rigid formalism in the later Vedic age. "The Brâhmanas", says Dr. Mookerji, "record a great growth of ceremonial religion and the consequent growth of priesthood. From the simplest Soma sacrifice occupying one day, there were now many others culminating in the Sattras lasting from twelve days to a year or years." The *Rig-Veda* knew of seven priests and now the sacrifices required seventeen priests—a phenomenon that only illustrates the growing complexity in the domain of human life and practices. The philosophy of life as embodied in the Upanishads is but

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a natural development of what is found in its embryonic form in the Rig-Vedic texts. And Dr. Mookerji rightly points out that in the age of the Upanishads which represent the philosophic aspect of Hindu religion, were enunciated the leading doctrines of Hinduism—those of transmigration, Karma, Mâyâ, and Mukti or final release by absorption in Brahman, in all their complex bearings. It cannot be denied that 'the Vedic civilization is lacking in great monuments of material progress like the Egyptian or Assyrian civilization but not in proofs of intellectual and spiritual progress. Life was simple, but thought high and of farthest reach, wandering through eternity.' As a matter of fact the culture of the age was based on plain living and high thinking. As the Indian civilization in its early stages was mainly rural and sylvan, the learning of ancient India was naturally the product of her hermitages in the solitude of the forests. The object of education in fact was to make every one realize the glorious destiny of his soul. But this intellectual life was not confined to men alone but even women had an ample opportunity of taking an active part in it. The two most significant features of the old educational system should be borne in mind in this connection: "The first is the part taken in intellectual life by women like Gargi, who could address a congress of philosophers on learned topics, or like Maitreyi, who had achieved the highest knowledge, that of Brahman. The *Rig-Veda* shows us some women as authors of hymns, such as Viswavârâ, Ghoshâ, Apalâ. The second feature is the part taken by the Kshatriyas in intellectual life, by kings as patrons and devotees of learning. The most famous of them was King Janaka of Videha. . . There was the Pânchâla King, Pravâhana Jaibili, who taught Brahmana scholars like Silaka, Dâlbhya, Swetaketu, and his father Uddâlaka. King Aswapati Kaikeya was another learned king teaching Brahmana pupils. So also was King Pratardana or King Jânasruti." For the advancement of learning there were various arrangements in the society of the time. Besides domestic or residential schools run by the individual teachers who would choose their own pupils, there were regular academies for advanced study, and circles of philosophical disputants as well. A great impetus was given to learning by the kings themselves who organized conferences of learned men from time to time. As a matter of fact a high level of intellectual culture was maintained more for the spiritual uplift of the society than for satisfying the sordid interests of our earthly existence.

The bright and healthy picture of the economic life of ancient India presents a refreshing contrast to the moribund and atrophied condition of the present day. The pristine glow of enthusiasm that characterized the sturdy peasantry of India is now lost in the hectic flush of a diseased life, and chill penury has frozen to stagnation the healthy flow of nobler aspirations of the people today in this land which was once the veritable El Dorado of the East. The Indian masses are today no better than the Roman plebs of yore and the actual tillers of the soil seldom enjoy two meals a day. That is why the celebrated orator Edmund Burke while characterizing the whole army of modern traders as worse than Tartarian conquerors so eloquently appealed to the bar of humanity for the suffering Indians. Indeed the healthy life of the ancient Indians as depicted in Dr. Mookerji's illuminating volume, when contrasted with the present helpless state of the people, tells its own tale. "Ere yet the Pyramids looked down upon the

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Valley of the Nile,—when Greece and Italy, those cradles of European civilization, nursed only the tenants of a wilderness,—India was the seat of wealth and grandeur." Dr. Mookerji has collected all the available evidences to show under different sections this healthy economic life of ancient India from the Rig-Vedic age up to the time of the Greek invasion of India. It is really a pity that such a land of plenty and profusion has been reduced to a land of paupers and beggars. It is not for nothing that the illustrious poet Edward Carpenter broke out in righteous indignation in the following strain : "India the same . . . Five hundred million sterling from the famished myriads, taken to feed the luxury of Britain, taken without return—while Britain wonders with a pious pretence of innocence why famine follows the flag !"

V

The penultimate chapter is devoted to the exposition of Hindu civilization as reflected in the post-Vedic literatures such as the Sutras, the Epics, the Smritis and the Purânas, and the concluding chapter gives us a pen-picture of the political history proper that hangs on a framework of chronology. The cultural history of India had its origins in a remote antiquity but the beginnings of her chronological history do not appear earlier than about 650 B.C. The author has pointed out the various landmarks in the evolution of Indian States epoch by epoch. In the times depicted in the Vedic works, there had emerged nine different States representing Aryan civilization as it was extending through the county. These were (1) Gândhâra, (2) Kekaya, (3) Madra, (4) Vasa-Usinara, (5) Matsya, (6) Kuru, (7) Pânchâla, (8) Kâsi, and (9) Kosala. The next landmark is found in the grammar of Pânini of about 700 B.C., which mentions as many as twenty-two different Janapadas or States. A fuller political map of India is presented in the literature of early Buddhism in which a list of sixteen principal States is given. They are (1) Anga, (2) Magadha, (3) Kâsi, (4) Kosala, (5) Vajji, (6) Malla, (7) Cheti (Chedi), (8) Vamsa (Vatsa), (9) Kuru, (10) Pânchâla, (11) Machcha (Matsya), (12) Surasena, (13) Assaka, (14) Avanti, (15) Gândhâra, and (16) Kâmboja. Thus India is found in the middle of the 7th century B.C. parcelled out into these independent States. The frequent struggle for supremacy amongst these mutually repellent molecules of body-politic resulted in the gradual emergence of Magadha as an imperial power lording it over the neighbouring principalities. Dr. Mookerji while dealing with the political history of Northern India between 650—325 B.C., has also dwelt at length upon the manifold achievements of Hindu genius in the various realms of thought and culture. The rise of Jainism and Buddhism, the growth of eleven republics and their systems of administration, art and architecture, the socio-economic condition of the people of the time as well as the invasion of India by Alexander the Great and its results,—all have received adequate treatment in this chapter at the hands of the author.

It is our honest conviction that a patient and careful study of this useful work will enable every student of history to have a correct and comprehensive knowledge of India's social, political, economic and religious development, as also of the creative forces that have contributed to the growth of this splendid edifice of Indian civilization. As already pointed out, the greatness of Indian thought lies in her cultural conception of the Eternal. Her religion is the aspiration to spiritual conscious-

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ness. Her philosophy, science, art and literature have also the same upward look. Her founding of life upon this exalted conception, her urge towards the spiritual and the eternal constitutes the distinct value of her culture, and her fidelity, with whatever human shortcomings, to her ideal makes her people a nation apart in humanity. It is for this cultural characteristic that India stands even now as a living force in the world. There is to-day a return-swing of the pendulum in the East. India can no longer remain blind to her pristine cultural greatness inasmuch as the consciousness of her past brilliant achievements will serve as a powerful stimulus to her future expansion and show the manifold possibilities of her creative genius as also her infinite potentiality. If India was great in the past, her future could be made all the more glorious. And we can say without reserve that a patient study of this book of Dr. Mookerji will not fail to stimulate our aspiration for nobler achievements in the various domains of human thought and culture. It has not only unfolded before us a living and faithful picture of India's material and spiritual conquests of the past but has struck the true keynote of her life and thought as well and shown the line of her future development. We have no doubt that this illuminating volume based on a critical study of all available materials, will be an eye-opener to many and prove a valuable addition to the stock of the historical literature of the world.

GOSPEL OF SRI RAMAKRISHNA

The Master was seated on the small cot after meals. The devotees were pouring in. A batch of devotees from Manirampur arrived first of all. . .

The devotees from Manirampur were asking, "Kindly tell us how one can realize God."

Sri Ramakrishna: One has to do a little spiritual practice.

It is not enough to say that milk contains butter; milk has to be set into curd first and next butter has to be churned out of it. But then, one must retire into solitude now and then. It does not matter where you be, after you have gained devotion by living in solitude for some time. You can easily walk through prickly shrubs even with shoes on.

Faith is the chief thing. One gains what one believes; faith is the root." There is no fear once you have faith.

The devotee from Manirampur: Sir, Is a Guru necessary?

Sri Ramakrishna: He is necessary for many. But then one must believe in the words of the Guru. Success comes only when the Guru is looked upon as God. So the Vaishnavas say, Guru-Krishna-Vaishnava.

His name should always be repeated. In the Kali Yuga the name has great power. Life depends on food, so Yoga cannot be practised. If you clap your hands by repeating His name, the bird of sin flies away.

Association with holy persons is always necessary. The nearer you go to the Ganges, the cooler the air you feel; the nearer you approach fire, the more the heat you experience.

Sluggards never succeed. Those who still crave for worldly enjoyment say, "You will succeed; you are sure to realize God at one time or other."

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I told Keshab Sen that if the son becomes importunate the father portions out his share of property even three years before.

Mother is cooking, while her young baby is lying in bed. The mother has left the baby with a false teat. But when it cries aloud throwing away the teat, the mother puts down the cooking vessel, takes the baby in her arms and suckles it. I told Keshab all these things.

It is said that if one weeps for a day and a night in this Kali Yuga one realizes God.

Be mildly resentful in your mind and say, "Thou hast created me. Thou must show Thyself unto me."

Wherever you live, in the world or anywhere else, God looks into the mind. The mind which is attached to objects is like a damp match stick; however much you may strike it, it won't take fire. Ekalavya learnt archery by placing before him the clay Drona, that is to say, the image of his Guru.

'Go ahead.' The wood-cutter found upon advancing sandal wood, silver and gold mines; on advancing still further he discovered diamonds and other precious jewels.

Those who are ignorant live, as it were, inside a house with mud walls. There is not enough light within, while they don't see anything outside. One who lives in the world after attaining knowledge lives, as it were, in a glass house. There is light both within and without. He can see both the things which are inside and which are outside.

There is nothing else but the One—the Supreme Brahman. So long as He keeps up the "ego," He reveals Himself as creating, sustaining, and destroying the universe as Primal Energy.

That which is Brahman is the Primal Energy. A certain king demanded to be enlightened in one word. The Yogi replied, "Very well! You will have knowledge in a word." Sometime later there appeared before the king all on a sudden a magician. The king noticed that, on coming, the man began to whirl two of his fingers and was saying, "O king, mark this, mark this." The king watched with astonishment. After a time he saw that the two fingers had become one. The magician was swinging round one finger and saying, "O king, mark this; O king, mark this." That is to say, Brahman and the Primal Energy appear to be two at first. But with the dawning of the knowledge of Brahman there no longer remains the duality. Non-difference: One which knows no second! Non-duality!

A REJOINDER TO THE CHARGES AGAINST HINDU MYSTICISM

By Prof. Girindranarayan Mallik, M.A.

There can be no denying the fact that the hidden treasure of the Hindu culture has captivated the minds of many reputed scholars of Europe and America. By devoting their whole life to the study and research work in the field of Sanskrit, by preserving rare Sanskrit books and manuscripts and publishing them for the good of the inquisitive public both here and abroad, by writing learned commentaries, discourses and treatises on diverse topics connected with Sanskrit, they have undoubtedly done an immense service to the cultural heritage

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of the Hindus. At the same time it must be admitted that in some cases those very scholars of outstanding merit have misunderstood many things, and by giving publicity to such wrong notions have done a great injustice to our sacred Texts. This however is to be condoned to some extent if we find clear proofs of their ignorance. But in some cases there lies concealed a political motive underlying all outbursts of adverse criticism. Whatever the reason might be, no true lover of Hinduism can possibly remain indifferent in the matter.

To take a concrete instance, the great mystical writer Miss Underhill has brought certain grave charges against Hindu mysticism and consequently against Vaishnavism, and this seems to be due to her ignorance of facts. In the present humble article we propose to answer some of these charges as far as lies within our scanty intellect and resources.

The sense of a double movement is not inconsistent with the philosophy of Hindu mysticism

It is urged that "the sense of a double movement—self-giving on the divine side answering to a self-giving on the human side—conflicts with the philosophy of Hindu mysticism" (*Essentials of Mysticism* by Underhill, p. 4). We fail to understand how and on what points the critic sees the discrepancy. She herself says that at the heart of reality is Brahman whose manifestation is Ananda (p. 9). The Vaishnava theory distinctly states that Ananda is not only the manifestation but the very essence of Brahman. The ânandic attribute of Brahman, again, is more significantly described as *rasa*. The full meaning of the term *rasa* evidently involves the idea that Brahman cannot remain indifferent in His own Supreme Region. To bring out the significance of His bliss and knowledge potencies, He must Himself have a yearning after His devotees. He being Brahman, which word derivatively means 'That which is the greatest of all and makes all else very great—so very great that He Himself delights in being conquered by them', His love and passion for His devotees follows as a necessary sequence or co-existence. Besides, the Hindu theory describes Brahman as both transcendent and immanent. This very fact of the double aspects of Brahman presenting themselves simultaneously makes it quite evident that He can never be apathetic to His beings; had it been so, there would have been no significance of His immanence. Further more, the concept of Bhakti if thoroughly understood points to the same conclusion. It thus appears that if the theory of the Hindus is rightly understood there will be no justification for the statement that there is a want of consistency between it and the sense of the double movement.

Hindu mysticism has surely got the ethical and social aspects

The point has been urged by some writers that "Hindu mysticism as compared with Christian is one-sided in that it is developed only on its speculative aspect and has no social side." To answer this charge it is to be carefully noted first that there is a fundamental difference between Eastern and Western social ideals and results. "In her social organisation the mother East has been guided by her natural instinct which is itself the wisdom of nature, by her strong human sympathies which have welded autonomous individuals and social groups into a harmonious co-operation for the common realisation of the ends of society—ends which are quite in keeping with those of universal humanity. Social grouping in the West

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has been determined almost entirely by the instinct of appropriation and aggression manifested in the form of a yearning after productivity and exploitation. Consequently, social grouping in the East always tends to ensure the satisfaction of the totality of human interests that constitute personality. The communalism of the East, by its emphasis on the primary values of life, on human instincts and sympathies on a social and humanistic valuation, stands for much that is noble in enjoyment, art and religion—in other words, for true culture instead of the bare materialistic and mechanical ideal which has given a wrong trend to the civilisation of the West" (*Principles of Comparative Economics*, Vol. II, by Radhakamal Mukherjee).

The preferential character of the Eastern ideal of society, which appears from the above lines, is due to the fact that Oriental communalism draws its inspiration from religion which serves as the backbone of all the diverse elements of Indian culture. Indian social groups and social organizations have their root in the depths of divine feeling. The one God Nârâyana is the Indwelling Principle of our life, and yet He is in the end to be realized. In this realization of the Supreme Reality the sacrifice or self loss of an individual, his service to society, and subordination to the group are so many steps. The individual learns to subordinate his self-interest for his family good, family and communal interests for public welfare, and, when public welfare conflicts with the good of mankind, he does not hesitate in sacrificing the former. The Indian ideal is thus an ideal of the heart and in the language of the Japanese Artist, "It lies in that vibration of peace that beats in every heart, that harmony which brings together emperor and peasant, that sublime intuition of generic oneness which commands all sympathy, all courtesy to be its fruits."

That the two ideals differ fundamentally follows also from the derivative meanings of the words Dharma and Religion. Literally speaking, Indians have got no religion. Theirs is Dharma. Dharma implies more than what religion implies. It is really the Inner Law of Being and applies to mankind as well as to all else of the universe. The root of the word Dharma is *dhri* (to hold), that of religion is *ligare* (to bind). That which holds holds by an inner principle, that which binds is an external bondage.

It thus appears that on account of the artificial mechanical bond of relationship the society in the West is a matter of becoming, always undergoing changes that are necessitated by a yearning after material prosperity in clean forgetfulness of the underlying spiritual divinity and which therefore create nothing but an unending conflict and unrest; whereas the society in India, on account of the universal permanent elements supplied by an unflinching devotion to Dharma—the Immanent Real Self, is a real being that can stand erect and firmly rooted notwithstanding the many differences in respect of sect or cultus. It is this universal permanent nature that makes the Indian ideal of society a unique one radically different from the idea in the West. Owing to this distinctive feature the Indian conception of society "rejects individualism which abandons inner necessities, it rejects collectivism and state-socialism which repress individuality and hamper the originality of creative genius." Yet the society in India might be regarded as individualistic in the sense that the individuality of each member of a society is not altogether repressed but asserts its own innate spiritual freedom and marches onward for higher and higher regions till

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at last it reaches the highest goal by realizing the Ever-shining Identity underlying the diversities of the world. Be it noted here that in this losing of the material self in order to regain the real self lies the true meaning of individuality and so the individualistic character of the Indian society cannot be ignored. It might also be regarded as collectivism in the sense that in the attempt towards its own realization it does not fly alone to the Alone, but on account of the organic real relationship between itself and others it prepares the way for others' journey towards the same Infinite Ideal. Such striving towards the highest realization by way of conquering the immediate existence means nothing but a strenuous ethical effort; and because underlying all these efforts lies the religiosity of India, Mr. Milburn and others must have erred in saying that Indian mysticism has no ethical content.

We now come to a definite point. Indian spiritualism in general and Vaishnavism pre-eminently, by reason of its supreme inner vision and depth of divine feeling, has supplied the foundation of Indian sociology which reconciles and transcends all the different concepts of the Western social theories. This wholesome effect is brought about by the humanistic aspect of religion so profusely illustrated in the *Bhâgavat* and *Charitâmrita* texts. "*Bhârata-bhumite haila monushya janma sâra; Janma sârthaka kari kare para-upakâra*—" says the author of the *Charitâmrita*. Man is indeed the highest creation and human body the best body. This idea occurs in the *Bhâg.* texts III, 13,50 and IX, 9, 28. To bring out its significance we are to consider how man may best be defined. Various definitions have been attempted, of which the best seems to be "Man is a rational animal." This definition has been modified to some extent by Prof. Mackenzie who defines man as not only a rational animal but a rational animal of a particular type with a peculiar and complicated structure by which his thoughts, feelings and actions are largely determined. It is useless for our present purpose to determine all these peculiarities. So far as India is concerned, the highest of these peculiarities consists in the fact that man is grounded in a spiritual world and has the greatest power of realizing the spiritual relationships. And so the *Bhâg.* text III, 13, 50, says, "Who else, except man, being cognisant of the essence of the object of human pursuit and drinking with ear-like folded palms the nectar-like words relating to God capable of removing (the fetters of) mundane existence, can detach himself from things temporal?" The essence of manhood is described here as lying in the capacity for transcending the immediate existence of temporal objects and attaining the fullest realization of the Highest Self. Referring to this very differentia of the man of India, the author of the *Charitâmrita* has observed that to be born as a man in India is preferable to that elsewhere, and this birth-right potentiality of the supreme manhood becomes concretely realized by the spontaneous flow of desire for doing good to humanity. The same idea occurs in the *Bhâg.* texts X, 22, and also in the *Vishnupurâna* text—

प्राणिनामुपकाराय यदेवेह परत्र च ।
कर्मणा मनसा वाचा तदेव मतिमान् भजेत् ॥

We have thus tried our best to show how Hindu mysticism is surely rich in ethical content and so has got the social aspect. Nor is it to be urged that Christian mysticism lags behind in this respect. So far as the present point is concerned, there seems to be no difference between these two poles of mystical experience. The sole aim of Christianity is to lead man to the eternal life by way

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of enabling him to reject the immediate existence and overcome the material aspects of the world. The essence of Christianity lies in the great depth of divine feeling, a profound sympathy for humanity impelled by an inner vision and spiritual consciousness and attended with infinite love and real sympathy. With such a spirit of devotion and with this lofty ideal Christianity started upon a new adventure against the existing social theories of the West and justly thought of remodelling the European society by pointing out and suppressing the dangerous evils of the then conflicting theories. And, as Mackenzie points out, it has contributed to some extent (very little we should say) to the growth of international unity and the establishment of world peace, *e.g.*, the outbreak in 1900 of the War between the Argentina and Chile was prevented by an emphatic appeal to the underlying principles of Christianity (*Social Philosophy*, p. 209-210). But this, we are afraid, is the solitary illustration of the spiritual triumph of Christianity. Generally speaking, the world of action in Europe remained only partially affected, and Christianity, in spite of all its efforts, could hardly effect any improvement upon the social and industrial life of the Christian peoples. Nor could Christianity, the living faith of Europe, mould her civilization in any way, as W. Bennet thinks (*Religion and Free-Will*, p. 126). The lofty ten commandments of God could not purge the European society of its defiled diplomacy and of the so-called morality called 'Trade morality'; the very salutary principle of non-resistance could not dissuade the people from sending their youngmen of sixteen to the army or navy. As a result, there has now been a great discrepancy between the true spirit of Christianity and the modern civilization of the West. In fact "the West is not and never has been Christian. While the keynote of Christianity is humility, the keynote of Western civilization is egotism."

It will not be out of place to mention here that the charge of being unsocial is brought not only against Hindu mysticism but against the whole theory of mysticism in the West. This remark is perhaps grounded in the fact that mystics as a class lead a life of aloofness or isolation from the crowd and live at high levels to which the mass cannot rise. But it is to be remembered that this high stage of genuine spiritual progress cannot possibly be attained all on a sudden. The mystics must have during the noviciate undergone a wholesome discipline in some cultus or religious institution, and at that time they must have been influenced in a healthy way by a harmonious environment; and this very fact constitutes their social character. Besides, even in the state of aloofness they are forced to form a special group, to construct a special environment of their own within which their special religious tendencies would develop in a normal and healthy way. Moreover, the aloofness or construction of a special environment is not at all unmeaning; it gives rise to a wholesome effect inasmuch as by this they are enabled to acquire some thing, *e.g.*, supreme vision, whereby they can do real good to the crowd or society by way of spreading their own healthy influence, and they, through their family circles, can effect the edification of other souls that might otherwise have degenerated to lower levels. Similar is the case with Vaishnavism. To become a true Vaishnava a man must pass at first through the preliminary stage of injunctory Bhakti in which he is surely an inseparable factor of corporate life. If at any rate there be found a class of

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Vaishnavas whose spiritual individualism has been exaggerated to such an abnormal length that they are always inclined to repudiate altogether the authoritativeness of the Vaishnavic institutions and groups, these must be depreciated as so many rebel Vaishnavas, and in most cases theirs is a sham mockery in religion constituted only by a blind love of ceremonial rites and having no real depth of divine feeling.

The act of redemption is not wanting in Hindu mysticism

Miss Underhill observes, "It is the addition of the known fact of Christ's achievement (referring of course to the redemption) to racial consciousness which makes possible the specially Christian apprehension of God and differentiates it from that of a Hindu or neo-Platonic saint." Indeed the fact cannot be denied that the act of redemption is a great epoch-making event in Christ's life. It is this act of atonement which served as a noble ideal bent upon reviving the dying consciousness of the whole Christian race. It is nothing but a vindication of humanity, and in this vindication Christ did something towards the making good of humanity's falling short in one direction or the other, and at the same time gave to his fellowmen and the after generations some noble sentiments and ideas which they did not possess before or could not inherit otherwise. Yet it is not to be surmised that such a humanitarian ideal act is wanting in Hinduism. Look for a moment to the doings of Sri Chaitanya and his followers as depicted in the texts on Bengal Vaishnavism. The two brothers of the Brahmin caste, Jagâi and Mâdhâi, used all sorts of violence against the Incarnate Being of Bhagavân, assaulted him in a most inhuman way, and pelted him most cruelly to the shedding of profuse blood, and yet all this could not provoke him to any violent retaliation which might have easily been done. The two greatest sinners were accorded a cordial treatment in return—they were kindly embraced and initiated into the path of devotion and turned at last into a pair of ideal saints. The atonement of the Lord had its marvellous effect not only upon the two sinners themselves, but forthwith spread its genial influence upon the whole humanity. The incident at once turned the whole Hindu mind to the right direction. It served as a healthy impetus to the mentality not only of the Vaishnava sect but of the whole Hindu community. The Hindu society has since then undergone a happy change and reconstruction which but for this act of redemption would not have been possible.

Take another instance. One Amogha showed signs of ill feeling towards Sri Gourânga. Shortly after that he died of cholera. The author of the *Charitâmrita* says that this death was the consequence of that serious transgression. Perhaps the doctrine of Karma is referred to here. But this seems to be rather inconsistent with the fact that the sinner acted hostile not against a stern iron-handed God but against a Deity whose whole essence consists of the sole ingredient of love, sympathy, kindness and graceful demeanour. In the Krishna incarnation similar incidents, *e.g.*, the acts of Pûtanâ, Sishupâla, etc., did take place, and they were returned not by mere physical deaths but by the grant of the great good called Release. The Love God of the Bengal Vaishnavas could not, therefore, remain indifferent at the occurrence of the death—death which under such special circumstances takes man away from the sight of the Incarnate Being. The death indeed took place as a natural event having had no

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causal connection with the hostile attitude towards God. And to save him from the miserable plight of losing the highest form of being Sri Gourânga made him revive. He thought off the penalty incurred by the man, and embraced him cordially and compassionately and turned his whole nature into one full of sympathy for the Highest Being and made him attain the *summum bonum*, Prema. This most sympathetic and loving act had its charming influence upon the whole human community and enabled it to acquire such noble sentiments and ideas as it by itself could not have got. Herein lies the true vindication of humanity caused by the noble act of redemption.

"An exaggerated regard for asceticism, contempt for life, contempt for work, an exaggerated regard for philosophy"—these charges are often brought against Hindu mysticism.

Hinduism does not aim at exaggerated asceticism or contempt for life and work

From the *Vaishnavic point of view* there is truth in these remarks, but not the whole truth. Indeed it cannot be denied that the ultimate object of all forms of mysticism, Western and Eastern, is the soul's union with God however differently the word 'union' might be interpreted, and that this union is not possible without that complete renunciation which consists in the cessation of all acts consequent upon the soul's freedom from bodies gross as well as subtle. But as regards the conduct of the soul while dwelling in a body, different theories are held by different thinkers, both Eastern and Western. These theories have been classified in the Shastras into two, namely, those of Action and Inaction. Looking to the Eastern Shastras we find that the two prominent theories of Pravritti Dharma and Nivritti Dharma are in vogue from days immemorial. These two Dharmas are known as Yoga (*i.e.* Karma-Yoga) and Sankhya—the two methods of conduct so often referred to in the Gitâ. In the earlier part of the Vedas—the *Karma-Kânda*, prominence is surely given to the former Dharma, while in the Upanishads based upon the Jnâna-Kânda the latter is emphasized. The Sankhya system of Kapila agrees with the Upanishads in this respect. In fact, the theory that Moksha cannot be attained unless man forsakes the world of action, which is full of miseries and so is inessential, was first brought to light in the Upanishads and the Sankhya. The Vedanta again which preaches Vedic religion seems to involve both the methods according as it is interpreted differently by different commentators like Sankara, Ramanuja and others. As regards the non-Vedic religion in India, we find the two forms, Jainism and Buddhism, prescribing the method of asceticism or renunciation of action from the very beginning of life. If now we look to the Western form of religion, we find Christianity is based upon the principle of Nivritti as appears from the many utterances of Christ himself. "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me" (St. Matthew XIX, 21). Similar ideas also occur in Matthew VI—24, X—9-15, XII—46-50, and Luke XIV—26-23. From all these it appears that most of the early apostles of Christ led the life of an ascetic. "The new (Christian) converts seemed to renounce their family and country . . .; their gloomy and austere aspect, their abhorrence of the common business and pleasures of life, and their predictions of impending calamities inspired the pagans with the apprehen-

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sion of some danger which would arise from the new sect" (*Historians' History of the World*, Vol. VI, p. 318). Professor Goethe also holds the same view when he says, "Thou shalt renounce! That is the eternal song which sings in every one's ears; which our whole life-long every hour is hoarsely singing to us" (Faust, p. I, II, 1195-1198). Even in modern days the German philosopher Schopenhauer preached some time ago the religion of renunciation of an extreme type similar to that of the Upanishads.

The above quotations would, I believe, sufficiently show how *sannyâsa* is regarded as one method—but not the only method—of religion both according to the West and the East. Such being the case, it would be very unfair to single out Hindu mysticism for the above unjust criticism. Probably the remark is based upon the critic's misconception about and unwarranted conclusion from that attitude of the Vedanta which declares the illusory nature of the world and which is ascribed to Acharya Sankara. But to do justice to India's epoch-making philosopher and religious reformer of the 8th century A.D., we must say that, as a saviour of Hinduism, as a reviver of Brahminism at that most critical historical moment of religious, social and moral abuses and depravity, Acharya Sankara could not but play the role of an extreme theorist coming forward with his abstruse philosophy of the Jnâna-márga. Even admitting the illusory theory to be the true view of the Vedanta we must say that it does not detract from the reality of the world. Only an enlarged meaning of the term 'illusion' will save us all from throwing strictures upon the Mâyâvâda theory of Sankara. "A dream, illusion or an hallucination is unreal from the lay standpoint, but to a psychologist it is as real a phenomenon as any other having its conditions and consequences as good and genuine as those of any other. An unreal experience is thus a real event."

It is evident therefore that neither the illusory theory nor any other theory is based upon the whole volume of Hindu mystic's *exaggerated* regard for severe asceticism. The great law-giver Manu, for example, while including *sannyâsa* amongst the four stages of life, has distinctly stated that a man must not take to the ascetic's mode of life until his mind has attained the state of purity by the proper performance of all the duties in the first three stages; and fearing lest the whole society should be crumbled to pieces by many peoples' wrongly taking to the last stage from the very beginning he has fixed the time-limit of the last stage in verse VI, 2. The view of Manu again has been accepted by the great poet Kalidas in the *Raghu*. I, 8: VII, 68. This gradation in the four stages of life is also to be noticed in the *Mahâbhârata*, *Sâ*. 244, 3, and *Utt*. 36-39. In support of our conclusion we might further state that of the four stages of life a more prominent place has been accorded to the household stage by some scriptural texts, *viz*., *Manu* III, 77, and VI, 89-90; *Mah. Sâ*., 268,6.

Briefly speaking, the real view on the point seems to be that, according to the consensus of opinion of the Hindu scriptural texts, the two doctrines of *karma* and *sannyâsa* have been in vogue in India for a very long time since the dawn of Vedic civilization, and that *sannyâsa*, if it is to be resorted to at all during the life time, is to be done so only when the mind has already attained the state of purification by the performance of all acts without attachment and in a spirit of resignation. This might be the view of the *Gitâ* according to many, but not

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the universally accepted view. This no doubt is the *view of the Bhâgavata system*. Looking to the latter we find that the world is regarded here as a reality and life as worth living.

The *Bhâgavata* draws a distinction between two classes of ascetics—those that are *pakva-kashâya* (having ripe impressions) and those that are *apakva-kashâya* (having unripe impressions). The latter is discarded altogether, and why? As the derivative meaning shows, a thing is called *pakva* only when it attains a state of maturity by means of certain chemical processes caused by its relationship to environments. The impressions of the previous existence similarly are to be styled *pakva* when they bearing fruits in the present existence are acted and re-acted upon by worldly environments. This action and reaction means that man in order to attain the state of complete self-realization must at first take part in all sorts of worldly activities. Complete detachment as a necessary condition for the final end to be realized is possible, therefore, only when man as a true citizen takes part in all the diverse activities—social, moral, political, etc., without being carried away by them. This again is possible when there is always an inner spiritual consciousness of the One Pervading Being underlying the diversities. In such state of maturity it is that true asceticism consists, and if a man before this stage of life embraces asceticism, the keen love of temporal objects ever present in his mind always tries to muddle it with uneasiness instead of causing its tranquillity and composure. This very idea is clearly expressed in the *Bhâg.* text XI, 28, 28: "Just as a disease badly treated often recurs and pains the patient, so the mind of a bad ascetic in which the impressions have not attained maturity, affects him, attached to all temporal objects as he is."

Lord Gourânga while instructing the devotee Raghunâtha Dâs Goswâmi strikingly deprecates such affected asceticism. "Do not take to stunted asceticism and do not make a display of it before the public. Enjoy temporal objects without being attached thereto. Always make your inner soul inclined to Bhagavân, but outwardly act like citizens. And for this Krishna will save you in no time" (*Charitâmrita, Madhya Lîlâ*). These and similar other wholesome utterances no doubt tell us to be active members of the society. They also lead us to conclude, as against certain critics, that the two movements of the complete spiritual life called by mystics centripetal and centrifugal are not dissociated from each other and consequently there is no apprehension of any loss of wholeness and balance in each. Moreover, since according to the Vaishnava theory the world is the dwelling place of God as Paramâtmâ, since the *viswa* is but the gross form of Bhagavân *according to the Bhâgavata view* (II, 1, 24), it would be a contradiction to say that man should not enjoy the objects of the world. All that is emphasized is that the enjoyment must always be attended with a feeling of detachment; and detachment in religion means not that we must renounce all worldly action but that we must not be overpowered by the action, we must not be forgetful of the presence of One Active Divinity as the underlying Principle of all temporal activities. This indeed is the noble esoteric teaching of the whole volume of the *Gîtâ* texts, this indeed is the significance of the sacred Gâyatrî. Nor is the idea wanting in the Upanishads. The first three verses of the *Isopanishad* clearly illustrate this. The leading thought contained in these extracts has been thus expressed by

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Milburn, "Let life be filled with a consciousness of God. Renounce the world in the sense that your heart is not set on wealth or worldly things and that you could, if need be, live a life of poverty quite happily. If you have, in this sense, renounced the world and have sunk all things in the thought of God, you may then freely enjoy the world. Do not want to get out of the world either by death or as a hermit. Do not imagine that work will do you any harm if you live and work in this spirit. Accept life heartily, and do not imagine that you are not a human being who has to live a human life. But do not be covetous—that would be to kill your soul" (*Religious Mysticism of the Upanishads*).

INDIA IN WORLD CULTURE AND WORLD POLITICS

By Dr. Taraknath Das, M.A., Ph.D.

India has a definite important place in the fields of World Culture and World Politics. This fact is more and more being recognized in India and world at large. World interest in India is growing; this is evident from the recent publication of interesting works. I shall try to give a short account of a few excellent books published recently.

I

Prof. H. G. Rawlinson, while discussing the subject—Influence of India in European Literature and Thought—has recently written to the following effect: "India, it has been said, suffers to-day, in the estimation of the world, more through the world's ignorance of her achievements than the absence or insignificance of those achievements. The work of three generations of scholars has done much to dispel the clouds of prejudice which prevent the West from appreciating the true greatness of Indian culture, but much remains to be done. Even the greatest of Indian rulers are still scarcely known by name to the general readers, and Indian art and architecture are regarded as grotesque and unfamiliar. More and more, however, we are beginning to realize the innumerable contacts, throughout the course of history, between East and West, and their mutual indebtedness in language, literature, art and philosophy. As time goes on it will be increasingly realized that a knowledge of the history and culture of India is essential to the foundation of a proper understanding of the origin and growth of Western civilization. The intellectual debt of Europe to Sanskrit literature, already great, may well become greater in the course of years."[1]

In the work, *The Legacy of India*, edited by G. T. Garratt and published by Oxford University Press, fifteen most outstanding authorities—Indian and Western—have given us lucid essays on various phases of Indian culture, which should be useful to all students of cultural history of India.

In three volumes of about 2,000 pages of double-crown octavo size, the Ramakrishna Mission has recently given us *The Cultural Heritage of India*,[2] which might be regarded as an

[1] *The Legacy of India*, edited by G. T. Garratt, with an Introduction by the Marquess of Zetland, Oxford University Press, 1937.

[2] *The Cultural Heritage of India, Vols. 3.* Published by The Ramakrishna Mission, Belur Math, Howrah (Calcutta), India. Price Rs. 30 or $12 or 50 s. Postage Foreign $2.50 or 10 s.

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encyclopaedia of Indian culture, containing contributions from One hundred Indian scholars representing fifteen Indian universities and culture centres. It is undoubtedly the first comprehensive work of its kind and its value cannot be over-estimated. "No library, no institute of social, scientific, philosophical or economic research, no university, can afford to do without a copy of the *Cultural Heritage of India*. Indian achievements in mathematics, the physico-chemical and biological sciences, the sciences of mind and the spirit, and religion, on the one hand, and in practical arts, industries, economic organization, politics, social welfare, on the other, are all to be found set forth and described in these fascinating three volumes." These volumes are enriched by 171 illustrations of exquisite beauty executed by master artists of India.

II

It is recognized by Western scholars that Indian thought influenced Greek philosophical ideas. Students of comparative religion find similarity in the teachings of Jesus Christ and those of the Upanishads of the Hindus which are supposed to have been written between 1,000 B. C. and 300 B. C., if not earlier. Until 1783, when Sir William Jones and others unveiled some of the treasures of Sanskrit literature, the Western world did not have the opportunity of studying Hindu philosophy from original sources.

The teachings of the Upanishads are not mysterious but sublime. Man is not matter, neither is he a born sinner. He is "part and parcel of God," the Eternal Existence-Intelligence-Bliss. Salvation of man lies in achieving unity with the Eternal Spirit. This is to be attained by endeavours of man whose inner cry is: "Lead me from the unreal to the real, lead me from darkness to light, lead me from death to immortality." *Ten Principal Upanishads*,[3] put into simple English by Shree Purohit Swami and W. B. Yeats, will be helpful to all interested in the study of Hindu philosophy.

Since the days of the Chicago World's Fair of 1893, when the late Swami Vivekananda, during the sessions of the Parliament of Religions inaugurated by the unceasing efforts of the late Lloyd Jenkins Jones, startled the Western world by his message of Hinduism, the Western people have taken active interest in the Hindu methods self-culture—physical, psychical and spiritual—generally known as Yoga.

At first the inquiry into Yoga philosophy and practices was limited to the microscopic minority; but the work of the Swamis of the Ramakrishna Mission and that of many sincere Western seekers after truth, has widened the interest of the general public to a very great extent. To be sure, many charlatans—Western and Hindu—have used in the past and now are using the garb of a Yogi and posing as a Master. Yet it must be recognized that the teachings of Yoga philosophy and practices spread through devious ways, have revolutionized the attitude of the Western public about the ideal of self-culture and salvation. In this connection I wish to draw attention to two books recently published in New York.[4]

Col. F. Yeats-Brown, the author of *The Lives of a Bengal Lancer*, *The Lancer At Large*, etc., in his recent work *Yoga Explained*, has given an excellent

[3] *The Ten Principal Upanishads*, put into English by Shree Purohit Swami and W. B. Yeats, New York, Macmillan, 1937, pp. 152. Price $2.00.

[4] *Yoga Explained*. By F. Yeats-Brown. New York, The Viking Press, 1937, pp. 164. Price $2.00; *Yoga, A Scientific Evaluation*. By Kovoor T. Behanan, New York, Macmillan Company, 1937, pp. 270. Price $2.50.

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account of what is Yoga and how Yoga practices may be helpful to all, even the so-called atheists. The book is illustrated with Yoga-postures and is of immense value because the author, a former British army officer, explains Yoga from his personal experience, as he learnt it from great teachers of India and as he has practised for self-development.

Dr. Kovoor T. Behenan, an Indian scholar, sometimes a Sterling Fellow, Institute of Human Relations, Yale University, has given us in his work, *Yoga, a Scientific Evaluation*, a critical and comparative study of Yoga philosophy and the application of its teachings as a means of self-culture. This is a valuable work; and the chapters on "Yoga and Psychoanalysis" and "Yoga and Psychical Research" will be of great value to students as well as laymen.

It is a matter of great satisfaction that after 150 years (days of Sir William Jones), there are signs that Hindu philosophical ideals and practices are being popularized among the intelligent public of the West. This will have a tremendous beneficial effect in bringing about genuine cultural co-operation and better understanding between the East and the West.

III

India is as large as the whole of Europe, except Russia; and it has a population of more than 300 millions. Through the researches of Western and Indian scholars and archeologists, it has been definitely established that some 5,000 years ago, before the pre-Aryan conquest, a great civilization, in many ways superior to contemporary Egypt, flourished in the North Western part of India.

In his recently published *Creative India*,[5] Professor Benoy Kumar Sarkar of the Calcutta University, has dealt with some of the creations of the Indian peoples in personalities, ideas, institutions and movements during the period of approximately 5,000 years (3,000 B.C. to 1935 A.D.). Among other things, he has discussed, literature, art and social philosophy of the Indian people, the influence of Indian culture all over Asia and other parts of the world. More than 250 pages have been devoted to the study of "Creations of Modern India". This phase of the work will be of great value to students of India in transformation, because it throws considerable light on the creative phase of Indian nationalism which is based upon the conception of increasing national efficiency in terms of the best of the Western standard. In interpreting the spirit of Young India, Prof. Sarkar speaks like a real cosmopolitan and presents the ideal of "world conquest" in terms of scientific, industrial, political as well as cultural achievements.

While study of Indian cultural history is receiving attention among scholars, the question of Indian struggle for freedom is one of the great problems of the twentieth century, affecting world politics and world peace. Of course the late Rev. Dr. Sunderland's classic work *India in Bondage and Her Right to Freedom* (New York) should be studied by all students of Indian politics. Mr. Chaman Lal, an Indian journalist of international standing, in his recent work *The Vanishing Empire*,[6] gives his views regarding Young India's struggle for freedom, during recent years. The work is eclectic; yet Mr. Lal's attitude may be regarded as an expression of the younger

[5] *Creative India*. By Benoy Kumar Sarkar, Lahore (India). Motilal Baranasi Dass, 1937, pp. 714. Price Rs. 15/- or $5.00.

[6] *The Vanishing Empire*. By Chaman Lal, Tokyo, Kyodo Printing Co., 1937, pp. 250.

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generation of India and therefore this book will be helpful to those who wish to understand the trend of Indian thought regarding the political future of the land.

India's cultural heritage is a valuable asset to humanity and India's political future is bound up with the progress of the nation and the trend of world politics.

THE LAW OF FORGIVENESS

By Swami Vividishananda

It is man who errs. Again it is man who forgives. Man is human and at the same time Divine. In spite of his innate Divinity, man's path lies through errors and lapses. Find out a man who is perfect. Such a man is indeed very rare in this world.

Even those who are called great and command the respect and homage of thousands are not altogether without taints. There is a popular adage in our country which is quite significant. It says: "Even an elephant's foot slips, even the boat of a good man sinks".

We all commit mistakes or sins, but great indeed is he who acknowledges his mistakes and is lenient to others. But people in their blind self-love are unforgiving when they come to others' mistakes, forgetting that they themselves would not have fared better under similar conditions.

If man is in essence Divine, why does he commit mistakes? How are we to reconcile man's Divinity with his seeming imperfection? This is one of the most perplexing questions of philosophy. Vedanta answers it by saying: "It is the apparent man who errs or sins, but the real man is perfect and beyond all blemishes."

In the intermediate stage when man does not know his real nature, he is liable to make mistakes. With the dawning of knowledge the apparent man with all his imperfections vanishes and the real man shines forth in all the glory of his perfection. "Know thyself" has therefore been one of the greatest precepts reiterated in almost every page of Vedantic literature.

Sometimes people err because they do not know better. Their understanding is so much clouded by ignorance that they do not really know what is right and therefore cannot help taking a false step. Their actions, judged impartially, are rather unmoral than immoral. They belong to the abnormal type of insane or idiotic people. But a man with normal intelligence and understanding, if he is not too much depraved, knows what is right. He is morally conscious and is therefore responsible for his actions, for he has the freedom to choose or reject.

But sometimes because of deep-rooted undesirable habits, which have become almost a second nature, he fails. His heart is willing but his flesh is weak. The force of habits is too strong to resist, and in spite of all pious determinations, he is no better than a straw before a gust of wind.

Considering all this we should be patient with others, and not hard taskmasters. It is easy to condemn but hard to forgive. Our rule of life should be to forgive. For, to err is human, to forgive is Divine. It will make the world better and happier and there will be less intolerance and impatience.

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1938

The story is told in the Bible of a woman who was caught in adultery and brought to Jesus for punishment. Jesus in his infinite love and compassion forgave her, and to those who wanted to stone her, he said: "Let him who is without sin cast the first stone." They looking back into their own life could not condemn the woman with clear conscience, for none of them were sinless.

Condemnation does not help. It is something like insult added to injury and drags both the accuser and the accused down. Instead of finding fault with those who err or sin, we should rather help them in their struggles by positive good counsel and sympathy. A word of sympathy is a better teacher than the rod of justice.

Forgiveness is one of those cardinal virtues we should practise in our daily intercourse with people. If we are unforgiving ourselves, we cannot expect others to be forgiving to us. If we are merciless in our judgment of others, we should be ready for a similar judgment when we fail or sin.

Not only is forgiveness utilitarian, it is essential for our moral and spiritual advancement. Now the question is: To be spiritual why should we forgive? Why is an unforgiving attitude inconsistent with spirituality?

Christ explains: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

An unforgiving attitude is the offspring of hatred and hatred is a poison which affects more the person hating than the person hated. Love or hatred returns to the persons from whom it issues. It is a psychological law which holds good universally although it may not be quite patent to a superficial observer.

If we love we shall get love in return. If we are full of hatred we shall be hated by all with whom we come in contact. Patanjali, the founder of the Yoga system, says: "Non-violence being established, before such a person enmity ceases." This aphorism is not mere poetry but a fact and can be verified by anyone who wants to. The more we love and forgive, the more shall we reflect Divinity.

If people cherish unkind thoughts towards us, there is no reason why we should do the same. Retaliation or vengeance may be the law with the savage, but not with the civilized man. The very fact that he is civilized demands that he should be guided by higher spiritual laws. So the precept is "Conquer hatred by forgiveness and love, evil by goodness."

Once upon a time a saint had a trying experience. While walking on the bank of a river, he noticed a scorpion being carried by the current, and feeling compassion for the creature took it out from water. The scorpion stung him and went back to the water and the saint tried to save the scorpion thrice successively from the watery grave and each time he was stung. At last being disgusted he made up his mind to leave the vile thing to its fate when he heard a voice saying: "It is for the scorpion to sting. That is its nature. It is for you to love and forgive." This experience opened the eyes of the saint and was a great lesson which he never forgot.

There is a joy even in suffering while trying to uphold an ideal, and this joy is immeasurable and indescribable. It is this joy which sustains those votaries of truth who are misunderstood and persecuted by the unthinking and the ignorant.

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In Hindu mythology is told the story of a boy-devotee, who, because of his spiritual convictions, fell a victim to the unmitigated wrath and persecution of his father.

The name of the boy was Prahlad. Even as a child he was conscious of the omnipresence and omnipotence of God and gave Him his whole-souled love and devotion. Nothing could shake his faith and deter him from his spiritual practices—prayers and devotions. The trials and tribulations in the form of insults, humiliations and physical tortures he went through for the sake of the Ideal are unparallelled in history. Not for a moment he complained or cherished the least feeling of hatred or retaliation against his persecutors, and like a true hero he came out unscathed and triumphant. Like a piece of genuine gold he was literally tried in fire and proved the supremacy of soul-force.

In accordance with a tragic law which is inscrutable to most of us, Prahlad was born in an environment which, instead of helping him in his spiritual strivings, put in his way all sorts of obstacles before which the sturdiest of hearts would quail. The father, Hiranyakashipu, an autocratic monarch, was a rank atheist and materialist, believing in nothing except lust, greed and power. He could not see any sense in his son's spiritual pursuit. When gentle persuasions failed he resorted to violent means of bringing the son to his way of thinking.

At first Prahlad was placed under a teacher with explicit instructions to teach him wickedness and vice, so that he might grow in hatred to God and His devotees. Not only did the boy refuse to be wicked and vicious, he started reforming his teacher and playmates by the irresistible influence of his character. He taught them to be good and kind and to love God, the perennial source of peace and happiness.

The importunities and reprimands of the teacher failing, Prahlad was summoned to the royal presence. He was calm and serene. The king was all upset.

"My boy, I was told," the king said, "that you still persist in your old ways. You still love and pray to that being whom you call God. Do you realize that it is the height of impertinence to go against my wishes? Who is God and what is He? What has man to do with Him? Give up your foolish practices. Forget God and never utter His name under my roof."

The young prince undaunted replied: "Father, how can I forget God? He is our mainstay and only refuge. He is the creator and preserver of this universe. He is all love, goodness, perfection and knowledge." The king was provoked beyond all measure at this bold answer. In a fit of terrible rage he shouted: "Being my son, you dare to disobey me, ungrateful wretch! Mend your ways before it is too late. Never repeat the name of God."

The court being dissolved Prahlad retired. Still under the influence of rage the monarch went to the inner apartment of his queen to complain against the seemingly outrageous behaviour of her son. The queen, full of motherly love and sympathy, sent for the prince and taking him on her lap, kissed him and tried to persuade him to give up the worship of God in order to avoid the royal displeasure. How could the boy, who had tasted the supreme bliss of Divine communion, renounce his spiritual pursuit? It would be going against his very being.

The king, in consultation with his helpless ministers who did not have the courage to differ from him, resolved to execute the prince. A great fire was

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kindled and Prahlad was pushed into it. Undismayed he stood in the midst of the flames and folding his hands in prayer lifted his soul to the footstool of God. Not a hair of his head was burned. Next he was taken on the top of a precipice and thrown into a deep chasm bound hand and foot. The ground was soft as a bed of down and did not hurt him at all. He was then dragged to a place where there were mad wild elephants to trample him under their feet. The elephants forgot their ferocious nature before this innocent child of God—the embodiment of non-injury and love.

Thus and in many other ways did the executioners try to kill the boy but failed, and they were at a loss as to what is to be done, being mortally afraid of the angry monarch. The boy was miraculously saved by the all-merciful God who protects those who take shelter at His feet. The bewilderment of the king knew no bounds when he heard the story.

Driven to desperation he sent for the prince again. Prahlad stood before his father quiet and undisturbed. Not a muscle of his face moved. The king could not but admire the majestic demeanour of the saintly prince and for the first time in his life felt overpowered by a feeling of fear. He wanted the boy to tell him who had protected him from death.

"Father," said Prahlad, "it was God, the author of creation and the source of life and consciousness, whom I love and worship." "Is His power so great? Can he really save you from my wrath?" —rejoined the king. "Yes, father, He can. As He is omnipotent and the fountain of all powers, nothing is impossible for Him. He interpenetrates every atom of this universe and is yet beyond. Nobody can withstand His will with impunity," said the boy.

It was too much for the haughty deluded monarch. Overcome by his uncontrollable rage he roared: "Does your God exist in this pillar?" The boy raised his eyes to the heavens and said, "Yes, father, as He is all pervasive He must be in this pillar also." The angry monarch took hold of a heavy club and struck the pillar with all his strength. The pillar crumbled into pieces making a terrible noise. Out of the heap of ruins issued a monster, half man and half lion, and seizing the demoniacal king tore him to pieces.

God who is the eternal sanction of morality, who rights wrongs and upholds justice, would not permit his devotee to suffer any more. He embodied Himself as the aforesaid monster, and relieved the earth from the tyrannies of Hiranyakashipu. Prahlad fell on his knees in humility and poured forth his heart's devotion in a hymn describing the infinite glories of benign Providence. In his hymn of praise he begged the Lord to forgive his father and illumine his soul.

Love and forgiveness are the essential characteristics of all saints, seers, mystics and prophets, and not their miracles. Buddha in one of his incarnations gave his own body to feed a famished tigress. Shiva drank the deadliest poison to save creation. Christ prayed to His heavenly Father to forgive his enemies who crucified him.

In a certain book of devotion there is a beautiful maxim which we shall do well to practise in our daily life. It says: "Be as humble as a blade of grass and patient and forgiving as a tree. Respect and serve those who deserve it without claiming any attention yourself. That is the way to serve and please the Lord." This maxim demands humility, patience, forgiveness and unassuming service. If we practise this we shall grow in purity and saintliness.

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We should be loving and forgiving to all because of the oneness of life and spirit. It is the Self which is present in every form. Just as it is ridiculous for the different members of the body to quarrel with one another, it is absurd for a man to be intolerant and impatient with his fellow-men. Let us remember the story of the mystic who was badly beaten by some ruffians and who coming to consciousness said: "It is the Self that beat, and it is the same Self that is beaten, and it is again the same Self that is nursing." Is it not wonderful?

WHITEHEAD'S PHILOSOPHY OF ORGANISM

By Anil Kumar Sarkar, M.A., (Gold Medalist)

Whitehead's philosophy of organism is a revolt against the view that mentality is an emergent quality in the evolutionary process. Alexander, Russell, Lloyd Morgan, Dewey, Mead and Charles Morris are the champions of the 'emergent' theory of mind. But Whitehead points out that such a view would be to invoke what is known as the 'bifurcation' of nature into 'causal' and 'apparent' natures. In his *Concept Of Nature* he very beautifully points out the mistaken notions of bifurcation when the two natures, causal and apparent, meet in mind. He shows in his *Science And The Modern World* that the false abstractions are responsible for having no correct notion of the 'actual entities' of the world of nature. The actual entities are so many unities or organisms, or rather occasions or events, not isolated units having simple locations. They are nothing but unifications of the aspects of all other unities in the universe.

The vast world of flowing nature, according to Whitehead, is nothing but a realm of unities of experience developing into further unities. There is no such thing as 'vacuous actuality'. There is thus no barrier among the 'actual entities' and the 'processes' of nature. This forms the starting point of what he calls his philosophy of feelings or prehensions. Charles Morris, in his *Six Theories Of Mind*, says that it can be very well called a 'critique of feeling.'

The basic conception of this philosophy is to advocate a philosophy of organisms on a relativistic conception of the universe. His famous book *Process And Reality* shows that the universe is a vast realm of 'processes,' it is a realm flowing on continuously. In this flow organisms arise, and the natural processes are nothing but processes towards continuous organisms. These organisms are nothing but unities of feelings trying to realise themselves in further unities of feelings. These unities are nothing but coming to what are known as 'subjective forms.' These are stages of the attainment of 'satisfaction.' In this realm of the coursing of feelings there is always an advance towards continual satisfactions which mean realization of values. His small book *Nature And Life* points out how the world of science can be united with the world of values. The world of nature is not a realm of dead material atoms, it is a world of values. The failure to understand this fact that actual entities are nothing but such realizations of values, has led to the age of romantic poets who revolted against mechanistic science. In his

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Science and the Modern World he has fully supported the revolts against science. He advocates the view that we must totally change our conception of nature. Nature is not a realm of mechanism, not a realm of dead atoms. It is a realm of feeling, a realm of values and of aesthetic satisfactions. The actual entities or occasions are so many partial satisfactions of their aesthetic ideals. There is no wide gap between the realms of science and philosophy. Thus Charles Morris's short remark with regard to this philosophy seems to be very appropriate. We might say in his own words: "Thus the philosophy of organism, as a 'critique of feeling,' regards mind as one omnipresent aspect of and factor in an emergent process, and consciousness and knowledge as complex and special phases of such a process. With both James and Bradley, Whitehead agrees that such special phases are 'growing pains' that have no place as such in the final 'satisfaction' which supervenes, and which such phases merely help to bring about" (*Six Theories Of Mind*, p. 186).

From this we can also gather the fact that Whitehead has put the problem of philosophy and of science in a novel way and to him the problem of knowledge has become a natural fact. It is not an enigma as is generally the case with many of the philosophical thinkers. Let us now examine his thoughts in brief before going into the details of it.

Outline Of His Philosophy

Whitehead's conception of nature is a conception of a world of actuality and a world of possibility. It is a world of enduring patterns and flux. There is permanence and change combined. So there is a unity between the two worlds. This leads to his philosophy of feeling or prehension as he calls it. The enduring patterns are unities of feelings, but as unities are nothing but unities of aspects of all other feelings or events, the whole universe is mirrored in the patterns and the patterns have visions or envisagements of the whole universe in themselves. So the patterns pass into the processes. So the patterns are actualities and possibilities both, or rather they are limitations to possibilities. Their very assuming of forms or patterns leads Whitehead to think of another kind of entities which are known as the eternal objects. They give forms to flowing processes. The actual entities are so because of those eternal objects. They are the permanent possibilities of all actualities. So we might say that the actual entities realize themselves in eternal objects. They give them values. They are what are known as conceptual valuations of actual entities. The actual entities from their own standpoints are physical feelings and when they are so realized they become conceptual feelings. As realization is the end of all actualities there is always a tendency towards the conceptual valuations.

But Whitehead warns us here by reminding us that such conceptual valuations are not conscious valuations; they are merely realizations of the actual entities. This fact of realization is a natural process, for it is the end of all to proceed towards a continual realization. The world of nature by successive enduring patterns or actual entities of various grades from stone to man, reveals to us one fundamental fact of aesthetic realization. The feelings tend towards the creation of organisms, and the actual entities upto man are nothing but organisms. So we can very well call his philosophy a 'philosophy of organism.'

In understanding his philosophy we have to understand the integration and growth of feelings to more and more

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complex feelings. There is a passage from the physical to the conceptual feelings. The feeling that unifies them is known as the propositional feeling. As every actual entity is a feeling and is felt by other feelings there is always a contrast between the subject and object in every entity. The gradual advance of feelings to higher feelings only points to a gradual clearness of the feeling of contrast. The propositional feelings reveal to us this contrast in a clearer form than that of the physical feelings. But yet the propositional feeling is not a conscious feeling of contrast. This is attained in the case of intellectual feelings where the contrast is clearly expressed in the form of a proposition. The intellectual feelings are nothing but judgments. As they express the feeling of contrast they are called comparative feelings.

As this and all other feelings are feelings of contrasts, there is a subjective realization, it is an attainment of satisfaction in a subjective form. So the intellectual feelings also express the common ideal of all 'actual entities' or 'centres of experiences,' *viz.*, the attainment of subjective form which is a realization of values.

In coming to the intellectual feelings we come to the realm of knowledge. So the problem of perception, which is the dominating problem of philosophy, comes into prominence as a natural phenomenon. This problem only tries to solve how we can adapt ourselves to the vast world of prehension that lies stretching before us.

This adaptation is a problem for the human organisms. The ideal of this philosophy is to advocate the perfect adaptation of the organisms to the environment in which lies the realization of values. So the whole universe tends towards the realization of values, or aesthetic satisfaction or beauty. The end of the world of feelings is the realization of values.

This philosophy of feeling which advocates a unity between the 'realm of actuality' and the 'realm of possibility' is grounded on the ultimate philosophy of creativity. But as creativity is an ideal process, it requires the principle of concretion. It is God who is the first non-temporal entity before the creative process began. He is the principle of concretion. In him, the two natures, primordial and consequent, are combined. The primordial nature is the vision or the conceptual realization of the possibilities before the temporal order. The consequent nature of God evolves in its relationship to the evolving world. Thus we live in a kingdom of God which is a realm of actuality and possibility, limitation and freedom. It is a world of realization of values through the organisms. It is really a kingdom of Heaven.

Critical Exposition Of His Philosophy

The clue to Whitehead's philosophy lies in the analysis of the actual entities or actual occasions for they are microcosms inclusive of the whole universe. We can call them occasions or epochal occasions, for they are not static unities, they are unities of experience or feelings. In fine, the actual occasions are unities of feelings. If scientifically viewed, they are unities of space and time, they are 'events.' Events are enduring patterns, they are 'modal unities' of space-time. But this modal unity of space-time depends on two other characteristics of space-time. They are their separative and prehensive characters. They being enduring patterns are separated from other patterns, but the very enduring patterns point out their togetherness or prehensive unity with

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all other patterns. An enduring pattern is a unity of aspects of all other patterns. It is a unity mirroring the whole in itself. It is, thus, a momentary or enduring monad viewing the world from its standpoint. Thus, there is a relativity among the patterns.

The unification of the aspects of the whole universe means an all-pervasive relativity or the passage of the one to the other. This also means their mutual 'affections.' So none is without the other. The unities become processes and processes, unities. Thus the keynote of this philosophy is to advocate what is known as 'concrescence' and 'transition.' There is, thus, in every occasion an 'internal constitution' and an 'external determination.' There is a 'process of subjectification' and a 'process of objectification.' There is a universal relation between the feeler and the felt, the subject and the object. Every occasion is a subject feeling others as object. It is for this reason that Whitehead calls it 'bipolar' having a 'mental pole' and a 'physical pole.'

In calling every occasion bipolar he does not mean to suggest that the object is for the subject, for the subject-object relation is relative. An occasion is subject as viewing others as object, but it is itself an object as felt by others. But here also we must note that this feeling of the object is not conscious. It is merely a natural fact of prehension that links up one with the other. The universe is not a static universe, it is a process, so there is always a tendency towards a feeler, or subjective form. But when it tends towards further subjective forms it becomes an object, for it is unified in a higher subjective form. The attainment of subjective form means the realization of values. Natural processes only tend towards such subjective forms wherein lie their realizations. All have an end towards final satisfaction or realization. In the process towards subjective forms or satisfactions, the subject is, as it were, thrown up the process. So he prefers the term 'superject' to subject. 'Subject-superject' is the end at which the feelings aim. So merely aiming at the 'subject-superject' does not mean a conscious aim. It is only coming to a new occasion which has its own 'microcosmic apprehension.' It is a blind perceptivity. Consciousness arises at a later stage of growth of feeling. The attainment of that conscious state means an intensity of the feeling of contrast between the world of prehension and the world of apprehension. The one is the realm of blind perceptivity and the other is the realm of conscious perceptivity.

The analysis of the actual occasions reveals to us another important factor. These actual occasions are not mere 'unities' or 'nexus'; they are 'societies' united in one ideal purpose, for they aim at ideal satisfactions. To hold this view would be to hold that these unities are related to all other unities as the parts of a body are related to all other parts of an organism. In fine, we can hold that nature is an organism, and the actual occasions are related to it as parts of an organism. We can say that there are organic relations among the occasions or entities of nature. There is, thus, an organic relation throughout. Every occasion is an organism comprehending other organisms and is comprehended in other organisms in turn. The natural processes are flowing towards higher and higher organisms. So there are atoms, trees, planets, beasts and men. There are grades of existences from the inanimate to the animate world. But there is a continuity throughout, for the evolution is nothing but evolution towards organisms. The organisms are societies having a common

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aim which is the attainment of a final aesthetic ideal.

"Each actual entity is an arrangement of the whole universe, actual and ideal, whereby there is constituted that self-value which is the entity itself."[1] So each entity is a unity of actuality and possibility. It is a form and a process. The form is its character, or it is its self-realization. So what is it that gives self-valuation to it? This leads Whitehead to refer us to the eternal ideas, which give form to all actual entities. In those forms the entities realize themselves. The entities realize themselves in those forms or eternal objects, and the eternal objects become actualized in the entities. So there is an inseparable union among the eternal objects and the actual entities. But there is a difference of relation between an eternal object and an actual entity. The relation of the eternal object is one of ingression into the actual occasion. It is a sort of external relation. It is a possible determination of an actual entity. But an actual occasion or entity cannot be such without the eternal object, for the pattern or form is given by the eternal object. Here the relation, therefore, is internal. The eternal objects are, therefore, self-existent, whereas the actual entities are not so. The eternal objects are, thus, possibilities of determinations; they are, therefore, universals. So actual determination is not a final determination but only a possible determination. The actualization of the eternal objects are possible actualizations, and every actualization is a possible self-realization; there is a vast realm of possibility in each case. There is concrescence and transiton side by side.

We have observed that an actual occasion is a unity of feeling and the felt. But since the eternal object becomes actualized in an actual occasion, it might also be classified into 'subjective' and 'objective,' according as it refers to 'feeling' or to the 'felt.' But as the actual object is a possibility aiming at further realizations, the eternal object is also a possibility of feeling in which the actual object is realized. Here we find a division between an actual entity and its possibility of further realizations. We might characterize the one as physical feeling and the other as the conceptual feeling. Eternal objects ingress into both of these aspects of actual occasions. The eternal objects, thus, give form to actual occasions without ceasing to be possibilities. They are realized in conceptual feelings. Now let us consider the eternal objects themselves.

They are 'possibilities,' and they give form to actual occasions; so they are not mere possibilities. Though they are the same as possibilities, they are distinct as they are the diverse realization of the actual occasions. They have also a relation among themselves. Some of them go together as in the case of flower which is both coloured and soft. But yet they cannot remain as mere possibilities of actual realizations. They must be actualized or determined before they are realized in actual occasions. Whitehead thinks that they are realized in the conception valuations of God, who is "the actual but non-temporal entity whereby the indetermination of creativity is transmuted into a determinate freedom."[2] So the eternal objects as non-temporal beings are realized in the temporal occasions. S. Radhakrishnan in his *An Idealist View Of Life* speaks of them in contrast with the Platonic Ideas. We may quote him thus:

"Unlike Plato's Ideas, they are not substances, but only forms. The view of forms as conceptually realized in God avoids the realism of independent exist-

[1] *Religion in the Making*; p. 88.

[2] *Religion in the Making*; p. 90.

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ence as well as subsistence. The being of these eternal objects is not a ghost-like imitation of actuality, but consists in mere possibility. They are not meta-physical forces generating the world of existence, nor dynamic powers drawing men and things towards themselves. They are indifferent to their chance em-bodiment in existence, and many of them may not have been manifested at all in existence. They are eternal in their timeless being. They do not cease to be when all perishes. They are not imaginary or abstract, but identical and individual, universal and non-existent. Some of them are apprehended as possibilities logically prior to their manifestation in existence, and others as symbols of values we pur-sue. Yet they are not efficient causes, since they belong to the realm of pure being. The relation of form to the temporal world is that of potentialities to actualities. The forms and the tem-poral process require each other. The process can attain order and determina-tion only by participation in the forms, and the forms exist as relevant to the realization in the process of becoming. Actualities in the temporal world need to be described as processes of becoming by which sheer creativity governs deter-mination, character, order. On the one hand, actuality arises from the back-ground of the system of all actualities, and is conditioned by them. On the other, it is a process of self-formation. It organises the data presented to it in the light of ideas or purposes. The tem-porary actualities realize the possibilities surveyed in God's nature. We have thus creativity and God's primordial nature which is the vision of the possi-bilities before the temporal order." (pp. 327-8).

Here in this long quotation we find a lucid presentation of the important concepts of Whitehead. He has spoken of the character of the eternal objects in their relation to actual occasions, God and creativity. He has also pointed out the need of all those concepts.

A survey of the character of the actual occasions and the eternal objects points to a relation between the past and the present on the one hand, and the present and the future on the other. Every occasion is a creation of the past, and it passes on to the future. Thus an occasion has an eye backward and an eye forward. But as every occasion is a new creation, there are both causality and novelty mixed here. There is no contradiction here. In the universal becoming there is no gap. "An occasion arises as an effect facing its past and ends as a causality facing its future."[3] As effect an occasion reacts to the past and as cause it antici-pates the future. This seems to suggest that there is all-pervading causality and there is no place for novelty. But this is a false idea. We have already shown that an occasion is bipolar, a feeler and the felt. It is a dynamic agent aiming towards a further realization. It goes towards certain ideals, so the novelty is ingrained in the very passage of one occasion to another occasion. They all aim at ideal satisfactions. So many grades of occasions are so many attempts at the realization of values. There is obviously no gap from the inanimate to the animate world. Yet there are causality and novelty side by side. The existence of life or a unity of living societies only points to the coming of novelty in the process. In the inani-mate world there is more of repetition than of novelty. Novelty is the very nature of the process; so there is ground for the supposition of discontinuity in the process. We may view the same thing differently. There is everywhere

[3] *Adventures of Ideas*; p. 249.

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duality, unification of mental pole with the physical pole. The passage towards the higher unities means a rise to the direction of the mental pole. This means a passage towards novelty. In the stage of consciousness or in the stage of unity of life in a personality the mental pole predominates. Thus there are four grades of occasions, *viz.*, space, matter, life and consciousness. These also mark the four types of existences as expressed in his book *Process and Reality*. He writes: "First, and lowest, there are the actual occasions in so-called 'empty space'; secondly, there are the actual occasions which are moments in the life-histories of enduring non-living objects, such as electrons or other primitive organisms; thirdly, there are the actual occasions which are moments in the life-histories of enduring living objects; fourthly, there are the actual occasions which are moments in the life-histories of enduring objects with conscious knowledge" (pp. 249-50).

(*To be continued*)

THE STORY OF ABU BAKER SHIBLI

By Aga Syed Ibrahim (Dara)

Spiritual realization is very difficult of attainment inasmuch as it requires a harmonious and perfect development of all the parts of one's own being. It is not enough if one gets the power in the heart, or the vision in the mind, or is able to awaken some spiritual force in one's vital being, for if the organs are not perfected, spiritualized, and transformed for the revelation of the spirit, it very often creates confusion in the complex texture of the life of an individual. At any rate truth is likely to be coloured by the limitations of the instrument, and the manifestation of the spirit may also remain distorted and imperfect. This has unfortunately been the case with many over-enthusiastic devotees in India as well as in other countries. A short sketch of the life of one such spiritual figure—a Sufi sage, named Abu Baker Shibli, who was greatly revered in his time for his spiritual attainments is given here.

Abu Baker Shibli was born in Bagdad. He was a fighter throughout his life and was never disheartened by failures or opposition. He used to utter the words of Mansur, Anal Haq—"I am God." He lived upto the age of seventy-seven and died in Hijra 334. He was greatly troubled by the ignorant masses and attempts were made to assassinate him for his blasphemy.

The incident of his turning to spiritual life is interesting. He had a large estate and rich lands in the district of Wehawand and he was the governor of the place under the Khalif of Baghdad. He went to the court of the Khalif on being asked to present himself before him. For some reason the Khalif became angry and confiscated his property and he was sent back to his native place in disgrace. But after a time the Khalif again restored his property and presented him with rich robes of honour. Shibli took the costly robes and cleaned his nose with them. When the Khalif came to know of this, he again confiscated his property. Shibli thought, "When we misuse the clothes given by man, he revenges himself in this way. What then would be the punishment for misusing the gifts given by the Divine?" He returned to the Khalif after resolv-

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ing upon the future course of his life and said, "O King, when you cannot brook the misuse of the things given by you, and take it as an insult, how can I insult God by being ungrateful to Him by accepting your service? I will not serve you any more but devote my life to the service of God." Saying this he left the court and became the disciple of Khaiyar Noussaz, who was a relative of Junnaid, a great Sufi sage. He directed Shibli to go to Junnaid. On approaching the latter, Shibli said, "You have got the real Divine love which I compare to a precious pearl. Kindly give the pearl to me. If you cannot give it as a free gift, give it to me by taking its price." Junnaid replied, "I think it beyond your power to buy the pearl. If I give it to you as a gift I fear you will lose it and may not be able to preserve it safely. Only one way is open for you by which you will get the pearl: if you have the strength and courage to plunge into the ocean of life and strive constantly with patience and faith you may attain it."

Shibli said, "Very well, tell me what I have to do and I won't be found lacking." Junnaid said, "Go and sell sulphur in the streets for one year." At the end of the year he came and asked, "What am I to do next?" Junnaid said, "Do not do any work for one year but ask for alms from house to house." He began to ask for alms but could not get anything. He returned to his master and informed him of what had happened. Junnaid said, "Now, do you see your own worth? The people do not care for you in the least, and hence you should not care for them and stop all your concern for them." Then he asked him to return to his native place Nahaund, and to ask pardon of the people who had suffered for his injustice and tyranny during his regime as a governor. He went away and acted as he was told. But he could not find out one man whom he remembered to have wronged; so he gave one lac of copper coins in alms to atone for that sin. He took four years in this work and then returned to Junnaid, who replied, "Still the ego has not left you. Therefore spend one year in begging alms." Shibli says that he spent one year in begging from door to door and whatever he got he gave to his master, who distributed all to the poor and did not give him anything to eat at night. After the lapse of one year the master said, "Now, for one year render service unto sages." At the end of the period Junnaid asked Abu Baker Shibli, "Now, what value do you attach to your self?" Shibli replied, "I consider myself as the lowest of all creatures and sincerely believe it to be so." Junnaid said, "Now you are free. You have got the real knowledge."

In order to attract people towards God, Shibli used to say, "If anybody utters the name of Allah, I will fill his mouth with sugar." He used to give sugar to children and asked them to utter the name of Allah. After some time he again declared, "Whoever will speak 'Allah' in my presence, I will fill his mouth with gold and silver." So grown-up people also began to come to him and repeat the name of Allah. After a time he found out that people took the name of Allah in disrespect. He could not bear this and kept a naked sword in his hand and threatened that if any one spoke the name of Allah in his presence, he would cut off his head. Thereafter if anybody uttered the name of God in his presence he used to bow down.

Once he heard a voice, "Shibli, how long will you love the Name only? Why not seek God Himself?" On hearing this his heart was filled with intense emotion and love of God, and over-

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powered by ecstasy he threw himself into the river. He was not drowned and the waves cast him on the shore. He, however, could not bear the separation and in another impulse threw himself into fire out of which also he was saved by a miracle. His intensity increased still more after this incident and he put himself to more dangerous tests and was saved each time. At last he exclaimed, "What should I do now? Even water, fire, the ferocious beasts of prey and the mountains do not end my life!" In answer he heard the voice, 'The man who kills himself with the love of God cannot be killed by anything else." He became almost mad with the love of God, and also acted like a mad man. He was put under hand-cuffs and chains. Yet his passion remained uncontrolled and he was sent to the lunatic asylum, where he was detained for a long time.

People used to say to him, "Shibli, you have gone mad." He used to reply, "Yes, I am mad in your eyes, but to me you all are mad. I wish God might increase this my madness a hundredfold." Once some people came to him and, on being inquired by Shibli, they said that they were his relatives. Thereupon Shibli abused them and threw stones at them. They began to flee for safety. At this he said, "You are all liars; you pretend to be my relatives and do not even put up with this much excess from me!"

On another occasion he took fire in his hand and said, "I will go to Mecca and burn the temple of Kaba. This alone will make them real lovers of God by diverting their attention from the temple to the God who resides in the temple." One day he took a piece of wood burning at both the ends and said, "See, both the heaven and the earth are consigned to fire so that people may now resort to God without any attachment to heaven, or fear of hell."

On the occasion of the Id festival he used to put on a black dress of mourning. People asked the reason of this and he explained, "All these people are away from God. They take pleasure in worldly things and forget God. I therefore put on this dress as a mourning for their misdeed."

Once a bird was uttering the sound, 'coo', 'coo', incessantly. In reply he, on climbing the tree, uttered repeatedly the words 'Here it is, here it is.' On being asked what this meant he said, "The bird inquires, 'Where is It? Where is It?' and I too have to reply. She does not stop; so I cannot also stop replying." In Persian 'coo' means 'where', and hence this was interpreted by him as meaning the question, 'Where is It?'

He used to put salt in his eyes to keep awake. At this Junnaid asked, "Why do you do this?" He said, "The Truth has come and I have no power to bear it and hence in confusion I resort to such methods in the hope of keeping myself under control for a longer time."

Such were the efforts of the sages of the past who helped the growth of spiritual consciousness and light in this world. Let us hope humanity will be more ready and better equipped to receive a greater light and a richer realization.

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THE SYNTHETIC METHOD OF THE UPANISHADS

By Prof. T. M. P. Mahadevan, M.A., Ph.D.

The nature of any system of philosophy is largely determined by its methodology. The results of a metaphysical inquiry depend not a little on the method that a philosopher adopts. Method and material are interdependent. The former without the latter is barren, and the latter without the former is blind. Descartes is hailed as the father of modern philosophy because of his innovation in the field of metaphysical methodology. Immanuel Kant is known as the Copernicus of philosophy because of the unique epistemology he gave to the world.

"The diversity of our opinions," says Descartes in his *Discourse on Method and Metaphysical Meditations*, "is not because some are more reasonable than others, but only because we conduct our thought by different ways, and do not all consider the same things." Of all the different ways of approach, the most important are the objective and the subjective methods. Those metaphysical systems which pursue the objective path land themselves in crass materialism and arrant atheism. Though Descartes began with the method of 'universal doubt', and started his metaphysics with the postulate *cogito ergo sum*, he relinquished this position while actually building the superstructure of his system. The mathematical method of the Cartesian philosophers is mainly an objective method. It is because of this method that even Spinozism lends itself to a materialistic interpretation. In the East, the Vaiseshika system makes use, for the most part, of the objective approach. With its analytic skill in classifying the various phenomena of the universe, it leaves us with an infinite number of finite particulars. But particulars cannot be the ultimate reality. A billiard-ball universe will satisfy no thorough seeker of truth. Of late this objective method has invaded even the realm of psychology. The Behaviourist materializes the mind, makes it a shadow of the flesh and explains its functions in terms of physics and physiology.

The subjective method is equally one-sided, and if pursued to its logical consequence, would lead to subjectivism and skepticism. The history of the English empiricist school bears witness to this fact. The psychological method which Locke inaugurated led logically to the phenomenalistic pluralism and skepticism of David Hume. The Buddha's way, in the East, was to a great extent subjective and psychological. Though he was launched upon his career of philosophic thought by an objective observation of human misery, in so far as his aim was to discover the cause and the cure of sorrow, the Buddha had to choose the subjective method of introversion and psychological analysis. And a thorough-going method of this kind involved him naturally in the position of an agnostic.

There are certain systems which employ both the subjective and the objective methods, but in an unsynthesized fashion. The Sankhya pursuing the objective method takes all the manifold of sense-perception to the primal source, Pradhâna or Prakrti, the prius of creation; and through the subjective method of inquiry Kapila arrives at a plurality of purushas. But because of a

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lack of synthesis, he is left with an irreconcilable dualism as between Prakrti and Purusha and a plurality of spirits.

The Upanishadic method is a synthesis of the objective and the subjective ways of approach to Truth. The terms 'adhyâtma' and 'adhidaivata' occur frequently and in a successive order in the Upanishads. The cosmic ether is spoken of as identical with the ether of the heart. "He who is in the purusha and he who is in the sun, he is one," says the *Taittiriya Upanishad*. Uddâlaka in the *Chhândogya Upanishad* instructs his son how from the Sat, One only without a second, the world sprang forth. After describing in detail the process of the objective manifestation of the self of the universe, Uddâlaka turns with a dramatic swiftness and says that the universal Self is identical with the self of Svetaketu, his son. This is a typical instance of the synthetic method of the Upanishads and of the system of Vedanta which is based thereon. It is through this method that the Advaitins reach the non-dual Absolute which can be characterized neither as objective nor as subjective. Brahman is to be discriminated from the external world through the objective method of approach; and the subjective method is made use of for analysing the sheaths that seem to encase the self and for divesting it of them just as we remove the chaff from a *kodrava* grain.

SIGNIFICANCE OF SRI RAMAKRISHNA'S LIFE AND MESSAGE

By Prof. Sheo Narayan Lal Shrivastava, M.A.

It is not within the powers of an ordinary individual to fully understand and properly appraise and evaluate the titanic spiritual personality of Sri Ramakrishna Paramahamsa Deva. However, it is Sri Ramakrishna himself who has facilitated the task of those who would like to understand him and his message, for he has described in his own words his super-human *sâdhanâs* and his high-soaring mystical realizations. His descriptions are in simple and easily intelligible language, abounding in suggestive similies, metaphors and parables; and these have been collected and authentically recorded by his immediate disciples. So, although we may fail to fathom the depths of the personality of Sri Ramakrishna, we cannot be in the dark or be mistaken about the vital message he has bequeathed to us.

As is well known, the first decades of the nineteenth century were a period of world-wide scepticism in matters religious and spiritual. They were the palmy days of scientific Naturalism which found it very inconvenient to destroy the neatness of its mechanistic world-picture by the 'superfluous' admission of God or any spiritual principle in Nature. India too, to some extent at any rate, was drawn into the welter of this Godless Naturalism, and what is at once interesting and significant to note is that the first disciples of Ramakrishna were university-educated men, with a good grounding in Western science and thought and with a powerful leaning towards agnosticism and atheism. We can well imagine what a power Ramakrishna must have been in transforming them into mighty spiritual figures.

At such a critical time of human history was Ramakrishna born—

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on the 18th of February, 1836, of poor Brahmin parents, in an obscure village of Bengal called Kamarpukur. Education, as we understand the term, he had none. He was no doubt sent to school in his early boyhood, but he would often play the truant there. And ultimately, seeing that the object of coming to school was not knowledge for its own sake but earning money, he left it altogether in disgust. He remained an illiterate, and yet he rose to be, as his great French biographer, M. Romain Rolland, aptly remarks, "the consummation of two thousand years of the spiritual life of three hundred million people (of India). . . . a symphony built up of a hundred different musical elements emanating from the past." How was it possible? The answer to this question—the story of Ramakrishna's breathless struggles and intense heart-searchings—forms one of the most glorious and unforgettable chapters of human history.

Now, what was the secret of Ramakrishna's life? It was, in one word, the burning eagerness in his heart to know God and to see God. It was his all-consuming passion for God-vision that moulded his life from the very start of his career as a worshipper of Kâli in the temple of Dakshineshwar. He was not content with merely worshipping in the conventional ways the external image of Kâli, but wanted to see God whom he called his Divine Mother, face to face. Day after day, he would stand before the image of Kâli and pray, not only with his lips but with his whole heart and soul: "O Mother! dost thou really exist? If thou dost exist, why am I not able to see Thee?" Every day, gone without the vision of God, was a day full of tortures to Ramakrishna. It would make his heart bleed. In his intense longing for seeing God, he became, as it were, completely mad. He forgot the conventional ways of worshipping and would cry for the Divine as any child would cry for its lost mother. So intense became his passion that one day finding his life unbearable without the sight of God, he took up the great sword lying in the temple and was about to end his life with it, when in a moment the desired vision came and Ramakrishna saw the Divine everywhere around him and as everything.

God or Death—that is the price one has to pay for seeing God. People want to get God very cheap, but who has got Him that way? What marvellous life was Ramakrishna's that he should have thought from his very school-going age that God was the worthiest object of quest in life and that all else was vanity!

From very early times learned men and philosophers have been discussing and are still discussing about the proof of God's existence. Now, is there not a ring of absurdity in speaking of a proof of God's existence? Proving a thing means deducing it from something which is more certain than it. Would not, then, the proof of God require something more certain than God from which God's reality could be deduced? Proof of the nature of logical deduction about God, there cannot be from the very nature of the case. The only proof of God's existence is *seeing* Him and realizing Him as a factual content of living experience. Nothing short of a direct and soul-felt contact with Him can convince the seeker of His reality. The old philosophical arguments for the existence of God—the ontological, cosmological and teleological ones—are all, as Kant showed, unable to establish the existence of God as a *fact*. They can at best indicate God as a necessary logical postulate of experience, an Idea of Reason in the Kantian phrase.

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Ramakrishna realized God not as a logical postulate, but as an indubitable fact of experience—a Verity. So when young Narendra (afterwards known as Swami Vivekananda) met Ramakrishna and asked: "Have you seen God, Sir"? "Yes!" came the unhesitating reply, "I see Him more intensely than I see you and I can also make you see Him."

Thus Ramakrishna knew of God, not from books and argumentation, but from the great Book of Life itself. His was the knowledge derived not through the weak instrumentality of the plodding intellect but through what Goethe called "the scholastic of the heart and the dialectic of the soul." Page after page, chapter after chapter, Ramakrishna turned the Book of Life, till he came to the Epilogue—the vision splendid of the One Real—the Advaitic realization. But the infinite plasticity of his being did not pin him down to any one particular phase of mystical realization. His soul frequently alternated between realizations of mergence in the Unity and the sweet delights of communion and fellowship with the Divine. The width of his spiritual experience embraced all the phases and stages of realization. "God tastes infinite joys in infinite ways," said Browning. Ramakrishna tasted the joy of God in infinite ways. He played the whole gamut of the music of spiritual experience, realizing the truths of the Dvaita, the Visishtâdvaita and the Advaita in an ascending hierarchy of mystical perception. To him God was both impersonal and personal, according as one realized Him in His ultimate essence as the sum total of all existence, as the All, or, as personalized according to the pragmatic and practical demands of the concrete religious consciousness.

That is why Swami Vivekananda remarked that his life was a living commentary on the texts of the Upanishads. Scholars have always been scratching their brains in determining what philosophy the Upanishads have taught. Is it the Dvaita of Madhwa, or the Visishtâdvaita of Râmânuja, or the Advaita of Samkara? Well, there are passages in the Upanishads which lend support to all these views. This does not mean that the Upanishads are vague and inconsistent. They mark out the Dvaita and the Visishtâdvaita as stages, halting stations, in the soul's journey to the ultimately Real—the Advaita. The super-mystic Ramakrishna had traversed through all these different stages and thus his life had become a living commentary on the Upanishads. The mystic soul reconciles in his living experiences what the dry doctrinaires remain wrangling about.

Nor did the all-consuming avidity of Ramakrishna for diverse spiritual experiences allow him to remain contented with the practice and mastery of *sâdhanâs* prescribed within the pale of Hinduism. He began practising the *sâdhanâs* of other faiths also. He got himself initiated into Islam and during the time he was practising the ways of the Islamic faith, he lived, moved, ate and dressed like a Muhammadan, forgetting, as it were, for the time being, all Hindu ways and manners. And he found that the Islamic faith could also take one to the Divine.

A similar thing happened with Christianity. His interest in Christianity began with the reading out of the *Bible* to him by one Sambhucharan Mallik. Then one day he happened to see in a neighbouring house a beautiful picture of the Madonna and the child Christ and the sight threw him into transports and ecstasy. Thenceforth he put himself completely in a Christian atmosphere, stopped going to the temple and gave up for the time being all his Hindu ways.

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He realized the Divinity of Christ and accepted him as an incarnation of God. Thus, one by one, Ramakrishna practised all the great religions of the world and came to the conclusion that all religions, if followed in their essentials with sincerity and earnestness, were equally efficacious in leading man to the Divine; and therefore, there should be no quarrel, fanaticism or bigotry in matters religious. The differences in the racial and individual psychology of different peoples and individuals will naturally lead them to seek the Divine in different ways, and these differences should be tolerated and not fought with.

How unfortunate it is that religion should have been a dividing factor of mankind, causing so many wars and so much bloodshed! With his colossal spiritual capacity and universality of outlook, Ramakrishna demonstrated to the world by his unique life that the Infinite can be approached in diverse ways, and became the harbinger of a new era of religious toleration.

In the dark and dreary arena of the modern world where living and thirsting for God has become an almost obsolete ideal of life and where men and nations are running a frenzied race for power and self-aggrandizement, the wonderfully God-centred life of Ramakrishna untouched by the faintest taint of worldly longings and carnal desires, stands as a beacon light of unsurpassed brilliance and lustre. Ramakrishna's life is a challenge to the scepticism of the time and a mighty vindication of what the highest blessedness for man can be—the blessedness of God-life. The great lessons which we learn from the life of Ramakrishna are that God *is*, and can become an object of direct experience to man if only he has in his heart a yearning for Him so intense that he prizes nothing on earth higher than Him; and that the essence of religion is to come face to face with the Divine and that all the great religions of the world are different pathways for taking man to the self-same Goal.

Another great message of Ramakrishna, of which India and the entire world stand in burning need today, is his gospel of seeing God in all living beings, and serving them as such. Service of suffering humanity is to be understood—not as the humanist or the utilitarian conceives it to be, "a good turn to others"—but as a worshipper of God would do it seeing Him tangibly manifested in all living forms. Thus viewed, service comes to mean not doing good to others or 'helping' the world, but a spiritual gain to one's own self. "*Jiva* is Siva; all living beings are God"—was a wonderful proclamation given by Ramakrishna one day in a state of absorbing God-consciousness. It was this message which made Vivekananda, a mighty patriot, writhe in agony for the suffering millions of his country. It is this message which is the foundation of the great Ramakrishna Mission with its numerous acts of philanthropic and social services.

And again, it is this message which is needed by the modern world to set right its attitude towards the phenomena of evil and suffering in human life. The problem of evil has, of late, been dragged into the very mid-stream of philosophical discussion, especially in the West. Some eminent Western philosophers[1] have ventured the opinion that the existence of evil in the world, manifested especially in the form of want and suffering in human life, is not compatible with the omnipotence of God. Had God been omnipotent, it would have been within his power to have avoided the existence of suffering

[1] The notable amongst them are William James, Dean Rashdall, Dr. McTaggart and Professor James Ward.

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and cruelty in the world. But since he could not do so, He also must be labouring under conditions over which He has no control. So, these philosophers say there is a "limited God." God is not an omnipotent being, but merely a being *primus inter pares*.

Now, instead of heaping curses upon God for his not removing want and misery from this world, let us pause to consider if the existence of evil and suffering in the world can also be turned to the spiritual advantage of man. Why may it not be so when man gets an opportunity to attain his spiritual perfection by *serving* the Divinity in suffering humanity? Why should this not be reckoned a part of the Divine plan? Why should we not think it to be a spiritual failure to turn away from the call of the Divine in the living forms that suffer? It was given to Ramakrishna to perceive and proclaim this wonderful truth to the modern world.

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

SCRIPTURES CANNOT CARRY GREATER WEIGHT AS AGAINST DIRECT PERCEPTION WHEN THERE IS CONFLICT BETWEEN THEM.*

The view held by the Advaitins that direct perception is affected by an inherent defect and is capable of being explained otherwise and therefore is sublated by scriptural knowledge is not quite a sound one. What is this defect with which direct perception is contaminated? If it is the inherent defect (Nescience) that makes us see manifoldness, how do we know that this perception of manifoldness is an error? If it be said that this manifoldness is an error because it conflicts with scriptures which teach unity, then this would lead to a logical seesaw. For it would mean that direct perception is defective, because we know for certain that scriptures teach unity. How do we know that scriptures teach unity? Because we are sure that the manifoldness experienced through direct perception is an error. Moreover, if direct perception is contaminated by this error of manifoldness, so are also scriptures which are based on this manifoldness. It cannot be said that though scriptures are defective yet, as the knowledge of unity taught by them dispels the manifoldness experienced through direct perception, they are later and are capable of sublating direct perception, for what is defective cannot sublate another knowledge merely because it is later. When a person mistakes a rope for a snake, his fear is not removed by another person who is known to be under a delusion only by saying that it is not a snake but a rope. The very fact that one has to practise

* Refutation of Section 4 of the Purvapaksha. *Vide* February issue, p. 94.

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reasoning and meditation on Vedic texts after hearing them shows that a person who hears these texts is aware of their inherent defect, that they too have a tendency to show differences, for they are made of words and sentences which are differentiated. Moreover, there is no proof to show that scriptures are free from all defects while direct perception is so contaminated. Consciousness which is self-proved and unrelated to any object cannot establish that scriptures are free from defects. For consciousness to prove this it must be connected with them and it is not. Nor can direct perception prove it since it is defective and gives wrong knowledge; nor can any other means of knowledge prove it since they are all based on direct perception. So the view that scriptures are free from defects cannot be proved. Empirical means cannot establish it, for empiricism means that which is accepted as correct on a first view but which is refuted by reasoning. But then it might be argued that though both sense perception and scriptures are defective yet the unity taught by scriptures nullifies the knowledge of manifoldness through sense perception, while the unity taught by scriptures is not so sublated by anything else and therefore non-dual Brahman alone is the reality. This argument is not sound, for what is defective, though not sublated by anything else, does not for that reason become real. In a country where all are suffering from cataract, the fact that their knowledge through defective vision (as for example, experiencing the moon as double) is not sublated, does not vouch for the reality of their knowledge or its object, a double moon. Both their knowledge and its object, the double moon, are unreal. So the knowledge of Brahman based on ignorance and its object, Brahman, are unreal though it is not sublated by any other knowledge. Brahman is false because it is the object of knowledge of persons affected by ignorance, even as the phenomenal world is false for the same reason. Brahman is false because It is the object of knowledge even as the world is.

Again Brahman is false because Its knowledge results from an unreal cause, even as this world is false for a similar reason. Its knowledge is derived from scriptures which are based on Nescience and therefore unreal. It may be said that scriptures are not absolutely unreal like sky-flower but have a relative reality. They are real for the man under Nescience and cease to be real only for the man of realization, when they have created the knowledge of unity and not before that. But then, the idea of reality about what is unreal in truth cannot but be false, and so the reality of scriptures being false, the knowledge produced by them is false and so is Brahman, the object of that unreal knowledge. If one infers fire at a place mistaking a cloud for smoke then, since the smoke is unreal, the fire also, the object of the knowledge inferred through the unreal smoke, is unreal. It is also not true that Brahman cannot have any subsequent sublating knowledge, for It may be sublated by the 'Void' of the Buddhists. If such a knowledge of a 'Void' be said to be based on an error, so is the knowledge of Brahman based on the unreal scriptures. Between Brahman and the Void it is the latter alone that has nothing which can sublate it and so if reality depends on the absence of anything else that can sublate it, then the Void is the reality and not Brahman.

It may be argued that scriptures, though they are unreal, can yet give rise to real knowledge of a real Brahman even as dreams which are unreal forecast events which are real. But then,

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here also reality does not result from unreality, for though things seen in a dream are unreal, yet their knowledge is not unreal and it is this knowledge which is real that forecasts events which are real. Nobody on waking up thinks that the perceptions he had in dreams are unreal but realizes only that the objects of those perceptions are unreal. The objects are sublated and not their perception on waking up. So also when one experiences objects in a magical performance or sees a snake in a rope the perceptions are real though its objects are unreal and it is the perceptions that produce fear. Similarly, a person who thinks that he is bitten by a snake when pricked by something in the dark, the experience is real and may even lead to death. All these states of consciousness are real, for they have an origin and produce real results, while the objects of those states of consciousness are not real because they do not originate and are not capable of use like real objects.

It may be objected here that if the objects are unreal how can the perceptions be real? They are real because what is required for such perceptions is only the appearance of the objects and not their reality. When we have experience of past and future objects we have only the appearance of those objects and not their real existence. So to have a knowledge of an object it is enough if there is a mere appearance of the object at the time; its actual presence is not necessary. So in all these cases cited it was real perceptions that produced real results.

Even where the sound of a letter is apprehended through a line or symbolic representation, it is not a case of the unreal giving effect to something real, for the symbolic representation of the letter is real. It may be argued that the symbolic representation is not actually the letter but by convention it indicates the letter and so it is untrue and the unreal thing is seen to produce a real thing, the knowledge of the letter. This is not correct, for if the representation were unreal then we could not have had the knowledge of the letter. No thing unreal is seen to produce any real result, nor is it possible. If it be said that the idea of the letter in the symbol results in the knowledge of the letter, then this idea being real, it is a case of something real producing something real and not a case of the real originating from the unreal. Moreover this argument would mean that the means and the object are identical since there is no difference between the letter and the idea of the letter, as both are perceptions of the letter. If the symbol were not real, that is, not the letter, then one symbol would have represented all the letters that do not actually exist in it and thus give rise to the perception of all sounds. It will be no way out to say that even as the word Devadatta represents a particular person by convention so also a certain symbol perceived through the eyes represents a particular letter (sound) heard and so particular lines or letters produce the knowledge of particular sounds, for in this case it is only a real thing that produces a real thing since both the symbol and the convention are real. So also when the knowledge of a real cow results from its picture it is the likeness between the two that causes this knowledge and this likeness is a reality.

Finally, even where we have knowledge of certain things from certain sounds heard, it is not a case of something unreal giving rise to something real even if Sphotavada is accepted. The Sphotavadins say: There is one eternal inexpressible sound, Sphota, which manifests as different particular

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ized sounds (letters) due to difference in the intonation. This Sphota is the material of all sounds and yet it is not any definite sound in its fully formed state. That is to say, if all the peculiarities which distinguish one letter from the other be removed, then what remains will be the Sphota. Every sound symbol intended to express this inexpressible Sphota will so particularize it that it would be no longer the Sphota. This Sphota alone is capable of conveying ideas and not the particularized sounds, and this Sphota conveys different ideas on account of the differences in the particularized sounds (letters) which are superimposed on the Sphota. So from these superimposed differences which are unreal real difference in ideas is conveyed. This view, however, is not true, for, even as the difference in the intonation causes real differences in the sounds (letters), so also the different manifestations of the Sphota by these sounds (letters) are also real. Moreover, this theory of Sphota is unnecessary since we find that particular sounds heard denote particular objects.

Therefore, it is impossible to establish that from the unreal scriptures real knowledge of Brahman can arise.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* which is a critical study of Dr. Radhakumud Mookerji's historical work entitled 'Hindu Civilization,' we have dealt with the various aspects of Hindu thought and culture as also their line of development from the days of Mahenjo-daro and Harappa up to the establishment of the Maurya Empire in India. Prof. Girindranarayan Mallik, M.A., of the Comilla Victoria College, in his thoughtful article on *A Rejoinder to the charges against Hindu Mysticism*, has given a spirited reply from the Vaishnavic point of view to certain grave charges levelled against Hindu mysticism by the great mystic writer Miss Evelyn Underhill. In his article on *India in World Culture and World Politics*, Dr. Taraknath Das, M.A., Ph.D., of New York, U.S.A., has given, in the light of a few latest monumental literary works on India, a graphic account of the important position India occupies in the realm of culture and politics. *The Law of Forgiveness* by Swami Vividishananda of the Vedanta Society, Denver (Colorado), U.S.A., points out that love and forgiveness are the most effective means to the realization of eternal felicity and abiding peace in life. Anil Kumar Sarkar, M.A., (Gold Medalist), Research Scholar at the University of Patna, (Formerly, Fellow of the Amalner Indian Institute of Philosophy), has shown in his learned article on *Whitehead's Philosophy of Organism* that this philosophy is based on a realistic conception of the universe which is a vast realm of process—a realm which is flowing on continuously, and that in this flow organisms which are nothing but unities of feeling are developing into subjective forms through various stages for the attainment of satisfaction which is identical with the realization of values. In *The story of Abu Baker Shibli*, Aga Syed Ibrahim (Dara) of Sri Aurobindo Ashrama, Pondicherry, has depicted in bright colours the life-history of a God-intoxicated Sufi sage of Baghdad. Dr. T. M. P. Mahadevan, M.A., Ph.D., Asst. Pro-

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fessor of Philosophy, Pachaiyappa's College, Madras, has pointed out in *The Synthetic Method of the Upanishads* that the Vedantic method is a synthesis of the objective and the subjective ways of approach to the non-dual Absolute. The article on *Significance of Sri Ramakrishna's Life and Message* by Prof. Sheo Narayan Lal Srivastava, M.A., of the Hitakarini City College, Jubbulpore, presents a pen-picture of the harmonized vision of Sri Ramakrishna, as also of the vital message he has bequeathed unto humanity.

CHILDREN'S EDUCATION IN GERMANY

Modern pedagogics realizes the importance of the education of children as one of the chief factors in the development of civilizations. Recent advances in psychology, which have extended the limits of our mental life far beyond the horizon of the narrow sphere illuminated by consciousness, are revealing day after day the tremendous implications of the oft-repeated and almost trite observation—child is the father of man. In India, however, we seem miserably to lack that knowledge. We still teach the children through fear, set a prize for cramming, and kill all the creative impulses by imposing a dull, lifeless, and rigid routine. There is a widespread ignorance of the possibilities of an environment replete with helpful suggestions in developing the will, the imagination, and the intellect of children. It will be interesting in this connection to have a glimpse of the general features of the education of children in Germany.

Speaking on the occasion of a variety entertainment at the Home School, Madras, Dr. V. N. Sharma said (as reported in the *Hindu* of the 18th of October last) that "the child in Germa... was respected and honoured. He wa... treated as an equal by the teacher, an... was given complete freedom of thought... by the parents. At school, the Germa... child spent a quarter of an hour ever... morning listening to musical compos... tions from the masters and to passage... from books embodying the highest flight... of human thought. The *Bhagavad-Gita*... the Upanishads and the works o... Gandhiji and Tagore and of Ramakrishn... and Vivekananda were widely used f... this purpose. This reading period wa... followed up with a silent interval mean... to afford the child the time he needed... for thinking over the passages that ha... been read to him.

"The German teacher was not merely... an expert in the subjects he taught, bu... was also a friend and guide to the... children placed under his care. The... Germans held that cramming stifled the... creative faculties of the child and turned... him into a second-rate gramophone... machine. The German teacher was given... a free hand in the teaching of his subject. He was not obliged to adhere to... any rigid curriculum or to a fixed time-table. On the other hand, he was... expected to create in the child placed... with him, a capacity for original thinking in the subject he taught. The... children were often induced to give... expression to their psychological development through paintings or drawings on... subjects of their own choice. These... paintings furnished the teacher with a... key to the internal development of the... child and guided him in his efforts to... solve the child's difficulties."

There is a great stir today in our... country with regard to the reconstruction of the educational systems. We... believe adequate attention will be paid... to the creation of a healthy, noble, and... idealistic environment in which the child... can develop head and heart equally well.

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CAN MAN DO WITHOUT RELIGION?

Man may dream of autarchy on the material plane and may well realize it in practice, but this visible world is too narrow to meet the demands of his spirit. There are persons dull enough to ask if religion is a necessity of man and if man cannot live happily and in peace without it. It is almost as silly to ask if man can live without food and air and water. The question is usually raised because we are generally too obtuse-minded to pursue the meaning of existence beyond the daily trivialities of life and also because intelligent thinkers often confound religion with dead forms and lifeless dogmas. It is impossible for man to escape some form of religious faith or other, because its roots lie deep in the true personality of man.

This point was forcefully presented by Sir S. Radhakrishnan in one of the Stephanos Nirmalendu Ghosh lectures he delivered last winter under the auspices of the Calcutta University. Speaking about the truth of religion he pointed out that the problem of religion will remain so long as there is the intellectuality of man. Only animals can lead a placid and contented life. But man is never quite so happy. "He has got in him the promise of achieving perfections. He cannot live that kind of life automatically and instinctively as animals do. He asks many questions and he has not been able to live in tranquillity in the same way as animals happen to do. So far as animal life is concerned, it never asks the question, 'Who am I, whence am I and where am I going? Is there any kind of self?' But the moment a human individual exercised his consciousness, he raised all these questions and thereby introduced some kind of discord in his own nature. This exercise of intellectuality or 'avidyâ' had resulted in a conflict within man's nature as well as a conflict between man and society."

How to get over this conflict? Science is impotent to heal this disruption of the inner and outer harmony of life. Life comes from the unknown and passes away to the unknown. "There is dark at the beginning and dark at the end. Science after all deals with the lighted, space intervening." This conflict can only be resolved by attaining to a state of experience, characterised by *abhaya* and *ahimsâ*, beyond the reach of intellect. This supreme experience is the goal towards which humanity is knowingly or unknowingly drifting driven by the inner urge to perfection and peace. And man can ascend to such visions only by treading the path of religion pointed out by the great seers of the world.

If we take cross sections of history the significance of great movements and events eludes us; but if we map it on a sufficiently large and grand scale we are sure to discover, unless we are stricken with blindness, the steady drift of the world towards the unfoldment of spirit —from matter to life, from life to consciousness, from consciousness to mind, from mind to ethics, and from ethics to religion, holiness and perfection.

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REVIEWS AND NOTICES

TWELVE RELIGIONS AND MODERN LIFE. By Har Dayal, M.A., Ph.D. *Modern Culture Institute, Edgware (Middlesex), England. Pp. 250. Price 2s. 6d. net.*

Dr. Har Dayal belongs to that school of timid materialism which styles itself Humanism ; more particularly he subscribes to that special brand of it which is of his own formulation and which has been christened Dayalism. Humanism as a creed and as a philosophy is too well known to need any elaborate statement of its aims and principles. The Humanist vision does not soar above the material plane. Individually, its aim is the harmonious development of the human personality as it understands it. Collectively, it sets before itself the task of bringing peace, happiness, concord and plenty on earth by eliminating hatred, cruelty, competition, and war. This it seeks to achieve mainly with the help of a few moral maxims which have no extraneous reference. This may sound like magic, and though humanists will heartily repudiate such characterization, they very nearly deserve it. For, it has little use for supernaturalism of any kind ; for them what the senses do not reveal do not exist. For metaphysics which endeavours to pierce the veil of phenomena it has only disdain ; and it will confine all knowledge to the deliverances of our ordinary consciousness. But while its Spencerian attitude towards metaphysics must necessarily reject the fundamental principles and assertions of the great religions of mankind as pure bunkum, it is nonetheless magnanimous enough to salvage from their wreck certain features which it admires and considers to be of benefit to itself.

It is in this vein of smug self-complacence that the author approaches the twelve religions of the world, namely, Zoroastrianism, Judaism, Shintoism, Taoism, Confucianism, Hinduism, Jainism, Buddhism, Christianity, Islam, Sufism, and Positivism—though the last can hardly be called a religion unless we are prepared to do violence to the term and radically alter its content. We may as well call sheep, lions. From these bundles of superstitions the author rescues certain hygienic and ethical principles like cleanliness, fasting, truthfulness, etc., as worthy of adoption by the modern man. It is the height of absurdity to go to religions for these gifts alone as it is ridiculous to stand before an emperor's treasury and come away content with a few copper pieces. In this fourth decade of the 20th century he repeats in a most inept manner some of the stale arguments which have been urged against certain theological and philosophical positions pretty long back. These admirable dialecticians consistently ignore experience and facts and always rivet their attention on certain incongruities of interpretation or logical difficulties. They do not realize that if logic does not or cannot square with facts, so much the worse for logic. No philosopher has succeeded up till now in offering an inexpugnable characterization of the reality we daily come into contact with ; but it would be the height of foolhardiness on that ground to ignore it. Similarly, we have to approach in a really scientific manner, not in the pseudo-scientific fashion, which is the author's, the consideration of facts delivered by our religious and mystical consciousness. We have to bow down before stubborn and irreducible facts even if we are at a loss to account for them, and even if our rut-bound intellect is shocked by them.

It is easy to talk glibly about a morality that is autonomous, that disdains to rear itself upon extraneous sanctions. But we do not always realize that with all our rationalism, with all our developments of science we are living on the capital of our moral and religious tradition ; and with its exhaustion the question about the why of ethics must inevitably appear and will refuse to be silenced by the iteration and re-iteration of empty phrases. And unless man finds a higher sanction for it, which is to his interest, all these arid formulas and anæmic faiths like Humanism, internationalism, universalism, etc., would be like straws before the tide of man's selfish impulses.

VEDIC RELIGION AND PHILOSOPHY. By Swami Prabhavananda. *Published by the President, Sri Ramakrishna Math, Mylapore, Madras. Pp. 171. Price Re. 1-4.*

Though there is no dearth of literature of scholarly interpretation on the subject of Indian philosophy, we are sure this extremely

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readable and lucid work will make a wide appeal to that growing body of intelligent interest in Indian philosophy and civilization, which is so much in evidence to-day. It is not always that we come across one so eminently qualified both by intellectual attainments and way of life to speak in clear and authoritative accents upon the elusive problems of Indian philosophy. For, the standpoint of Indian philosophy, in its origin and outlook, may very well be described as the antipode of that of the speculative systems of the West. And though the account given is short and popular, it is by no means jejune and shallow, and it will meet, as the author hopes, the severest scholarly tests.

The exposition of the philosophy in ancient India very aptly starts with a recital of the spirit of Indian philosophy, which embraces such topics as the relation between religion and philosophy, the place of reason in it, the authority of the Vedas, the central problem of Indian philosophy, and the place of psychology and ethics in it. Its spirit is aptly and tersely put by the author in the following words: "Indian philosophy is . . . not a mere way of thinking but a way of life, a way of light, and a way of truth. To become a philosopher is to become transformed in life, renewed in mind, and baptized in spirit." Then follow an exposition of the Vedas and their teachings, the philosophy of the Upanishads, and the message of the *Bhagavad-Gitâ* in three short chapters. Right through the treatment the author keeps in the forefront the chief characteristic of Indian philosophy as a gospel of life and often elucidates various statements in the scriptures by a reference to the experience of mystics like Ramakrishna.

The work will no doubt help to stimulate among a wide circle of readers a living interest in Indian philosophy ; and we eagerly await the publication of the larger work "Indian Philosophy and Religion" of which the present book forms so good an earnest.

NEWS AND REPORTS

SWAMI NIKHILANANDA BACK TO INDIA

Sawmi Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York City, U. S. A., reached Belur Math on the 12th of June, for a short stay after seven years of strenuous work in the cause of Vedanta in the United States of America. We are glad to announce that the Swami has been able to stimulate a keen interest amongst the American intelligentsia in the profound truths of Indian thought and culture by his masterly exposition of the fundamentals of the various systems of Hindu philosophy. The establishment of the Ramakrishna-Vivekananda Centre at New York on his own initiative opened a fresh channel for coming into more intimate touch with the religious-minded and thinking section of the American public and thereby strengthening the bonds of cultural fellowship existing between the two countries. The Swami, during his period of stay in America, held regular religio-philosophical classes and discourses, and delivered a series of interesting and thought-provoking lectures on a variety of subjects, and thus succeeded, to an appreciable extent, in orienting Western imagination to the universal gospel of Vedanta as also to the spiritual background of India's cultural idealism. We extend our heartiest welcome to the Swami.

SWAMI SIDDHESWARANANDA'S ACTIVITIES IN EUROPE

Our readers are already aware that Swami Siddheswarananda, formerly Head of the Ramakrishna Ashrama, Bangalore, was deputed to France about a year ago by the authorities of the Ramakrishna Math and Mission, Belur, to popularize Vedanta and Indian culture in response to the earnest personal appeals made by Mons. Jean Herbert, the celebrated French litterateur, and Miss J. MacLeod. It is gratifying to learn that even during this short period of his stay in France, the Swami has been able to gather a fair knowledge of French and become very popular for the interesting and learned discourses he has given in different places. The letter addressed to us by Mons. Jean Herbert from Geneva on 26-4-38 speaks for itself and is reproduced below for the information of our readers.

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My dear Swami,

I know that some of you have been rather wondering at not receiving much news about the activities of Swami Siddheswarananda since he came to Europe. I am fully aware of the great sacrifice which it meant for the Mission to send us one of your most capable men whom you entrusted with great responsibilities in India and it is quite natural that you should have wondered whether that sacrifice was in fact justified. As a matter of fact, we intentionally arranged things in such a way that the Swami should have as little activity as possible during the first six or eight months of his stay in France. It is absolutely necessary for his work that he should have a thorough command of the French language, since trying to get into touch with French people without speaking their language would be just as utopian as wanting to teach philosophy in Calcutta in Telugu or Kanarese. We felt however that as soon as people began to come to him, all his time would be taken up and he would not be able to pursue his study of the language. In spite of our efforts, a number of people came to him individually and he even had to take up work with a few groups in and around Paris.

I am glad to say that Swami Siddheswarananda has now reached a point when he can read the most difficult French text with perfect ease, also read manuscript letters which have been sent to him in French, and that he can understand what is being said in French with very little difficulty. As regards talking, he is now able to handle private interviews and conversations without any outside help whatever, which is the most crucial point. He does not yet feel able to address large audiences or to write articles or even letters in French, but this is not so important and it will come quite naturally in the course of time.

When we realized that he had reached this point we thought we would give him an opportunity of tackling a comparatively small centre and trying his hand there before starting any work on a large scale in Paris. For that reason we suggested that he should come to spend a couple of weeks in Geneva and we arranged a full-time programme for him. The Swami very kindly consented and arrived in Geneva on the 27th of March. He remained here until the 11th of April with the exception of three days which he spent in Lausanne and Villeneuve. On his way back to Paris he stopped in Lyons for one day.

Before I mention in any detail the work which he did in Geneva during that fortnight, I should like to say that he made a most profound impression on all the people who came into touch with him. He showed himself perfectly able to meet each and every person on his or her own ground, giving each one the precise help and inspiration which was wanted. He met people of all professions, social strata, religious beliefs, etc. As it was not possible in the short span of time at our disposal to arrange private interviews with all the people who wanted to see him, we had a number of small group meetings to discuss various topics.

On two separate evenings we had talks and discussions on the most abstract metaphysical questions. The people who attended were University professors, professional psychologists, physiologists and leaders of various spiritualistic and educational movements in Geneva. On the first of those evenings, the Swami spoke for about an hour on the Vedantic approach to Philosophy, and on the second on the doctrine of Love, Predestination and Grace. Each of those talks was followed by an extremely keen discussion in which a number of people took part. The Swami was able to reply to all the questions in such a way as to command the deepest respect and admiration from all present, and even from those who held views entirely different from his. The professors and the psychologists were very much interested to see the presentation from two separate and distinct standpoints, one of pure philosophy and the other of religion. In those discussions, as well as in all those that followed, those view-points were clearly kept separate, and therefore there could not arise any confusion of issues. The French mind, which is so particular about the logic of a presentation, felt perfectly satisfied, as no fallacy could be discovered, reason and emotion being allotted their proper places in the pursuit of Truth.

The interest which people took appears clearly from the fact that it was nearly midnight when we had to suggest it was time to adjourn, and also from the other fact that practically every one of those present made a special request to be invited again during the next visit of the Swami to Geneva.

Two other evenings were devoted to the

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general principles of Raja-Yoga and practical meditation. The people who attended were not so intellectually minded as the other group, but had been selected because of their special practical interest in the subject. There also the Swami began by a talk which was followed by a large number of questions and answers, and the evening closed with a methodically arranged and beautifully explained meditation, from which all present drew great inspiration. The enthusiasm shown was evinced by the fact that a large number of the people who came asked the Swami to give them individual teaching for spiritual practices.

On two other evenings, the Swami led the discussion, study and meditation in a group which has been meeting regularly in Geneva once a week during the last two years, to study the works of Swami Vivekananda. Most members of that group had already the privilege of instruction from Swami Yatiswarananda, and were most grateful to have a teacher with whom they could freely converse in their own language. I may mention that on the weekly meetings which followed the visit of the Swami, everybody showed an extremely keen desire to have Swami Siddheswarananda come again as soon as possible for a longer stay, when he could devote much more time for individual instruction.

In the course of another meeting which took place at the house of some other friends, the Swami spoke on the Hindu view of Christ. One prominent clergyman and several very active members of the Oxford Group were present and a great many questions were asked. The meeting lasted about three hours and would certainly have lasted much longer, if another meeting had not been arranged for the same evening. There also several of the people present asked for private interviews either for themselves individually, or for small groups of their family or of their friends.

Although we took great care that the Swami during this first visit should not be identified with any group already existing in Geneva, we found it impossible to refuse an invitation which was extended to him to speak in a small group devoted to spiritual research. The Swami spoke on spiritual life in Modern India with special reference to some of the most famous matters of the last hundred years. A number of questions were also asked after the lecture and answered to the satisfaction of all present.

The Swami also addressed a fairly large meeting in a famous international school near Geneva. He spoke on the Indian ideal of education and had a number of private talks with various members of the staff and other people.

Two other meetings, one in the evening and one in the afternoon, were devoted to a discussion of the "Psychological Approach to Reality" with a few professional philosophers, professors and practitioners.

In Nyons, a small town half-way between Lausanne and Geneva, the Swami spent the better part of a day with some prominent members of the medical profession and members of their family.

While in Lausanne, the Swami spoke in public on two successive evenings. On the first one, I had asked him to take my place in a series of lectures I was delivering on the various Yogas. The subject for that evening was Jnana-Yoga and the Swami spoke with great inspiration. Some people very deeply versed in Buddhistic and Vedantic scriptures asked him a number of highly technical questions which he answered with perfect ease and great mastery of the subject. On the next evening he spoke in the Temple of the Rosicrucians on practical meditation and the evening ended with actual collective meditation in a remarkably serene atmosphere.

In addition to all those public functions, the Swami gave private interviews to a large number of individuals or small groups and his time-table was so arranged that he had an average of half a dozen of such appointments on each day. In order to enable him to have talks with more people, it was arranged that he should meet one or two practically every day for lunch or for dinner. Some of the people he met (professors, psychologists, etc.) had travelled very long distances by rail to have the opportunity of a talk with him.

One interview which is worth relating in greater detail is the one which the Swami had with Romain Rolland and his sister. It was a great day indeed for them all, and Romain Rolland, in spite of his advancing years and of the considerable amount of work which he has to do, had set aside a whole afternoon for that meeting. The Swami was very deeply moved at meeting the man who first broadcast the names of Ramakrishna and Vivekananda in the West and to whose books can be traced the interest of 99 per cent. of the people who now study

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the teachings of those two great masters in the West. Romain Rolland, on the other hand, was overjoyed at being able to converse for the first time in his life, with one of the spiritual children of Ramakrishna and Vivekananda without the help of an interpreter. He welcomed the Swami like a long-lost son, and the feelings shown by the Swami were certainly very much akin to filial love. I suppose it will not be an indiscretion on my part to mention that Romain Rolland and his sister in a letter sent to me on the next day expressed the unqualified opinion that the Swami was certainly the very best man possible to bring the actual teachings of Ramakrishna and Vivekananda to French-speaking countries.

During the day which the Swami spent in Lyons on the way back to Paris, two small group meetings were arranged, one in the afternoon and one in the evening. Each lasted for several hours and was a continual exchange of questions and answers on the Vedantic view of all sorts of subjects. The people in Lyons were most grateful for the visit of the Swami and expressed the great desire that during his next trip to Switzerland he should stop in their city for several days.

I feel I cannot close this letter without paying a tribute to the admirable selfless work which has been done in many parts of Europe and more particularly in Switzerland and in Paris by Swami Yatiswarananda. Although Swami Yatiswarananda has now commissioned Swami Siddheswarananda to attend to France and to other French-speaking countries, so as to devote all his activities to other parts of Europe where he is very much wanted, it should never be forgotten that it is entirely owing to his own exertions and efforts that the way was open for Swami Siddheswarananda. If it had not been for Swami Yatiswarananda's impressive personality which commanded respect and admiration from everyone with whom he came into touch, there would certainly not have been in Geneva to-day about one hundred persons who wished to receive individual instruction or to be enlightened on difficult points in the teachings of Vedanta. May the work of Swami Yatiswarananda, unostentatious as it is, be as successful in other countries as it has been in Switzerland.

(Sd.) JEAN HERBERT,

Geneva,
26-4-38.

VEDANTA SOCIETY OF SAN FRANCISCO
2963 WEBSTER STREET
(CORNER OF FILBERT ST.)

In March last, Swami Ashokananda gave two lectures every week at 11 A.M. on Sunday and at 7-45 P.M. on Wednesday, in which he explained the general principles of Vedanta and other cognate subjects. The Sunday morning lectures were given at the Century Club, 1355 Franklin Street, and the Wednesday evening lectures in the Hall of the Vedanta Society at 2963 Webster Street. The Swami held a class every Friday evening at the Vedanta Society Hall at 7-45, in which he conducted a short meditation and explained the Vedanta Philosophy in greater detail both in its theoretical and practical aspects while expounding the *Bhagavad-Gita*. The lectures and class were open to all. The subjects for the month were as follows:—"The Procession of God in India"; "Can Man See God? How?"; "Sri Ramakrishna, the God-Man of India"; "The Cosmic Prana and the Psychic Prana"; "Love and the Religion of Love"; "Harness Your Thought-Power"; "A Search for the Heart of the World"; "Miracles of Meditation"; and "The Way of the Mind and the Way of the Spirit."

While a general idea of Vedanta can be had from the lectures and class, many points still remain unexplained. A greater satisfaction is possible through a personal interview with the Swami. So he gladly granted interviews to those who desired to know more of Vedanta or discuss their spiritual problems with him. He gives practical instruction for spiritual development to those who sincerely want it. Anyone who accepts the principles of Vedanta may become a member of the Society with the approval of the Swami. The Library is open every evening from 8 to 10, except Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5. All are welcome to use the books in the Library, but only members of the Society are permitted to borrow books. Books may be returned and borrowed after lecture and class Wednesday and Friday evenings.

The birthday of Sri Ramakrishna, which came on Friday, March 4, was publicly celebrated the following Wednesday evening, March 9, in the Vedanta Society Hall. Arrangements were made for special music, and Swami Ashokananda lectured on "Sri Ramakrishna, the God-Man of India." The Annual General Meeting of the Vedanta

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Society was held at 8 P. M. on Thursday, March 17, in the Vedanta Society Hall. At this meeting the Board of Trustees for the coming year was elected and other pertinent business of the Society was transacted. The following members of the Society were elected Trustees for the ensuing year: Mr. T. J. Allan, Mr. E. C. Brown, Mrs. H. D. B. Soule, Mrs. D. L. Webster, Mrs. Mae Weber, Mrs. J. P. Stanbury, and Mr. A. S. Wollberg.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

Report for 1937

The report on the working of the R. K. Mission Students' Home, Madras, for 1937, shows various improvements carried out in its different departments during the year under review. The Home provides free board and lodging to indigent students of approved merit and has undertaken with great success the noble task of fulfilling the economic and cultural needs of the country through its various sections, viz., the Residential High School, The Industrial School (providing a course of training both theoretical and practical in automobile engineering for a period of five years), the Home for school and college students and the Branch High School at Tyagarayanagar, a suburb of Madras.

The total strength of the Home during the year was 176; of these, 107 belonged to the Residential High School, 48 to the Industrial School, 19 to the Arts Colleges, 1 to the School of Indian medicine, and 1 to the Medical College. The results in the S.S.L.C., the University and other public examinations were also highly satisfactory. Out of 33 candidates that appeared at the various examinations, 27 came out successful. A distinguished old boy of the Home took his Doctorate in Philosophy during the year. One student of the final year Honours won the South Indian Inter-University cup for Debate and another got the Christian college Gold Medal for standing first in the Intermediate Examination. Two pupils of the High School won prizes for Tamil oratory and English elocution in the Inter-School competitions organized by the Education Week Committee. About half the total number of the students of the Home were in receipt of scholarships from various sources. The total number of volumes in the general Library at the end of the year was 6,700 and in the auxiliary libraries of the High School and the Industrial Schools 8,500 in the aggregate. Thus there were altogether 15,200 volumes. Almost all the leading Dailies of Madras both in English and in Vernaculars, and nearly 60 Periodicals were supplied free to the reading room.

The aim of the Home is not merely to prepare boys for public examinations, but for the larger examination of life. To fulfil this noble end, the work of the Home is so planned that the inmates are trained to habits of self-help, self-reliance and service. The boys had to do the major portion of the household work. Every boy had to participate in any one of the organized games. The boys of the Residential High School moreover devoted daily a period after school time for garden work under the immediate supervision of their teachers. Reciting the Bhagavad-Gita, recounting Pauranic stories and daily congregational prayer in the shrine attached to the Home were some of the main items of religious instruction imparted to the boys. As usual music classes were conducted thrice a week, and various festivals and the birthdays of great saints and sages including the birth centenary of Sri Ramakrishna, and instructional excursions were held during the year.

The strength of the branch High School at Tyagarayanagar (Mambalam) was 1,608 as against 1,150 of last year. Out of 82 pupils sent up for S.S.L.C. public examination, 48 were declared eligible for University education. The library contained 4,000 volumes with a fairly good collection of books on various subjects. There were 32 pupils residing in the Hostel attached to the School. The main line of work in the parent institution, the Students' Home at Mylapore, was followed in this branch High School in respect of provision for physical training, games, religious instruction and formation of good habits. The income for the school year 1936-1937 by way of school fee collection was Rs. 51,430 and the expenditure amounted to Rs. 51,379, leaving a credit balance of Rs. 51. The school has no permanent endowments and looks forward to the generous public for providing financial stability to it.

SRI RAMAKRISHNA ANNIVERSARY AT BASIRHAT

Sri Ramkrishna Anniversary was celebrated at Basirhat on Saturday the 19th March and Sunday the 20th March last, with due solemnity under the auspices of Basirhat Sri Ramkrishna-Vivekananda Sangha,

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On Saturday special Puja was offered and the pupils of Bharat Sangit Vidyalay sang Ram-nam Kirtan.

On Sunday there was a whole day celebration. From the early morning Puja, Homa, Aratrika and distribution of *Prasad* formed part of the programme. Streams of people from neighbouring and distant villages came to the Sangha premises from morning till late at night. The *élite* of the town including the local S. D. O., the Munsiff, the Government Pleader, the retired Government Pleader, Zamindars, Vakils, Doctors, Merchants, teachers and students joined the function. Bharat Sangit Vidyalay of Calcutta sang devotional songs during the whole day at intervals. A grand public meeting was held on the extensive grounds under the distinguished presidency of Mr. B. C. Chatterjee, Bar-at-Law, and was very largely attended both by the rich and the poor, the old and the young. Srimat Swami Sundarananda of Belur Math, Sj. Surendra Nath Sen of Barisal, Srimati Umashasi Debi, Srimat Swami Siddhatmananda of Belur Math and others addressed the meeting.

After dusk Sj. Tarak Nath Roy, Asst. Secretary of the Vivekananda Society, delivered an illuminating lantern lecture on "Ramakrishna and Vivekananda" and the address was listened to with rapt attention.

Many monks of the Ramakrishna Mission from Belur and a very large number of respectable ladies and gentlemen from Calcutta attended the celebration.

THE RAMAKRISHNA MISSION CHARITABLE DISPENSARY BELUR

In pursuance of its twofold ideal of Tyaga and Seva (self-dedication and service), the Ramakrishna Mission Headquarters at Belur (Dt. Howrah), in addition to its various other activities, has been conducting, since the year 1913, a Charitable Dispensary at the Belur Math, with a view to alleviating the sufferings of poor and helpless patients in and around the locality. From very humble beginnings it has risen to be an important centre of medical relief in the district. Its great popularity and expansion will be evident from its increasing number of patients. In its first year it treated only 1,000 cases, whereas in some of the succeeding years it treated well over twenty times that number. During the twenty-five years of its existence, it has treated 4,07,325 cases in all, of which 2,63,568 were new ones. The quality of service rendered by the staff attracts patients from far beyond the Municipal limits.

The institution not only serves patients of all castes and communities with medicines, but also helps them in cases of need with diet, provides them with clothes and blankets when absolutely necessary, promptly refers serious cases to the best hospitals, bestows special care on the women and children and attends to urgent cases even at night.

The dispensary treated 23,614 cases in 1937, as against 18,981 in the year before, showing an increase of nearly 25 per cent. The number of new cases in 1937 was 12,108, of which 1207 were surgical cases. Of the new cases 3,686 were from outside Belur.

The financial position of the dispensary, however, is far from satisfactory. The total receipts for 1937, including the previous year's balance amounted to Rs. 1,252-1-5, and the total expenditure to Rs. 1,149-13-9, leaving a closing balance of Rs. 102-2-8 only. Contributions in the shape of medicines and other useful articles worth about Rs. 1,400 were received from philanthropic medical firms.

The pressing need of the dispensary at present is a spacious building furnished with modern appliances and outfit, the estimated cost of which is Rs. 11,000. A great part of this amount has already been contributed by some generous friends. We still require a sum of Rs. 3,000. Impelled by necessity, we have started the construction, relying on the generosity of the public. We fervently hope that they will come forward with their liberal contributions to enable us to complete the building within a couple of months. Service of the sick and poor always carries with it the blessings of the Lord, and those who help in it are sure to receive their due reward.

SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission,
P. O. Belur Math, Dt. Howrah.

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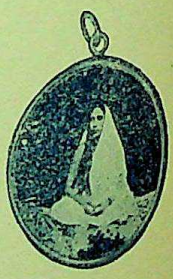
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PRABUDDHA BHARATA

AUGUST, 1938

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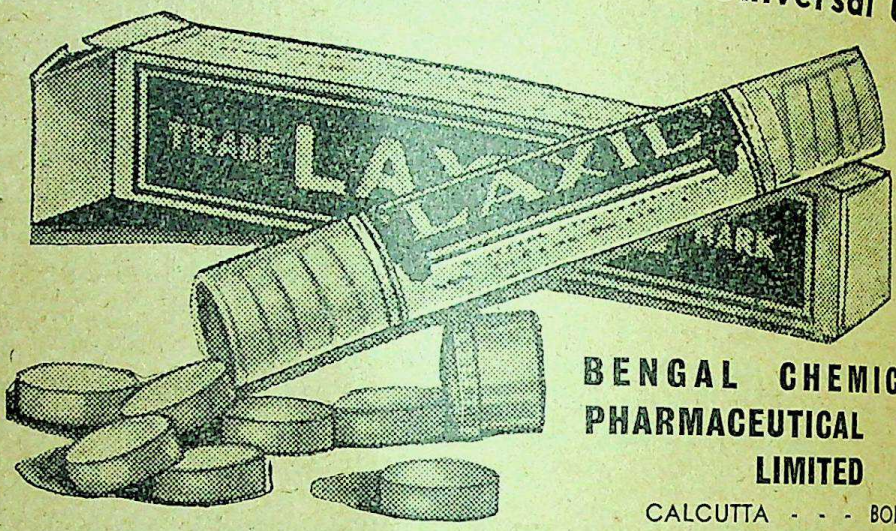
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VOL. XLIII — *AUGUST, 1938* — No. 8



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LET US GO BACK HOME *

By Swami Vividishananda

O my mind, let us go back home, our nest of peace and rest !
In the foreign land of this world of strain and change,
Why roam in vain in garments, ugly and strange?
Things material that glitter and shine and seem so real
Are but dangerous traps to ensnare and ruin the soul.
For their love, shouldst thou ever abandon thy real kin,
And the abiding joy and freedom of thy original home?

The path of truth, though rough, steep, bleak and dark,
Is the path for thee, pilgrim. Hold up thy head and march.
Use discrimination as the burning torch to guide thy steps,
And be sure to be sustained by love, true, pure and selfless:
It is a priceless meed that will fail thee never, never.

Beware, on the way, of the Evil One and his nefarious gang,
Lust, greed and pride. Like brigands, cruel and sly,
They lie in wait and rob pilgrims of all the treasure they own.
Protect thyself against them, having as thy guards, safe and strong,
Faith, courage and righteousness—good and staunch friends.

* Adapted from the Bengali song *"Man chala nija niketanay . . ."* This is one of the two songs that Swami Vivekananda sang when he first met Sri Ramakrishna.

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If weary, and need rest, take shelter at the wayside resthouse—
The abode of those great souls called mystics, seers and sages.
Shouldst thou be at a loss what road to take, their counsel seek;
Those holy ones will, without doubt, show thee thy way.

When dangers and difficulties insurmountable seem,
Unafraid and undisturbed, have the protection of Him,
Who is the King of kings, before whose rod of justice
Even mighty Death and his emissaries shake and quail.
Infinitely kind, God will ever lead thee by thy hand,
And open thine eyes, revealing His form, matchless and Divine;
And thou shalt rejoice, knowing He is thy kin—thy home and goal.

CHALLENGE OF THE ETERNAL RELIGION

By the Editor

I

There has been witnessed in recent years a tendency amongst a certain section of Indian thinkers to denounce religion, and to extol speculative philosophy as the sole criterion of Truth. They have spared no pains to paint religion in the most uninviting and fierce colours and to hold it mainly responsible for all sorts of evils that have blackened the history of mankind. In their opinion "there is no crime or vice known to man that has not been committed in the name of religion. The bloodiest of wars, the cruelest of murders, the most inhuman of tortures, by methods infinitely worse than those invented by science are traceable to religion." They hold that "those that fail to derive any satisfaction from scholastic disputations seek refuge in what are known as *mystic experiences*, *ecstasies*, *visions*, and above all, what they term *intuitions*. They believe they have found here the bed-rock on which religion stands and consider it impregnable. For, it is seen that even some of the acutest scientists fear to approach this domain of the mystic. They hold religious experience or intuition to be beyond the reach of science. But this hesitancy or weakness of the scientist is no proof of the strength of mysticism. Whatever the opinion of the scientist, the fact remains, as has been observed for thousands of years in India, that *the views of the greatest mystics* regarding their own experiences and their knowledge of the world *are contradictory* and in conflict with one another". Thus these new philosophers have exhausted the whole armoury of vituperative terms to assail the otherwise impregnable citadel of religious ideal, and to justify their crusade they have advanced the argument that "endless disputes, quarrels, nay, wars of religion are proofs positive that *religion is not based on truth*. And consistently do the mystics reject truth or reason as a test of the worth of their experience. Whatever they perceive, feel or think, or imagine, is of supreme value to them, provided it brings them satisfaction . . . for *religionists want satisfaction before Truth*". This new class of thinkers further adds that "religion

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interests the largest numbers; for, it is the *simplest* and the *easiest* thing to find satisfaction by imagining whatever pleases one to be the Permanent. Whereas philosophy interests the few-est; for, there it is not imagination or conception that counts, but truth that is independent of them and that is un-changing. So, *what can be universal is only truth, i.e., the world of philo-sophy but not that of religion*" (italics are ours).

II

From the passages quoted above it is evident that these philosophers have made a scathing arraignment of all reli-gions irrespective of any country, race or nationality. In the white heat of their crusading enthusiasm they have even forgotten to make it distinctly clear in what particular sense the word 'religion' or 'philosophy' has been used here. It is not our purpose to enter into any controversy with this class of philosophers. But the situation demands that there should be a clari-fication of the relative positions, values and functions of religion and philosophy as understood by the orthodox school of Indian thinkers as well as by the savants of the West. For, the novel inter-pretation that has been sought to be put on 'religion' and 'philosophy' as also on their respective roles in the solution of the problems of human life and society is likely to side-track the unwary into a life of utter irreligion and moral stagnation. As a matter of fact, to draw such a sharp line of demarcation between religion and philosophy in India and to hold the former entirely responsible for all the ghastly tragedies and calamities that have been brought on human life and society is nothing short of an insult to the wisdom of our ancient saints and sages and to the intelligence of humanity at large. It betrays not only a woeful lack of imaginative power to evaluate the true worth of religion on the one hand, but also a lurking desire to evade the spiritual discipline which a life of religion imposes on every aspirant after truth. Religion, as inculcated in the Hindu Sastras, has never been intended to brutalize human nature. It has on the contrary demanded the greatest amount of self-abnegation, self-control and purity from every pilgrim struggling up the gorge of life to reach the pinnacle of realization. With the Hindus religion belongs to the supersensuous and not to the sense plane. It is beyond all reasoning, or intellectual ratiocina-tion. It is a direct vision, an inspira-tion, a plunge into the unknown and unknowable. It has been rightly declared by Swami Vivekananda, "Apart from the solid facts and truths that we may learn from religion, apart from the comforts that we may gain from it, religion, as a science, as a study, is the greatest and healthiest exercise that the human mind can have. This pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, out of matter, as it were, and to evolve the spiritual man—this striving day and night to make the Infinite one with our being—this struggle itself, is the grandest and most glorious that man can make." In short, to realize the absolute Unity to which nothing can form the antithesis and where all the queries of intellect are hushed into eternal silence is the be-all and end-all of religion. But, to identify religion with a bundle of creeds or dogmas, rituals or superstitions, and then to hold it responsible for all misdeeds in human society is to stultify oneself and to travesty the sacred and lofty ideal of religion.

It is admitted that like every other

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religion Hinduism (or Vedantism properly so called) has also its three parts: (1) Philosophy which sets forth the basic principles of religion,—its goal, and the means of realizing it, (2) mythology which is philosophy concretized in the more or less imaginary lives of men and supernatural beings, and (3) ritual which is made up of innumerable forms and ceremonies and various physical attitudes as well. But it must not be forgotten that these external manifestations of religion—these rituals and ceremonies, forms and creeds—do not constitute the essence or the whole of religion; they are but secondary details;—they serve as so many concrete helps to the human soul for its progressive ascent to the realization of the Supreme Truth. Throughout the history of the world we find that man is struggling to envisage the Reality through these thought-forms or symbols; but when the spiritual life is consummated, the aspirant transcends all these external supports and limitations. In this epic quest of Truth what is of primary importance is not these forms but renunciation—the Alpha and Omega of the life spiritual. For, says the Sruti, "Neither through wealth, nor through progeny, nor through ceremonies, but by renunciation alone that Immortality is to be attained." "Religion begins with a tremendous dissatisfaction with the present state of things, with our lives, and a hatred, an intense hatred, for this patching-up of life, an unbounded disgust for fraud and lies. He alone can be religious who dares say, as the mighty Buddha once said under the Bo-tree, 'Death is better than a vegetating ignorant life; it is better to die on the battle-field than to live a life of defeat'. This is the basis of religion. When a man takes this stand he is on the way to find the Truth, he is on the way to God. That determination must be the first impulse towards becoming religious," said Swami Vivekananda. In fact religion is nothing short of realization; it is the manifestation of the Divinity already in man. It is being and becoming, and not a mere intellectual assent to or dissent from any particular form or dogma. Of all the forces that have worked and are still working to mould the destinies of the human race, none certainly is more potent than religion. Religion is the greatest motive power for realizing that infinite energy, which is the birthright of every individual. In building up character, in making for everything that is good and beautiful, noble and great, in bringing peace to others as also to one's own self, religion is the highest motive power. This in fact is the standing *challenge of the Eternal Religion*, and so long as the true spirit of religion is adhered to and followed with steadfast zeal and perseverance, it will never be productive of any evil in the society of mankind. It is only when 'religion ceases to be religious' and its lofty idealism is ignored, and mere outward forms and ceremonies are made the governing force in human life and conduct to the exclusion of the spirit, narrow-minded bigotry and intolerance follow as a matter of course, sanguinary warfare is waged in the sacred name of religion, and the world becomes a bloody battle-field of warring creeds.

III

In India *religion* and *philosophy* have never been conceived as two water-tight compartments. Confusion arises when they are looked upon as mutually repellent systems of thought and not as complementary aspects of the same organic whole of life, or when philosophy, as understood in India, is equated with the speculative philosophy of the

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West. "There is a considerable difference," says Dr. N. K. Brahma in his *Philosophy of Hindu Sadhana*, "between the conception of philosophy as it is understood by Indian systems of philosophy on the one hand, and as it is taken to be by Western thinkers on the other . . . Philosophy, in the West, is 'the thinking consideration of things'; it is the rational explanation of the universe as a whole, or in the language of Herbert Spencer, it is 'completely unified knowledge'. Philosophy, in the West, is, therefore, something purely intellectual. It is only one among various other subjects of study and, as such, bears no special importance. It is on a par with other subjects of theoretical interest and it does not make any difference whether a man is engaged in working out mathematical problems or is absorbed in reflecting on the nature and destiny of existence . . . In India philosophy occupies a unique position. It has not only permeated the entire cultural life of India, but has even filtrated to the lowest strata of its society. Its origin is not in 'the thinking consideration of things' but in the attempt at reaching the *summum bonum* of life. Philosophy is the be-all and end-all of life;—it relieves man of the threefold miseries of life, bestows on him the richest wealth of salvation and thus emancipates him from fearful bondage." The highest end of philosophy in the West, he further adds, is generally to acquire wisdom for its own sake and not for any practical purpose. But, in India, the theoretical character of philosophy has been entirely subordinated to its practical aspect, and philosophy is of value not merely because it increases knowledge but only because it bestows salvation. *It is because of this predominantly practical character of Indian philosophy that it has been able to retain always its close connection with religion.* In Vedanta reason and intuition have been very closely associated, and intuition is looked upon as the fruition or culmination of ratiocination. Indeed 'if philosophy serves the cause of religion, it does so not because religion is something different from it, but because it finds that in serving religion, it is serving its own best interests . . . If religion and philosophy have been united in happy wedlock, it is because both, in their free pursuit of truth, have found their ways united in the goal'. But, as already shown, the new school of Indian thinkers has made an invidious distinction between religion and philosophy and has nothing but a derisive smile for the world's 'greatest mystics' and their 'intuitive spiritual experiences'. For, in their opinion, these intuitions of the religionists are not grounded on the solid basis of the final realization of the ultimate Reality and as such cannot claim the genuineness of a philosophic knowledge; at best they can yield a sort of mental 'satisfaction' but do not possess any 'truth-value' in them! These philosophers have therefore undertaken the self-imposed task of eliminating intuition, mysticism or ecstatic vision altogether from the domain of spiritual life to make the world safe for their new-fangled philosophy. A little scrutiny exposes the absurdity of their specious statements. No doubt the usefulness of ratiocination in the interpretation of the Sruti has been fully recognized and even the necessity of an epistemological study in all the philosophical systems of India also justifies the importance of reason in the discernment of Truth, still Vedanta has always attached greater importance to mystic experience or *anubhava*. For, *anubhava* has been regarded as the *final result* or culmination of the enquiry into Brahman. "If the object of knowledge were something

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to be accomplished then there would be no reference to intuition. But because the object of the enquiry is an existing (accomplished) substance, intuition which is the *final result* of the enquiry into Brahman is be resorted to" (*Brahma-Sutra Bhâshya* 1. 1. 2). In short, this intuitive experience carries with it the guarantee of its own authenticity. It is beyond the bounds of proof and so touches completeness. It is self-established (*svatasiddha*), self-evidencing (*svasamvedya*), and self-luminous (*svayamprakâsh*). It comes with a constraint that brooks no denial. Thus it is clear that to deny the validity of intuition as a criterion of truth is to fly directly in the face of the pregnant utterances of the Sruti as also of the great seers of India who have always been held in respect for the wealth of their spiritual experiences.

IV

As for the contention that "the views of the greatest mystics regarding their own experiences and their knowledge of the world are contradictory" and as such cannot be regarded as based on truth, it suffices to say that this condemnation of the mystic experiences recoils upon the critics themselves. It only betrays their want of courage and power to undertake the perilous voyage through the uncharted sea of spiritual life, far less fathom its immeasurable depths. The Vedanta enjoins that any philosophical enquiry into Brahman must be preceded by a fourfold discipline (*Sâdhana-chatushtaya*) on the part of an aspirant; for it would be nothing short of a mere intellectual pastime to dabble in such abstruse metaphysical problems without these mental preparations. Needless to say it is the unclarified and undisciplined intellect that bungles and meets contradictions everywhere; but to the synthetic vision of a master-mind that has attained to the realization of Unity, the One without a second, all apparent contradictions stand harmonized and all religions and spiritual experiences become instinct with life and profound significance. The three great orders of metaphysical thought—dualism, modified monism and absolute monism—are realized by him as so many stages on the way to the Supreme Truth. They are not contradictory, but rather when added the one to the other are found complementary. Such an enlightened soul, standing at the centre of Reality where all diverse radii of experiences proceeding from the different points of the circumference meet, is able to see by means of his synthetic spiritual vision the validity of all religions and various grades of mystic experiences. His life becomes, as such, a living synthesis of all faiths and creeds, all visions and intuitions, and he views with love and sympathy the multiplicity of religious forms as also the varied spiritual achievements of the mystics of the world. Such was indeed the case with Sir Ramakrishna whose life and experience stand as a bold challenge to those who feel no hesitation in characterizing religion as the spring of all evils and find nothing but contradictions in the mystic realizations of the great seers of the world. In fact, as Swami Vivekananda has rightly observed, "to the Hindu, man is not travelling from error to truth but from truth to truth, from lower truth to higher truth. . . Each religion is only a travelling, a coming up, of different men and women through various conditions and circumstances. . . We know that religions alike, from the lowest fetishism to the highest absolutism, are but so many attempts of the human soul to grasp and realize the Infinite. So we gather all these flowers, and binding them together with the cord of love,

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make them into a wonderful bouquet of worship. . . Just as in the case of the six Darsanas, we find they are a gradual unfolding of the grand principles, whose music beginning far back in the soft notes, ends in the triumphant blast of the Advaita, so also in the three systems (Dwaita, Visishtâdwaita, and Advaita) we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful Unity which is reached in the Advaita system." These pregnant utterances of the great Swami—one of the outstanding personalities of the modern times—must be an eye-opener to those who are trying to belittle the lofty ideal of religion, and all religious experiences.

As a matter of fact harmony is the very keynote of Hindu thought. "True philosophy," says Prof. Radhakrishnan in his *Reign of Religion in Contemporary Philosophy*, "will result in true religion, as ultimately there cannot be any conflict between faith and reason. . . When we say that true religion and true philosophy will agree, we do not mean that the religious experience of the primitive savage and the totem worshipper will be acknowledged to be valid by the philosopher. We mean that the specialist in religion, the mystic with his experience, wisdom and insight will agree with the rational thinker." But it must be borne in mind that the *purely speculative philosophy* which seeks the aid of reason alone in its search for truths but 'does not build upon the sure basis of infallible and unerring deliverances of intuitive experience will fail to yield truths.' For, to know, to get at the very core of Reality is a mystic act, about which even the best logic can but babble on the surface. In a speculative venture where truth consists in the mere consistency of ideas, the vision of truths remains always a possibility and does not become an actuality. It is only when philosophy ceases to be an intellectual gymnastics or a matter of mere theoretical interest, but becomes *practical*—a part and parcel of life—, that both religion and philosophy become synthesized into a harmonious method of approach to truth. The sooner the full import of Indian philosophy and religion and also their lofty aims and ideals are realized by this new school of thinkers the better. For, any attempt to confuse issues and thereby to misrepresent them to the world is to do the greatest harm to the Eternal Religion of the Hindus, which is the most sublime creative force in Indian life and society. "We are the Hindu race," said Swami Vivekananda, "whose vitality, whose life-principle, whose very soul, as it were, is in religion. Everywhere in the East and the West I find among nations, one great ideal, which forms the backbone, so to speak, of that race. With some it is politics, with others it is social culture, others again may have intellectual culture and so on for their national background. But this, our motherland, has religion and religion alone for its basis, for its backbone, for the bedrock upon which the whole building of its life has been based. . . For good or for evil, the religious ideal has been flowing into India for thousands of years, for good or for evil, the Indian atmosphere has been filled with ideals of religion for shining scores of centuries; for good or for evil, we have been born and brought up in the very midst of these ideals of religion, till it has entered into our very blood, and mingled with every drop in our veins, and has become one with our constitution, become the very vitality of our lives. . . This is the line of life, this is the line of growth, and this is the line of well-being in India—to follow the track of religion."

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A few devotees from Belgharey had come. With them was a singer whom Sri Ramakrishna had met before. The Master asked him to sing. The man sang, "Awaken, O Mother, awaken," etc.

Sri Ramakrishna: This song contains reference to the piercing of the six centres. God is both without and within. Dwelling within He is occasioning the various states of the mind. After the six centres have been pierced the individual soul goes beyond the realm of Mâyâ and is united with the Supreme Self. This is what is called God-realization.

Unless Mâyâ opens the gate God cannot be realized. Rama, Lakshmana and Sita were going together; in front of all went Rama, in the middle was Sita, while Lakshmana followed behind. As Lakshmana could not see Rama, Sita being in the middle, even so the individual soul is not able to see God, Mâyâ intervening. (To Mani Mallik) But then, if the grace of God descends, Mâyâ opens the gate; as sentries at the gate say, "Master, be pleased to order so that we can open the gate for his entrance."

There are the Vedantic and the Puranic theories. The Vedanta says, "This world is a structure of illusion"; that is to say, it is all false like a dream. But the Puranas and the scriptures of the Bhakti school declare that God Himself has become the twenty-four categories. Worship Him within and without.

So long as He has kept up the sense of 'ego', everything exists. You can no more say it is like a dream. Lentils, rice, potatoes and other vegetables in the cooking vessel boil with a noise because the fire is beneath. They appear, as it were, to leap and say, "I exist," "I am leaping." The body is, as it were, the cooking vessel; the mind and the intellect are the water; the objects of the senses are, as it were, the lentils, rice and the vegetables. Their 'I' is the egoism—the 'I' which says, 'I am boiling with a noise.' And Existence-Knowledge-Bliss is the fire.

For this reason the scriptures of the Bhakti school have declared this world to be a "mansion of joy." One of Ramprasad's songs refers to the world as a structure of illusion. To it one replied, "This world is a mansion of joy." "The devotee of Kâli is free even while in this body and is always full of bliss." The devotee sees that God Himself has become Mâyâ. He has become the individual soul and the world. He sees "God, Mâyâ, the individual soul and the world" as one. Some devotees see Rama permeating everything. Rama has become everything. Some again see all as permeated by Radha and Krishna. Krishna has become the twenty-four categories. It is like wearing green glasses and seeing everything green.

But then, acording to the school of devotion, there are differences in the manifestation of power. It is Rama who has transformed Himself into everything, but power is manifested more in some places and less in others. He is manifested in an Avatara in one way and in an ordinary individual in a different manner. Even an Avatara has the consciousness of body and comes under Mâyâ due to taking to a body. Rama wept for Sita. But then, the Avatara wilfully ties a piece of cloth round his eyes. It is like boys playing blind-man's-buff, who stop their play as soon as mother calls. It is different

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with an ordinary individual; the piece of cloth which is tied round his eyes binds him further with eight screws on his back. They are the eight bondages, namely, shyness, hatred, fear, caste, family, conduct, grief and the desire for secrecy. One cannot escape unless the Guru loosens them.

THE PHILOSOPHY OF SANDILYA

By Prof. Jadunath Sinha, M.A., Ph.D., P.R.S.

Place of Knowledge in the Life of Devotion

Nârada was passionately devoted to God. He was a God-intoxicated man. His *Nârada-Sutras* seem to be an account of the experiences of his life. He has given here a glowing description of the nature of devotion, the means to the culture of devotion, the results of devotion, and the like. He does not give a psychological analysis of the nature of devotion and its relation to knowledge, desire and will.[1] He does not give a philosophical background to his cult of devotion. He does not discuss the nature of the finite soul (*jiva*), Brahman and the world, and their relation to one another. He does not philosophize. He does not recognize the necessity of knowledge in spiritual life. He looks upon devotion as the means as well as the end. Knowledge does not lead to devotion. Devotion does not depend upon knowledge. And knowledge also does not depend upon devotion. They are not interdependent on each other. Devotion is the fruit of itself.[2]

But Sândilya is a philosopher and a devotee of God. He assigns a distinct place to knowledge in spiritual life. It is an indispensable preliminary to the life of devotion. It purifies the mind. Until the mind is purified it cannot feel any hankering for God. Moreover, devotion is not blind faith. It is enlightened by reason. It is not a vague yearning for the Unknown. It is not the groping of the finite spirit in the dark. It is knowing love for God in the full blaze of eternal light. It is loving communion with the God of love who is known definitely as the nearest and the dearest, the Soul of our souls.

So "Sândilya feels the necessity of *yoga* or concentration of mind and cultivation of the intellect for the culture of devotion. *Yoga* is necessary for devotion, since it depends on the concentration of mind in meditation. Knowledge also is necessary for devotion, since it purifies the mind. The cultivation of the intellect for acquiring certain knowledge of Brahman should be continued till devotion is completely purified. Just as thrashing of paddy should be continued till husks are all separated from grains, so the culture of the intellect should be continued till the mind attains perfect devotion free from all impurities.[3] Thus the life of devotion to God is not necessarily an irrational life. Sândilya is not an advocate of irrational emotionalism.

[1] These are discussed by Sândilya. See *The Cultural Heritage of India*, Vol. II, pp. 52-55.

[2] *Nârada-Sutras*, 28-30.

[3] *Sândilya-Sutras*, 19-27 and Commentary.

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He upholds the cult of devotion enlightened by reason.'"[4]

Sândilya not only recognizes the necessity of cultivation of the intellect as a preliminary discipline in religious life, but also gives a philosophical background to his cult of devotion.

Carpenter has rightly pointed out: "The Sûtras[5] of Sândilya, interpreted by Svapnesvara,[6] occupy a middle position between the philosophies of Sankara and Râmânuja. With the former Svapnesvara declares at the outset the ultimate identity of the soul and Brahman. With the latter he vindicates the reality of the world; to allow its falseness would involve the unreality of its cause.[7] Brahman and Prakriti are both causes, and Mâyâ is not 'illusion' but power.[8] The appearance of individuality in the successions of birth and death is due to the internal organ (*antahkarana*), constituted out of the three strands by the *upâdhis* or determining conditions of the particular lot. The great release can only be attained by their removal, and the instrument of this end is *bhakti*, devotion or adoring love.'"[9][10]

Brahman and Prakriti or Maya

Brahman is Pure Consciousness. It is of the nature of consciousness.[11] Mâyâ is the power of Brahman.[12] It is not an unreal appearance or illusion. Brahman and Mâyâ both are real. Brahman is related to Mâyâ as its knower. Brahman is essentially spiritual (*chetana*). Mâyâ is essentially material (*achetana*).[13] They are, by their very nature, related to each other as the knower and the known.[14] That which knows is Brahman; that which is known is Mâyâ or Prakriti; and there is no third principle in addition to these two.[15] Both are real and co-eternal; they are eternally related as the knower and the known.[16] And Mâyâ or Prakriti, the object of knowledge, cannot be unreal because it is the power or energy of Brahman.[17]

Both are causes of the world.[18] Brahman is the efficient cause. Mâyâ is the material cause. Brahman is immutable. It cannot be the material cause of the world. It is not subject to change, modification, or transformation. But Prakriti is subject to change and modification. So it can be the material cause of the world. Brahman acts through the medium of Prakriti which is but its own power. The divine energy or Prakriti is transformed into the world by the agency of Brahman, the unchangeable and the immutable. Mâyâ is transformed into the world. But Brahman cannot be transformed.[19] Even as the magician is not affected by his magic, so Brahman is not affected by the transformation of Mâyâ. But this is, after all, an analogy. Mâyâ is not an illusion like a magical appearance. Mâyâ is real and eternal. It is the power or energy of Brahman. Brahman and Mâyâ both are necessary and interdependent causes of the world.[20]

Here we must note that Sândilya emphasizes two aspects of the nature of

[4] J. N. Sinha: *The Bhagavata Religion : The Cult of Bhakti* in *The Cultural Heritage of India*, Vol. II, p. 54.
[5] Cowell places *Sândilya-Sutras* in the thirteenth century, or possibly, a little earlier.
[6] A native of Bengal.
[7] *Sândilya-Sutra*, 86.
[8] *Ibid.*, 37-42.
[9] *Ibid.*, 3.
[10] *Theism in Mediaeval India*, p. 419.
[11] Commentary on *Sândilya-Sutra*, 85.
[12] *Sândilya-Sutra*, 86.
[13] *Ibid.*, 39 and Commentary.
[14] *Ibid.*, 41 and Commentary.
[15] *Ibid.*, 40 and Commentary.
[16] *Ibid.*, 41.
[17] *Ibid.*, 42 and Commentary.
[18] *Ibid.*, 39.
[19] *Ibid.*, 37-38 and Commentary.
[20] *Ibid.*, 39 and Commentary.

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Brahman. He does not advocate the dualism of Brahman and Mâyâ. He uses the Sânkhya terminology and relates Brahman and Prakriti as the knower and the known. But he does not regard them as co-ordinate heterogeneous entities like the Purusha and the Prakriti of the Sânkhya. Prakriti is the energy of Brahman. It exists in Brahman and rests on it. The world is the manifestation of Brahman. It is the transformation of divine energy. Without the world Brahman would be an abstract power or a bare potentiality. Brahman is expressed in the world, but yet it transcends it. Its energy is transformed into the world, but yet Brahman is not affected by it. Sândilya seems to swing between absolute monism and qualified monism, between Sankara and Râmânuja. He cannot effect a harmonious blending of the philosophy of Transcendence with the philosophy of Immanence.

Brahman and Jiva

In the cult of devotion the loving soul and the beloved Lord—the finite soul (*jiva*) and Brahman—must be distinct from each other. Love presupposes the duality of the two. The devotee and the Deity must be distinct from each other. Sândilya discusses different theories of the relation between the finite soul and Brahman.

Kâshyapa thinks that the *jiva* and Brahman are absolutely different from each other. Brahman is higher than the *jiva*; it has supremacy or lordliness (*aishvarya*) over the *jiva*.[21]

Bâdârayana thinks that *jiva* is identical with Brahman. There is only one Reality; it is the Self (Âtman) which is of the nature of Pure Consciousness.[22]

Sândilya rejects both these extreme theories and tries to reconcile them by holding that the *jiva* and Brahman are distinct from each other and yet one in essence. The finite soul is potentially infinite while Brahman is actually infinite. But the finite soul is capable of attaining the state of Brahman. Therefore they are identical in essence, though they are actually different from each other.

In the Sruti Brahman is stated to be possessed of supreme power and lordliness as well as the very soul or essence of the finite spirits.[23] How, then, can they be said to be identical with each other? To this Sândilya replies that though Brahman in itself is the creator and Brahman as *jiva* is not the creator, still they are identical in essence. There is no contradiction here. Just as in the act of recognition "*This* is *that* Devadatta" though there is a distinction between the object perceived (*this*) and the object recalled (*that*) still the distinction is not fundamental, and the judgment of recognition refers to what is common to both (Devadatta), so though Brahman as creator and *jiva* as non-creator are distinct from each other, still they are identical in essence.[24]

Though *jiva* is identical in essence with Brahman, its limitations and sufferings do not, in any way, affect Brahman, because these are mere accidents of the *jiva* and do not constitute its essence. Even after the *jiva* has realized its identity with Brahman it remains distinct from it.[25] Thus Sândilya agrees with Râmânuja in recognizing the distinctness of the *jiva* and Brahman even after the liberation of the *jiva*.

The *jiva* is essentially identical with Brahman. They have similarity of na-

[21] *Ibid.*, 29 and Commentary.
[22] *Ibid.*, 30 and Commentary; cf. *Brahma-Sutra*, IV. 1. 3.

[23] *Ibid.*, 31 and Commentary.
[24] *Ibid.*, 32 and Commentary.
[25] *Ibid.*, 33 and Commentary.

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ture. Therefore limitations and sufferings of the *jiva* are mere accidents in its life.[26] They are due to the internal organ (*antahkarana*) which is the *upâdhi* of the *jiva*. The *antahkarana* is the finitizing principle in the *jiva*. Limitations and sufferings, and consequent births and deaths of the *jiva* are but temporal accidents that affect its *upâdhi* which is responsible for its empirical life. They will disappear finally with the dawn of *bhakti* or devotion to the Deity.[27] Here Sândilya agrees with Sankara in holding that the limitations and sufferings of the *jiva* are due to the *antahkarana* which is its *upâdhi*, and are mere accidents of the *jiva*. But Sankara holds that these will disappear at the dawn of intuition (*anubhava*) of Brahman, when the *jiva* will realize its identity with Brahman and cease to exist as a distinct entity.

Brahman has supernatural powers, *e.g.*, creativeness and lordliness which constitute its very nature. They constitute the essential nature of Brahman and exist naturally in it, even as heat constitutes the essential nature of fire and exists naturally in it. The powers of Brahman constitute its essence and are co-eternal with it. They are lacking in the *jiva*.[28] Here Sândilya differs from Sankara. He identifies Brahman with the Lord (Ishvara) and regards His powers as His essence. But Sankara regards the Lord as a phenomenal appearance of Brahman. But Sândilya agrees with Sankara in holding that the Lord is not affected by the sufferings of the *jiva*, even as the light which is reflected in a dirty mirror is not affected by its uncleanness.[29] Sândilya is as keen on maintaining the distinctness of *jiva* and Brahman as on emphasizing their identity in essence. He is struggling between absolute monism and qualified monism or dualistic monism. Now the philosophical instinct asserts itself in him and inclines him towards absolute monism, and then his religious instinct gets the upperhand and inclines him towards dualistic monism.

Sândilya holds that *jivas* originate from Brahman and share in its divine life. Brahman wills to be many and creates finite souls. They are created by Brahman and sustained by it.[30] Brahman dispenses rewards and punishments to the *jivas* for their actions.[31] Brahman is the creator, sustainer, and moral governor of the world and finite spirits. They have their being in Brahman. They rest on Brahman. They have no reality apart from Brahman. The creativeness and lordliness of Brahman are eternal. They will never cease and Brahman will never be divested of these qualities. It may be argued that after the dissolution of all finite intellects (*antahkarana*) the *jivas* will be liberated and attain the state of Brahman when there will be no further occasion for the exercise of lordliness on the part of Brahman, so that it cannot be a permanent and essential attribute of Brahman. But Sândilya contends that such a time will never come since finite intellects, which are the limiting adjuncts (*upâdhi*) of the *jivas*, are infinite in number, and therefore creation will never cease.[32] Moreover, Mâyâ which is the energy of Brahman will never cease to be. The *jivas* are infinite in number and in their nature. The activity of the Lord is necessary for their empirical life as well as their worship and devotion. The agency of the Lord sustains the *jivas* in all their

[26] *Ibid.*, 35 and Commentary.
[27] *Ibid.*, 35 and Commentary.
[28] *Ibid.*, 34 and Commentary.
[29] *Ibid.*, 34 and Commentary.
[30] *Ibid.*, 87-88 and Commentary.
[31] *Ibid.*, 91.
[32] *Ibid.*, 36 and Commentary.

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actions.[33] Thus Brahman will never cease to be the creator, the sustainer, and the Lord of the universe.

Plurality of finite souls only Phenomenal

Sândilya maintains the identity of finite souls even after liberation. He stresses their distinctness from Brahman. And still he holds that ultimately there is but one Self, and not many. Plurality of souls is but an accidental phenomenon due to the association of *upâdhis* or adjuncts. One Self appears to be many even as one sun appears to be many owing to its reflection in many pots of water.[34]

Oneness is the very nature of the Self. Just as the sun is manifested as one when pots of water are destroyed, so the Self is manifested as one when the adjuncts (*upâdhi*) of intellects are destroyed. When the adjuncts of *jivas* disappear with the dawn of supreme devotion the Lord is manifested as one.[35] Brahman, as knowledge *per se*, is the cause of the manifestation of the universe. It does not depend upon any other condition to manifest it.[36]

The finite souls are not subject to change, though their cognitions, feelings, desires and volitions change. In fact, these are mental modes which are reflected in them. They are modifications of *antahkarana* which are reflected in the finite souls. They suffer change but the souls are changeless.[37] Here also Sândilya agrees with Sankara.

Liberation (Mukti)

Mukti or liberation of the *jiva* consists in the attainment of the state of Brahman (*Brahma-bhâvâpatti*). The *jivas* are absolutely identical in their nature with Brahman. Their empirical life (*samsâra*) is due to the limitation (*upâdhi*) of *antahkarana* made up of *sattva*, *rajas* and *tamas*. It is not their natural and essential condition.[38] Just as redness of a crystal is due to its proximity to a China rose, so the empirical life of the *jiva* is due to its connection with the adjunct of *antahkarana*. The *jiva* is bound to empirical life by pleasure and knowledge under the influence of *sattva*. It is bound by desire and action under the influence of *rajas*. It is bound by ignorance and infatuation, inattention, indolence and slumber under the influence of *tamas*.[39] It transcends all these *gunas* or natural impulses by devotion (*bhakti*) to the Lord.[40] He alone is the cause of the *jiva's* devotion to Him and its final liberation. The Lord destroys the threefold *antahkarana*, the limiting adjunct of the *jiva*, and makes it share in its infinite bliss.[41] It is the Lord who impels the *jiva* in its worship and devotion.[42] It is He who evokes devotion in the *jiva* and admits it into His infinite bliss and eternal perfection. Brahman is the Soul of finite souls, their indwelling spirit and immanent essence. Sândilya holds that the empirical life of the *jiva* (*samsâra*) is due to the absence of devotion (*abhakti*), and not to ignorance (*ajñâna*).[43] And the liberation of the *jiva* is due to devotion (*bhakti*), and not to knowledge (*jñâna*). Supreme devotion completely destroys the limiting adjunct (*upâdhi*) of the finite intellect (*buddhi*) which produces egoism (*ahamkâra*) or a sense of separate individual-

[33] *Ibid.*, 35 and Commentary.
[34] *Ibid.*, 93 and Commentary.
[35] *Ibid.*, 93 and Commentary.
[36] *Ibid.*, 94 and Commentary.
[37] *Ibid.*, 95 and Commentary.
[38] *Ibid.*, 1.
[39] *Gitâ*, XIV, 6-8.
[40] *Gitâ*, XIV, 26.
[41] *Sândilya-Sutra*, 1 and Commentary.
[42] *Ibid.*, 35 and Commentary.
[43] *Ibid.*, 98 and Commentary.

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ity, and restores the *jiva* to its pristine purity—the state of Brahman.[44] Here Sândilya differs from Sankara who holds that intuition of Brahman dissolves the limiting adjunct of the internal organ and makes the *jiva* realize its identity with Brahman.[45]

[44] *Ibid.*, 36 and Commentary.

[45] See also Nanda Lal Sinha's *The Bhakti Sutras of Nârada* (Introduction).

RELATIVITY AND THE HINDU CONCEPTION OF GOD

By Swami Jnaneswarananda

There is a very interesting legend about a conversation supposed to have taken place between a great Greek philosopher and a Hindu mystic. The former in the course of his conversation observed that the greatest study for mankind was the study of man. The latter promptly observed, "How can one know man without knowing God." Apart from the authenticity of this legend the question itself demands deeper study.

The more one ponders over this interesting episode the more one feels inclined to believe that both were absolutely correct in their observations and that only a harmony of these two view-points can solve our deepest problems. In fact, these view-points characterize two distinct modes of thinking—the former, the analytical method, and the latter, the method of synthesis. The Western empirical sciences are the offspring of the former, and the entire body of Hindu philosophy is the result of the latter. The Western analytical scientists of the nineteenth century were trying to reach one all-absorbing truth through the study of the phenomenon, whereas India wanted and still wants to understand the phenomenon in terms of the supersensuous Absolute Reality which transcends the comprehension of the senses.

The entire 'Tree', so to say, of creation in its totality forms the subject-matter of study for both. The knowledge of any fraction thereof can never solve the fundamental problems of any School, for fractions, particularly in knowledge, can never have any lasting or absolute value. However, the School of empirical sciences, first of all, wants to study the leaves, fruits, flowers, and all other fractions of this "Tree" as separate and independent entities without reference to anything "unknown" to these scientists, and subsequently synthesizes, so far as practicable, the separate results of their study into the concept of the entire "Tree" which to them is nothing more than the sum total of all these separate concepts.

On the other hand, the School of "Absolutists" wants primarily and essentially to know the Absolute Reality —which to them is not altogether unknowable—underlying the concept of the "Tree." By following a method or methods peculiar to their School of thinking which they call "Yoga", they say they can know that 'Absolute Reality.' Then with reference to this supersensuous Absolute Truth they propose to study the various manifestations of that "Tree" as different expressions of that one Absolute. सर्वं खल्विदं ब्रह्म—"Everything indeed is Brahman."

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Supposing, there is (let us call it) a transcendental method (or a method of Yoga,) of knowing the *Principle* of Electricity apart from its *expressions*, how much easier would it be to know, understand and explain the various manifestations of electrical energy after one has been able to grasp the subtle truth about the one underlying *Principle*? The Hindu philosophers through experiments have found out that there is a distinct method to know and realize that one fundamental Truth without going through the maze of phenomena. "Know That and you know All."

Only Brahman or that nameless, formless, limitless, unconditioned, Absolute Reality exists; the phenomenon has no absolute or separate existence apart from that Absolute Reality of Brahman. Man, beast, time, space and even that Entity which people call by the name of God are but different relative existences. This is the principal proposition of Hindu philosophy established five thousand years ago by the 'Rishis' or Seers of the Upanishads.

Compare with this the most modern theory of Relativity established and propounded by Einstein in the field of empirical science and the one will throw light on the other. Study the concept of man from the view-point of Einstein as well as from that of the ancient Hindu thinkers, and what is the conclusion? Whatever conception one may form regarding the concept 'man', it is bound to belong to the side of Relativity, but from the standpoint of the Absolute, man has surely an existence which transcends all relative notions. This indefinable, supersensuous, absolute existence in the case of man is called 'Brahman'—तत् त्वमसि —"Thou art That"—according to the Upanishads. This supersensuous or transcendental Reality is the only reality underlying all phenomena, all other states being only relative, hence changing, impermanent and unreal.

The Hindu philosophers were bold and rational enough to apply this doctrine of relativity even to their conception of God. The concept of God or 'Isvara' also as distinguished from 'Brahman' belongs to the plane of relativity, and as such can never be the ultimate reality. As man is a relative being, so is God. The subjective and objective view-points or standards in the concept of man are small and meagre, whereas those in the concept of God are mighty and glorious. As man has his fundamental and absolute reality in Brahman, so has God.

Now, this relativity has two different aspects—the subjective and the objective. From the subjective-relative aspect man thinks about himself that he is born, is living such and such a life comprised of sex, colour, creed, nationality and so forth. So does the bigger Entity—God, in a much more gigantic way. From the side of subjective relativity God is first of all self-conscious and as such thinks that He is a self-conscious Being or Entity and that He creates, preserves, and takes back into Himself the entire creation. His will is absolutely free from any conditions, whereas man's will is limited by such conditions as time, space, and causation. God being free from causation is eternally present, whereas man being under its power is dragged along by the chain of causation and experiences, births and deaths till he realizes his absolute and unchangeable nature in Brahman. This subjective-relative view-point is called "*upâdhi*" or limiting condition which gives every relative entity a limit to its existence. This subjective-relative view-point or standard in the case of God is of a much more gigantic nature than in the case of man.

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Again, who and what is this God?—Is He a person? If so, what is His relation with this creation? Is He responsible for the differences and iniquities that we find in this creation?

God is the "Virât Purusha" or inconceivably big Person holding in His body the entire creation, and is yet bigger than all put together. The three different states of existence—*sthûla* (gross), *sûkshma* (fine) and *kârana* (causal), corresponding to His Three states of consciousness,—the waking, dreaming and sleeping, over each of which He has absolute control, form parts of His body. Hence creation in its three states has no beginning as God has also none. In His acts of creation, preservation and dissolution, He acts according to the law of causation, which controls all creation but cannot control Him. He gives effect to the *karma* of each individual being and as such is not responsible for the differences and the so-called iniquities in creation. Owing to the fact that His knowledge and will are not bound by time, space and causation, He cannot make any mistake in His great work of giving the fruits of *karma* to every individual being throughout all the links in the never-ending chain of causation. He is alone of His species; hence the question of sex—as to whether He is he or she, is quite immaterial in regard to Him. This much about the subjective-relative aspect with regard to His existence.

The next question is, what is the objective-relative aspect? Let us, in the first place, consider the objective aspect of relativity in the case of a human being. Suppose, here is a woman in a family. Apart from the subjective-relative view-point regarding her own self-consciousness, she is looked upon and treated quite differently by different individuals so much so that if we could take photographs of the mental pictures held by all these individuals of this one woman, it would be amusing enough to compare their sharp points of differences, one from another. The son, the husband, the father, the brother and so forth of that one woman would each give a distinctly characteristic picture clearly illustrating the immense varieties of the objective view-points of relativity in regard to that one entity—the woman. Almost in the same way, but with much more advantage, that inconceivably big Entity, God, is viewed objectively from innumerable view-points of relativity by different individuals. He, being the all and much greater still, does not give the lie to any of the objective-relative view-points from which people might see Him. Look upon Him as your 'mother' and He is so, without any conflict with the subjective side and yet He is much more than that. Call Him father, friend, judge, even your dear child or sweet lover, He is such to you, but at the same time anyone or all of these relative view-points put together cannot form the *finality* about Him. There would always remain immense possibilities for innumerable objective view-points in relation to Him.

This is the philosophy underlying the Hindu conception of God. He is one subjectively but innumerable objectively. The woman of our illustration is one subjectively but her pictures from the different objective-relative view-points are innumerable. The Western mind always failed to understand this deep but simple truth until the time of Einstein and consequently many of the Western critics of Hindu philosophy and religion have only exhibited their ignorance whenever they have attempted to criticize the Hindu conception of God. Even in the most ancient scripture—the Vedas, we find this philosophy explained, established, and taught.

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Again, to go back to our illustration: In view of the fact that the very same woman is looked upon differently by her son, husband, father and brother, can there be any thought of holding any *one* of these relations as true for all, to the exclusion of the others? Is it not ludicrous, repulsive and positively harmful to try to mix up all these relationships into one 'hodge-podge' in order to manufacture one fixed standard of "Electric Truth" to suit all? Let the wise ponder over it and revise their judgment.

The Hindu always says, "God is one as well as many;" his God would never become the subject of fight and quarrel. As a matter of fact, it is only in a Hindu home that one can find different members of the family holding different view-points as regards the relationship with God and living in absolute peace and harmony.

But, what is the real nature of that woman in our illustration, apart from any relative conception—subjective or objective? She or, more correctly, 'It' is 'Brahman,' the Absolute. So also about the conception of God. God or "Isvara" is not the Absolute Reality. Godhood, manhood, beasthood and in fact any 'hood' have all their final absolute reality only in Brahman —the Absolute Existence. Brahman alone is, and "Thou art That."

THE AMERICAN CONSTITUTION

By Dr. Sudhindra Bose, M.A., Ph.D

At the base of the Republic, let it never be forgotten, is a written Constitution from which government derives all of its authority. The creation of this written Constitution was the greatest American innovation. The Constitution is the constant, fundamental expression of American purpose, the fountain-head of power.—*The Federalist.*

The United States of America is often thought of as a young country. Yet it has the oldest written Constitution among the important nations of the world. And this grand old document is now 150 years old.

September 17 is observed each year in America as Constitution Day, it being the anniversary of the signing of the Constitution which took place on September 17, 1787. In view of this fact, President Roosevelt issued a proclamation last fall designating the period from September 17, 1937, to April 30, 1938 (anniversary of the inauguration of George Washington as first President of the United States) as a six-month period for observing the one hundred and fiftieth anniversary of these events. The United States Constitution Sesquicentennial Commission was also established by Congress to promote this nation-wide celebration.

The purpose of the commemoration is to make the American people Constitution-conscious: to create a quickening of interest in the Constitution and its essential relation to the history of the nation. Moreover, it aims at making the American people intelligently aware of their rights and duties under the Constitution and at emphasizing the

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necessity of eternal vigilance to their precious liberty, "the immediate jewel of the soul."

The late William Ewart Gladstone, in the glow of political oratory, once described the Constitution of the United States as the greatest document ever struck off by the mind of man. The American Founding Fathers, when they emerged from the Independence Hall in Philadelphia 150 years ago, were not so sure.

The Constitutional Convention itself had a furtive air. The delegates had been instructed to revise the Articles of Confederation then governing the thirteen States. They had exceeded their powers and written a new Constitution. Their first action had been to close the proceedings to the press and the public: they had debated and discussed behind locked doors. So fearful were they lest the people should learn the nature of their discussions, an American historian tells us, that "they even had a discreet colleague accompany the aged Benjamin Franklin to his convival dinners with a view to checking that amiable gentleman whenever, in unguarded moments, he threatened to divulge secrets of state."

Old Samuel Adams, the Revolutionary patriot who was more responsible than any other man for the break between the Colonies and their step-mother country, "distrusted the Constitution as an undemocratic instrument." Young Alexander Hamilton, who later became the Minister of Finance, felt that the Constitution went too far toward "the imprudence of democracy." He would have preferred to make the Presidency hereditary and to surround the office with the pomp of kingship.

The common people were suspicious. Said one of them in opposing the ratification of the Constitution: "These lawyers, and men of learning, and moneyed men, that talk so finely, and gloss over matters so smoothly, to make us, poor illiterate people, swallow down the pill, expect to be the managers of this Constitution and get all the power and all the money into their own hands and then they will swallow up all us little folks, like the great leviathan."

The Constitution, as it emerged from the Convention, contained no Bill of Rights. It embodied restrictions on government for the protection of the rights of property, but none for the protection of the rights of man. *The Federalist*, founded by Alexander Hamilton, actually warned against "the indulgence of an injudicious zeal for bills of rights." Nevertheless, a Bill of Rights was promised and on that promise a bare majority of those who had the right to vote in those days—only about one-tenth of the adult white males took part in the balloting—approved the Constitution. This small majority agreed with the middle-of-the-road view expressed by George Washington. "The Constitution that is submitted," Washington said, "is not free from imperfections. But there are as few radical defects in it as could be expected. . . . As a constitutional door is opened for future amendments and alterations, I think it would be wise in the people to accept what is offered them."

The American Constitution was not born in a philosopher's studio. It did not come down from the mount. It was not granted by a king or a dictator. Washington and his generals were not barons. They were not trying to force an English king to Runnymede and make him seal a Magna Carta of certain rights to the rich and powerful barons.

The American Constitution was born in trouble. The mobs already had arisen. A third of the original delegates to the Convention had given up and gone home. The moral force of Washington

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and Franklin kept the rest together. The Constitution was a document of compromise—a compromise between human rights and property rights. Men of good-will submerged their own deep convictions, their own group interests and even their feelings of injustice to the imperative and supreme need for national unity. The compromises of the Constitutional Convention were of absolute necessity to secure the birth of the nation. But the men who signed the document they had written were not sure as they proceeded, or when they had finished it they had succeeded in what they intended to do, or that the people would accept it. To the inquiring lady who asked Benjamin Franklin what had come out of the Convention, a monarchy or a republic, he replied: "A republic, madam, if you can keep it."

The experience of a century and a half has dispelled the misgivings of the Founding Fathers. The eighty-nine sentences put together in eighty-one days by fifty-five gentlemen, mostly under 45 years of age, have survived all the changes from tallow candle to television. The reforms whose accomplishments make European history a succession of steps forward and leaps backward, bloody revolution alternating with bloody reaction, have been achieved in this country without resort to armed barricades.

The people in ratifying the Constitution and thereby agreeing to the federal union had set up a form of government new to the world. They felt that the choice lay between anarchy and union. The substance of the arguments which convinced the people is found in the motto: "In union there is strength."

The framers of the Constitution created what has since come to be known as the "system of checks and balances." They distributed the power conferred on the federal government among three distinct departments: executive, legislative and judicial. They gave the executive department to the keeping of the President, elected indirectly by the people every four years; the legislative to a House of Representatives elected by the people every two years; and to a Senate, the members of which were elected by State (Provincial) legislatures for six years; the judiciary to judges appointed by the President for life and removable only by the very difficult process of impeachment. The President checked the legislature by the veto which was given to him over its laws; the legislature checked the President by its control over budget appropriations and by the share given to the Senate in making treaties and appointments. The courts checked both the other departments by their ability to treat as null and void any action contrary to law or the Constitution.

The result of this arrangement of checks and balances was the desired one of stability. The people under it could have their own way, but only after a lapse of time sufficiently long to affect all these numerous interlocking authorities. It undoubtedly violated the principle of popular rule. Yet, says Professor John M. Matthews of the University of Illinois, "it is clear that it was absolutely necessary at that time to have a stable central government. If it had not been established, there would probably be no United States to-day."

The constitution of the United States is the people's Constitution. But what does this mean to an American citizen to-day?

It means a representative republican government. It allows a citizen a voice in the government through the officials whom he helps to elect. It guarantees a citizen life, liberty and the pursuit of happiness. It defends a citizen's right even against the government itself. It

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makes a citizen equal with all men before the law. It confirms a citizen's religious freedom, and liberty of conscience. It accords a citizen free speech. It guarantees a citizen together with all people the right of peaceable assembly. It permits a citizen to petition the government to right his wrongs. It guards a citizen's property rights. It prohibits the government from taking a citizen's property without due process of law. It lets a citizen hold any government office in the gift of the nation for which he is qualified. It prevents a citizen from being held in custody to answer to a complaint unless he has been lawfully accused. It insures a citizen's right of trial by a jury of his fellowmen. It grants a citizen the right of habeas corpus, that is, the right to know why he is held a prisoner. It assures a citizen a speedy trial. It permits a citizen having legal counsel for defence. It relieves a citizen from compulsion to testify against himself. It forbids excessive fines or cruel punishment. It sanctions a citizen bearing arms for the protection of his life and home. It secures a citizen's home from police search except by lawful warrant. It permits a citizen to participate in amendment of the Constitution from time to time.

India, too, has now a brand-new Constitution, so-called. How many are the rights which are guaranteed to the people under it?

In consideration of the relative rigidity of the American Constitution, its survival for a century and a half of national expansion and industrial revolution is phenomenal. Not only has it served the political needs of a rapidly changing nation, with less than a score of amendments, but it has also been copied closely in most of the South American countries. Certainly the authors of this immortal document deserve to be honoured for their good judgment and their foresight. They had the wisdom of broad horizon and of profound statesmanship.

The Founders of the Republic, for all their imperfections, groped for a truth much of which the world has yet to learn; built American institutions upon it: *that government is most secure which is most free.* Armed men, the all-pervading power of an autocratic state, the thousand-eyed secret police of despotism peering into every window and into every soul: these terrify and impress. They make easy-going democracy's freedom seem an invitation to anarchy. Americans, however, know better. They have seen fortresses of Kaiser, Emperor and Czar engulfed in quick-sands of discontent; the pomp of monarchs dwindled to a little faded gold braid in a museum show-case.

The marvel of the American Constitution, the secret of its staying power, is that it can change so little, yet so much. A limited republican form of government has been transformed in successive peaceful stages into a great representative democracy, and these changes have come about with little alteration in the document itself. A Constitution meant to endure, as Chief Justice John Marshall said, for ages to come, has shown its adaptability to all the exigencies of American national existence.

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GLIMMER OF A NEW DAWN

By Prof. E. P. Horrwitz

Satya is the mark of a real gentleman who would rather die than tell a lie. *Sat* is the cream of culture which never perishes, but merely changes hands in the periodic shake-up of human destinies. When Greece lay prostrate, the bewildered muses like scared pigeons flew to Italy. When the Roman colossus tottered, blue-eyed giants of the uncouth north became legatees of classical lore which, through the medium of the church, helped to soften and civilize their untutored passions. The proud Nordic eagle still spreads its mighty wings, but often resembles a greedy vulture, pouncing and preying on the weaker creation. The stricken humanities again take flight; "*reine menschlichkeit*" takes refuge with the simpler and sincerer Slavs.

And who are the typical Slavs? Serbs and Czechs are too Westernized to justify that claim. The suave and aristocratic Poles pride themselves on being the Slavic cream; their very language is supple and sublimated like Chopin's luring melodies. But Polish civilization is too complex; moreover, a country, economically altogether dependant on mightier neighbours, can never become a world power like the Roman or British empire. The leading part in future world affairs is reserved to no small extent for the husky Muscovites who are sufficiently Mongolized to direct the destinies of nations, and to conciliate East and West which arrogant imperialism studiously keeps apart. Their new humanity, hostile to profiteering and private property, imperceptibly gives a social uplift to the fast sinking Western world which hates and rejects Russian socialism.

A few far-sighted falcons, keen-visioned eagle-souls, sense already the first *glimmer of a new dawn* on the historic horizon, shining yet faintly, and hardly noticed by the busy, buzzing, boisterous multitude which eagerly pursues fast pleasures and fat profits. After the long arctic night the aurora borealis displays her rejuvenated charms; like a diamond-studded fan the deva-luminaries ascend with a revised Adwaita view, a modernized version of Siva. Co-operative comradeship has little use for dried-up doctrines, and prizes doubt above lukewarm lip-service.

Creed and dogma of a learned church
Build a fabric, fair with moral beauty,
But drive not the devil from the heart.
Comrades have a nobler code of duty.

The most troublesome and, at the same time, most forceful nations to-day are the Reich and Russia; both seethe and breathe with released energy (*sakti*). The Versailles dictate, framed two decades ago, was utterly unfair to a self-respecting nation which for generations past has turned out the soundest scientists and finest educators. The political pendulum, violently pushed to one extreme, swung back with equal force in the opposite direction. German humiliation was followed by a national resurgence, unprecedented since the Lutheran reformation. Hitler youth has pantheistic leanings, and prefers master Eckart, the medieval mystic, to the catechism. The *Gitâ* or Song of Destiny,

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that passionate call to the heroic life, strongly appeals to young Germany. Ever since the revolutionary days of the defiant Upanishads, Hindu nobility fought like lions for social justice, leaving bland Brahmins in valour far behind. India more than ever needs young heroes who believe in themselves, and take a pledge that nothing shall ever hold them in alien service and servitude. Freedom belongs to the brave who are ready to die for liberty, and not to them who capitulate and surrender, so that they might live. *Fortes fortuna adjuvat!*

WHITEHEAD'S PHILOSOPHY OF ORGANISM

By Anil Kumar Sarkar, M.A. (Gold Medalist)

(*Continued from the last issue*)

The analysis of an actual occasion has shown us that it is bipolar. "Its physical pole is the feeling of other actual entities; its mental pole is the feeling of eternal objects, or the imaginative grasp of new possibilities."[4] The first refers to physical feeling, the second to conceptual feeling. But the conceptual realization of further possibilities takes us to a new kind of feeling which Whitehead calls the propositional feeling. "That is to say, they are what he describes as 'lures for feeling,' possibilities entertained by the subject (*i.e.*, the subject which prehends, or enjoys them —not the logical subject) as relevant for realization, for instance, 'redness of the book.' . . . . . Whitehead insists that propositional feelings are not restricted to conscious mentality. They are the conceptual data of any feelings, *e.g.*, of horror, indignation, desire, enjoyment, etc. Consciousness arises from an integration of physical and conceptual feelings, when the conceptual feelings take the form of an affirmation-negation contrast, *e.g.*, when I prehend something consciously as green, I am implicitly distinguishing it from the colours which it is not. (We may recall the statement in *Process and Reality*, I., Ch. I., of the importance of the negative judgment in mentality.)"[5]

We might quote again from Miss Dorothy Emmet to define a proposition: "A proposition is a conceptual realization of a possibility as a form of definiteness characterizing a set of actual entities in their definite nexus with each other. So the particular actual entities characterized in just way are essential to it" (*Ibid*, p. 162). So she points out later on by way of comparison with the view of proposition as held by Bradley that Whitehead "avoids the familiar dilemma of monistic logic (which finds that by this means we cannot say anything about anything without saying everything about everything) by holding that though every proposition presupposes some systematic aspect of the world, it does not presuppose the whole system of the world in all its details."[6]

The propositions are, thus, regarded as a new kind of entity, midway between eternal objects, which are pure potentials, and particular actual entities. They are also called 'Matters of Fact in Potential Determination,' or 'Impure Potentials for the Specific Determination

[4] *Whitehead's Philosophy of Organism* by Dorothy M. Emmet; p. 168.

[5] *Ibid.*, pp. 165-6.

[6] *Ibid.*, p. 164.

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of Matters of Fact.' ". . . . Now in a propositional feeling there is the integration of the physical feeling of an actual entity with a conceptual feeling of an eternal object or complex eternal object which does or might characterise it.'" "So it is a tale that might be told of actual entities."[8]

In coming to the propositional feelings we are once more reminded of the fact of the growth of the feelings. There is an inner costitution and external relation everywhere. This is their character of concrescence and transition. The former is a genetic or formal study and the latter is objective or morphological study. We have also seen the passage towards subjective forms which is a fact of concrescence, but we have not considered how we come to that stage. The subjective forms are unifications of some aspects (objective data) by the elimination of other aspects. Whitehead calls the unification of aspects as the positive prehension and elimination of aspects as the negative prehension. So what is known as the objective datum or the perspective that is felt in the subjective form is obtained through elimination or negative prehension. The subjective form expresses how the objective datum is felt. So we find here a relation between the feeler and the felt. The subjective form is itself a feeling or an enjoyment. As feeling it is transcendent, but as feeling the objective datum it is immanent. So transcendence and immanence go together.

As every occasion is a subjective form or unification of feelings, an analysis of feeling itself will give us all that we have said now. This can be better known from the three factors of a prehension as expressed by Whitehead in his *Adventures of Ideas*. Let us quote him thus: "A prehension involves three factors. There is the occasion of experience within which the prehension is a detail of activity; there is the datum whose relevance provokes the origination of this prehension; this datum is the prehended object; there is the subjective form, which is the affective tone determining the effectiveness of that prehension in that occasion of experience. How the experience constitutes itself depends on its complex of subjective form."[9]

The subjective form expresses how the objective datum is felt by the subject. It is really the character or form of the feeling as immanent in the feeling. The subjective form is wholly immanent in the feeling in contrast with the datum and the subject-superject which are partly transcendent. "Feelings are classified according to the nature of their data. The datum may be an actual entity, or group of actualities, *i.e.*, a nexus, or an eternal object by itself as associated with some actual entities, *i.e.*, a proposition. . . Correspondingly we have four broad classes of feelings: simple physical feelings, transmuted feelings, conceptual feelings, and propositional feelings."[10]

As the subjective form is the character or form of the feeling it is a sort of realization of the feeling, but this realization is not a conscious realization. This takes us to another form of feeling which is intellectual feeling.

The passage to the intellectual feeling can be very well drawn from our analysis of the feeling which expresses a contrast between the feeler and the felt. But in mere physical feeling the contrast is not consciously felt. It lies in its

[7] *Ibid.*, p. 161.
[8] *Process and Reality* ; p. 302.
[9] *Adventures of Ideas* ; p. 227.
[10] Dr. Rashvihary Das: *The Philosophy of Whitehead* ; p. 105. This book of Dr. Das is still in the press. I had the privilege of reading the proofs of it.

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very constitution. In intellectual feeling the feeling of contrast is conscious. A propositional feeling is a realization of an eternal object in some actuality. In intellectual feeling the physical prehension of the nexus and the conceptual prehension of the proposition are held together in the experience of the judging subject. Here the contrast is between an objectified nexus (physical feeling) and a proposition (conceptual feeling) whose logical subjects make up the nexus. This contrast felt involves sometimes 'identity', sometimes 'diversity' and sometimes neither identity nor diversity. This refers to three forms of judgments, *viz.*, affirmative, negative and the suspended. The contrast which is implicit in the affirmative judgments becomes explicit in the negative judgments. So there is an ascent in the feeling of contrast in the negative judgments. The suspended judgments help us to think of the possible, so they are of enormous importance in science.

Consciousness is illustrated in all these feelings as they all involve affirmation-negation contrast. "The triumph of consciousness," says Whitehead, "comes with the negative intuitive judgment."[11] Intuitive judgment arises from the integration of an imaginative feeling with the indicative feeling. But the integration of a perceptual feeling with the indicative feeling gives rise to what is called conscious perception. Both of them are varieties of intellectual feelings. Intellectual feelings are a form of comparative feelings as they involve always a contrast. There are another class of comparative feelings more primitive than these. They are known as the 'physical purposes.' Here "we have the integration of a conceptual feeling with the basic physical feeling from which it is derived either by simple conceptual valuation or by both conceptual valuation and conceptual reversion."[12] "This determines the two species of physical purposes, one involving no reversion, and the other involving reversion, in the mental pole. . . . What is felt in a physical purpose is a contrast between a nexus and an eternal object."[13]

This shows that this form of feeling is confined to the very character of the actual occasion which is a unity of feeling and a possibility, *i.e.*, nexus and conceptual valuation (eternal object). Here the contrast is felt between a nexus and an eternal object. Now the subjective form of a physical feeling is re-enaction or repetition, and that of the conceptual feeling is decision, *i.e.*, adversion or aversion. When there is integration of these two feelings the creative process gains some additional force or is enfeebled to re-enact or reproduce what is physically felt beyond the present feeling in the future according as the conceptual feeling involves adversion or aversion.

The integration of the physical feeling (the primary conceptual feeling) and the secondary (reverted) conceptual feeling produces a complex physical purpose. As in conceptual feeling there is a realization in the subjective form, Whitehead refers us to what he calls the subjective harmony and intensity. The category of subjective harmony says that the subjective forms of the different conceptual feelings are "mutually determined by their adaptation to be joint elements in a satisfaction aimed at by the subject."[14] The category of subjective intensity says that the subjective aim, operating in the origination of conceptual feelings, is "intensity of feeling in the immediate

[11] *Process and Reality* ; p. 387.

[12] Dr. R. Das: *The Philosophy of Whitehead* ; p. 121.

[13] *Ibid.*, p. 127.

[14] *Process and Reality* ; p. 360.

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subject and in the relevant future."[15] So the arising of conceptual feelings involves the realization of intensity of feeling in a subjective form. This attainment of subjective form is found in all classes of comparative feelings.

Thus, the two kinds of comparative feelings expressed in the crude form in the case of physical purposes, and in a refined form in the case of intellectual feeling can account for the continuity from the mere physical world to the conceptual world. The gap between matter and mind becomes closed up inevitably. Moreover he is able to provide a place for the higher thought processes so often neglected by the new realists. This is the view of Charles Morris expressed in his *Six Theories of Mind*.

We can understand here how by introducing the concept of contrast in every physical feeling which is also a conceptual valuation, and by the reversal of it to another conceptual valuation we come ultimately to a feeling of contrast between physical feeling and propositional feeling in the case of intellectual feeling, and this is the origin of consciousness. This comes as a natural process. And our theory of perception, if it comes at all at this stage, is, really, in its proper place. So let us consider the theory of perception as given by Whitehead.

In both *Process and Reality* and *Symbolism*, we find a detailed exposition of his theory of perception. Perception means sense-perception, *i.e.*, our knowledge of the external world. Then what is the meaning of human experience? Whitehead points out as follows: "Our experience, so far as it is primarily concerned with our direct recognition of a solid world of other things which are actual in the same sense that we are actual, has three main independent modes, each contributing its share of components to our individual rise into one concrete moment of human experience. Two of these modes I call perceptive, and the third I will call the mode of conceptual analysis. In respect to pure perception, I call one of the two types concerned the mode of 'presentational immediacy', and the other the mode of 'causal efficacy.' . . . I will therefore say that they 'objectify' for us the actual things in our 'environment.' "[16] "Of the two distinct perceptive modes one mode 'objectifies' actual things under the guise of presentational immediacy, and the other mode 'objectifies' them under the guise of causal efficacy. The synthetic activity whereby these two modes are fused into one perception is 'symbolic reference.' By symbolic reference the various actualities disclosed respectively by the two modes are either identified, or are at least correlated together as inter-related elements in our environment. Thus the result of symbolic reference is what the actual world is for us, as that datum in our experience productive of feelings, emotions, satisfactions, actions, and finally as the topic for conscious recognition when our mentality intervenes with its conceptual analysis. Direct recognition is a conscious recognition of a percept in a pure mode devoid of symbolic reference."[17]

We have to determine here the functions of these two modes with regard to symbolic reference. We shall also see that error in perception is chiefly due to symbolic reference. In human experience it is antecedent to conceptual analysis. But there is a strong interplay between the two whereby they promote each other. The story of the dog losing the morsel of meat in the stream in

[15] *Ibid.*, p. 393.

[16] *Symbolism*, pp. 19-20.

[17] *Ibid.*, pp. 21-2.

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Æsop's Fables, points out that the error is due to erroneous symbolic reference from presentational immediacy to causal efficacy. So the error dwells in the region of synthetic activity. Symbolic reference is one primitive mode of synthetic activity. The error of symbolic reference is finally purged by consciousness and critical reason with the aid of a pragmatic appeal to consequences. So by 'conceptual analysis' human beings can attain freedom from the errors of the symbolic reference. Let us now consider how at all the union of the two perceptive modes is possible.

The world as presented to us in 'presentational immediacy' is a geometrical world of space and time. It is a direct appearance of the world outside us. It is a symbol referring to us something outside. But if we ask how it is given, we are drawn to another mode of perception which is causal efficacy or causal feeling. It clearly points out that the givenness of the sensa, though not their existence, is due to "the functioning of the antecedent physical body of the subject."[18] "The geometrical details of the projected sense-perception depend on the geometrical strains in the body, the qualitative sensa depend on the physiological excitement of the requisite cells in the body."[19]

The different functions of the two modes show that there cannot be symbolic reference between the percepts of the two modes unless in some way these percepts intersect. "By this intersection I mean that a pair of such percepts must have elements of structure in common, whereby they are marked out for the action of symbolic reference."[20] "There are two elements of common structure, which can be shared in common by a percept derived from presentational immediacy and by another by causal efficacy. These elements are (i) sense-data and (ii) locality."[21]

The sense-data play a double role in perception. "In the mode of presentational immediacy they are projected to exhibit the contemporary world in its spatial relations. In the mode of causal efficacy they exhibit the almost instantaneously precedent bodily organs as imposing their characters on the experience in question. We see the picture and we see with our eyes."[22] "Thus perception in the mode of causal efficacy discloses that the data in the mode of sense-perception are provided by it. . . . . These sense-data can be conceived as constituting the character of a many-termed relationship between the organisms of the past environment and those of the contemporary world."[23]

Thus, the very fact of projection of the sense-data to a locus, signifies a relation between the symbol and its meaning. It is nothing but a reaction of a living organism to its environment. It speaks of the fact of adaptation of the living organism to the environment. To quote Whitehead: "The bonds of causal efficacy arise from without us. They disclose the character of the world from which we issue, an inescapable condition round which we shape ourselves. The bonds of presentational immediacy arise from within us, and are subject to intensifications and inhibitions and diversions according as we accept their challenge or reject it. The sense-data are not properly to be termed mere impression except so far as any technical term will do. They also represent the conditions arising out of the active perceptive functioning as conditioned by our own natures. But our natures must

[18] *Process and Reality*, p. 97.
[19] *Ibid.*, p. 193.
[20] *Symbolism*, p. 58.
[21] *Ibid.*, p. 59.
[22] *Ibid.*, p. 59.
[23] *Ibid.*, pp. 62-3.

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conform to the causal efficacy. Thus the causal efficacy 'from' the past is at least one factor giving our presentational immediacy 'in' the present. The 'how' of our present experience must conform to the 'what' of our past. Our experience arises out of the past: it enriches with emotion and purpose its presentation of the contemporary world: and it bequeaths its character to the future, in the guise of an effective element for ever adding to, or substracting from, the richness of the world."[24]

According to Charles Morris Whitehead's theory of perception wavers between an insistence on the directness of knowledge and an admission of the necessity of the meditation in knowledge. This is due to his emphasis either on the causal efficacy or on the presentational immediacy. This double emphasis relates him either to neo-realism or to critical realism.

The presentational immediacy is regarded as exhibiting the extensive structure of the contemporary world. From this Charles Morris points out as follows: "Since there is only a geometrical structure common to the datum and the contemporary world, Whitehead virtually accepts the position of Russell and certain of the critical realists (such as Sellars) that knowledge only grasps the mathematical structure of the external world."[25] Whitehead himself states that if 'animal faith' be taken as 'perception in the mode of causal efficacy' Santayana's doctrine becomes 'perception in the mode of causal efficacy.' Here causal efficacy is invoked to keep a direct contact with the external world, but the difficulties in the treatment of this mode and in its relation to presentational immediacy, and the difficulty of seeing how on Whitehead's theory of knowledge causal efficacy can be known to be direct, only increase the suspicion that Whitehead's view of knowing is practically identical with that of critical realism.[27]

The theory of perception leads us to the problem of truth. Truth is always spoken of as reality. Reality is neither true nor false. So the problem of truth demands a distinction between appearance and reality. We always speak of the truth or falsity of an appearance. In Whitehead's philosophy, we find a duality in every actual occasion. The mental pole is the appearance of the physical pole. So there is always a relation of appearance and reality in every occasion. In propositions and in sense-perception the activity of the mental pole becomes very conspicuous. The proposition is a supposition about actualities. So it stands for a possible realization. In sense-perception this is realized in an actual experience. Here there is always a relation between a 'sensum' and an external object. Here the appearance tries to conform to reality. So Miss Dorothy says it is rather a particular kind of correspondence theory than mere coherence of the appearance and reality in the experience of the judging subject. But Whitehead here reminds us of the 'aesthetic ideal' of his philosophy, which is the attainment of 'beauty.' Truth is valuable when it subserves the purpose of beauty. The aim of truth is to attain all-comprehensive harmony. This means the conformation of appearance to reality. So truth aims at the realization of beauty.

But this continual concrescence and transition in this vast realm of nature reminds us of the ultimate principle of creativity. God is the non-temporal principle of concretion. He transcends the world and the world transcends

[24] *Ibid.*, pp. 68-9.
[25] cf. *Process and Reality*; pp. 498, 508.
[26] *Process and Reality*; p. 215.
[27] *Six Theories of Mind*; p. 194.

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Him. The world is the consequent nature of God, which is conceptually realized in the primordial nature of God. He envisages all possibilities. These two natures remedy the defects of each other. These explain limitation and freedom, determinism and novelty. The world is not created by God, it is only realized in God. So God is the poet of the world, and He is the fellow sufferer with us. The 'Kingdom of Heaven' is with us. This is the end of the profound philosophy of Whitehead. This is how he unites science with philosophy and religion. His famous book *Religion in the Making* shows how "God in the world is the perpetual vision of the road which leads to the deeper realities" (p. 142).

(*Concluded*)

SAINT RABIA

By Bankey Behari

How many are there who can say, "I have attained the goal of my quest" and with confidence walk in front of Death? But here was one, the Saint of Arabia, the Mira of the Desert—Rabia of Basra, whom they had seen lying on a tattered mat with the brick for the pillow, and a cracked earthen jar to allay the thirst of the parched physical lips. People have suffered from many ailments. Here was one, who was a ceasless patient to the "malady of love," who knew relief only in those far-separated moments when He in His infinite kindness bestowed the much-coveted grace. But this came later, after the skin had shown many a wrinkle and the body was nothing but a bundle of bones strung together. She had struggled. She had wept. She had cried, "O! if Thou couldst but show me Thyself;" but repeatedly did the reply come, "One earlier than you sought the same boon and got it; a particle of our manifestation burnt the Mount Sinai and sent him into a swoon. Be content with our Name." But the ever-growing discontent made even the Lord relax His rule, and He did bestow on this gracious lady the third, the intuitive eye, wherewith she saw His beatific vision and was lost in ecstasy. The pathway she too emphasized was through the portals of death, and unless one died in this life to one's self, it was impossible to tear the veil and peep behind.

Earlier, as a beautiful young orphan she had lost her way on the street of Baghdad. An "evil-minded one" sold her to a Malik, who was astonished at her devotion to the Lord and freed her. She wandered as a flute-player in the Desert of Arabia. In solitude she learnt great lessons and afterwards returned to a cell where she was to pass many years. Her beauty attracted many a devout one, and even Hasan, some say, (although historically it seems doubtful as Hasan long preceded her) offered his hand which she refused. To another one she replied, "O sensual one, seek another like thyself; hast thou seen any sign of desire in me?"

Rabia hated publicity and did not encourage the visitors, lest after her death many an untrue miracle should be attributed to her. Her denunciation of miracle-mongering was characteristic of her unostentatious nature. One day Hasan cast his mat on the surface of the water and beckoned Rabia to come

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and pray with him. Rabia smiled and said, "Offer not thyself thus in the bazzar," and letting her mat fly in the air rushed up to it, and said, "Come up; let us pray here." That station was not for Hasan, who was ashamed of his display of vain miraculous power. Then just to keep up his heart she said, "O Hasan, that which you did, a fish can do just the same, and that which I did a fly can do. The real work lies beyond these two, and it is necessary for us to occupy ourselves with the real work."

Wedded to poverty, Rabia lived a life of self-denial till her old age; she died at the age of 90 in 801 A.D. Every offer of pecuniary help was graciously refused in words characteristic of a devotee: "Will He forget the poor because of their poverty or remember the rich because of their riches?" And again, "Verily, I should be ashamed to ask for worldly things from Him to whom the world belongs, and why should I ask anything from those to whom it does not belong?" Her love for her Beloved was deep-rooted and her faith gave her support and made her say, "Shall He not who provides for those who revile Him, provide for those who love Him?"

Her great teacher was fear,—fear of Death. Every time she prayed 'as if it were going to be her last prayer.' And what did she pray for? Not to be relieved of her pain, for did she not say: "My concern is to accommodate myself to His will. He has made me occupied with something other than the tangible things which you see?" And to her friend Sufiyan she said, "Who it is that wills suffering for me? Is it not God who wills it? Then when you know this, why do you bid me ask for what is contrary to His will? It is not well to oppose one's Beloved."

Nor even for a paradise were her prayers directed: "O Lord, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of Paradise, exclude me thence, but if I worship Thee for Thine own sake, then withhold not from me Thine eternal beauty."

Lonely she was and in that solitude she delighted:

"O my Lord, the stars are shining and the eyes of men are closed, and kings have shut their doors and every lover is alone with his beloved, and here am I alone with Thee."

Not even the scenes outside, not even the blossoming nature diverted her from her repose in the Lord. When her maid-servant said, "Mistress, come out to behold the works of God," she answered, "Come inside that you may behold the Maker. Contemplation of the Maker has turned me aside from contemplating what He has made."

This attitude was carried to the extreme and to an extent that wounded the feelings of many an orthodox faithful one. When they asked her, "Rabia, do you love the Apostle?" She replied, "Verily, I love Him greatly but the love of the Creator has turned me aside from the love of His creatures." "And I have no room left to love or hate anybody. I am so possessed with God."

In her abounding charity to the seeker, she pointed out the Path when any enquired about it from her, "Think on Him often, and so you may speedily be given that which shall bring you rest." According to her no intermediary is needed between Him and the aspirant. Only he should make no fresh ties but knock off the existing ones.

Leading an austere, celibate and cloistered life, she passed her sleepless nights thinking only of Him. Enough shall be the time to sleep in the grave; then why waste precious hours of life? And this self-denial, this fire of passion for the

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Lord, this ceaseless yearning brought the fruits for her in its wake; she gained for herself the acme of spiritual life. "She ceased to exist, passed out of her self, became one with Him and altogether His."

This greatest woman mystic of Islam has shown the Path of utter self-abandon and faith in His mercy, as she sang the song of life:

"That which thou lovest, O man, that too become thou must;
God, if thou lovest God, dust if thou lovest dust."†

† Quotations in the article are from *Rabia, the Mystic* by Margaret Smith (Cambridge University Press).

THE DESTINY OF A BRAHMAJNANIN

By Prof. P. M. Modi, M.A., Ph.D. (Kiel)

The last topic in the *Brahma-Sutra* IV. 3, is, "Where does the conductor take knowers of Brahman?" The Srutis beginning with the rays (*archis*) say that the conductor leads them upto Brahman (*Chhâ. Up.* IV. 15. 5) or upto Brahmaloka (*Brih. Up.* VI 2. 15). What is exactly the meaning of this Brahman or Brahmaloka? The *Brahmasutras* IV. 3. 7-16 deal with this question, though the Sutras IV. 3. 15-16 refer to a different topic according to Sankara. In these Sutras three different views about the destination of the Brahmajnânin's journey are given, *viz.*, those of Bâdari, Jaimini and Bâdarâyana.

Bâdari raises the above question on the ground of the limits of the conductor's capacity to lead the Brahmajñânin: "How far is it possible for the conductor to go?" He holds that the conductor can go only upto a world which is *an effect* of Brahman. He cannot go beyond it. Therefore the knower of Brahman can be carried by the conductor only upto a world which is an effect (*Bra. Su.* IV. 3. 7). *Bri. Up.* III. 6. 1 and *Kau. Up.* 1. 3 distinguish between this effect-world and the Cause or the Para, though this distinction is not found in the *Chhâ. Upanishad.* The *Brihadâranyaka Sruti* distinguishes the Kârya as Prajâpatiloka and the Para as Brahmaloka which is called there the "*anatiprasnyâ devatâ*"—the deity beyond which no quesion should be raised. Similarly, the *Kau. Sruti* distinguishes between the same under the names of Prajâpatiloka and Brahmaloka. *On the ground of this distinction,* Bâdari argues that the conductor leads the knower of Brahman only upto the Kârya (*Bra. Su.* IV. 3. 8), though this distinction is not found in the *archirâdi* Sruti, *e.g., Chhâ. Up.* IV. 15. 5. If it be asked, "How would you explain the *Chhâ. Sruti?*" Bâdari replies, it does not mean that the conductor leads the knower of Brahman upto the Para, but in that Sruti the Prajâpatiloka is called 'Brahman,' because the former is very *near* the latter (*Bra. Su.* IV. 3. 9.) spatially, just as this world is said to be very *remote* from Brahman (*Bra. Su.* IV. 4. 17). An express statement like the one in *Mu. Up.* III. 2. 7 shows that the knowers of Brahman whom the conductor carries upto the Prajâpatiloka as shown in Sutras IV. 3. 7-8, *go further than that* in the company of the governor of that *loka* 'when that *loka* comes to an end' (*Bra. Su.* IV. 3. 10). And there is a Smriti text, *viz.*, "All of them who have achieved the aim of their life

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enter the supreme abode in the company of Brahman (*i.e.*, Hiranyagarbha) at the end of the Para, when the dissolution of the universe is at hand." Thus, in addition to the three arguments, *viz.*, (1) the capacity of the conductor to go upto the Kârya, (2) the mention of the distinction between the Kârya and the Para in *Bri. Up.* III. 6. 1, and (3) the explanation of the word 'Brahman' in the *Chhâ. Sruti* in the sense of 'Prajâpati' (*Bra. Su.* IV. 3. 7-9), Sruti and Smriti can be quoted in support of the view that the conductor leads the knower of Brahman up to the Kârya, the Prajâpatiloka (*Bra. Su.* IV. 3. 10-11).

Jaimini holds that the conductor leads the knower of Brahman upto the Para, because that Para is the chief aspect of Brahman, but the Kârya is not the chief aspect (*Bra. Su.* IV. 3. 12), and because Srutis like *Tait. Up.* II. 1., show that he reaches the Para (*Bra. Su.* IV. 3. 13). Again it is not that the knower of Brahman has simply aimed at knowing (and reaching) the Kârya (*Bra. Su.* IV. 3. 14).

Bâdarâyana, however, believes that the conductor *leads* those meditators on Brahman *who do not resort to the Symbol* 'Om' for their meditation on Brahman. In the case of the meditators who resort to the Symbol 'Om', there is no need of a conductor because they are carried to their destination by the *Sâmans* (*Pra. Upa.* V. 5; *Bra. Su.* IV. 3. 15—*apratîkâlambanânnayatîti Bâdarâyanah.*[1] Now, the meditators on Brahman not resorting to the Symbol for that purpose are of two types according to Bâdarâyana, *viz.*, those who meditate on Pradhâna the *arupavad Brahman*, *i.e.*, *nirâkâra* Brahman (*Bra. Su.* III. 2. 14, III. 3. 1-11) and others who meditate on Purusha the *rupavad Brahman* (*Bra. Su.* I. 2. 23; *Vide* my Paper on 'The Scheme of the Brahmasutras I. 1-3: A Rapproachment,' pp. 112-120 in the *Journal of the Bombay University*, Vol. IV., Part III, November, 1935).[2] Therefore there is no conflict both ways, *i.e.*, between the views of Bâdari and Jaimini (*ubhayathâdoshât—Bra. Su.* IV. 3. 15). And, again, either type of meditator has made a specific resolution that 'he is going to be born unto that Brahman after having departed from this world,' as stated in *Chhâ. Up.* III. 14. 4 (*tatkratus cha—Bra. Su.* IV. 3. 15). While accepting both the views of Bâdari and Jaimini, the Sutrakâra points out what he thinks to be the exact *difference beween the two aspects of Brahman*, because it is on this point that he does not fully agree with either Bâdari or Jaimini. The Sutrakâra appears to depend upon *Pra. Upa.* V. 2-5 for proving this difference because that Sruti seems to have been referred to by him in *Bra. Su.* IV. 3. 16. We have elsewhere shown that the Sutrakâra's interpretation of this Sruti is given by him in *Bra. Su.* I. 3. 13 and that it is further discussed by him in *Bra. Su.* III. 3. 39 (*Vide* p. 116 of the above-mentioned paper). In the light of these Sutras, the Sutrakâra understands *jîvaghana* in *Pra. Upa.* V. 5 as the Para and Purusha in the same Sruti as Apara Brahman. The two are identical and they may be understood as separate according as the meditator wishes (*Bra. Su.* III. 3. 39). This alternative identity and differentiation between these two aspects of Brahman suggests to us the view of the Sutrakâra about the distinction between them. He apparently

[1] It is interesting to note how the Sruti (*sa enân Brahma gamayati*—) is interpreted by Bâdari, Jaimini, and Bâdarâyana. Bâdari puts emphasis upon '*sah*' (i.e. *âtivâhikah*), Jaimini upon '*Brahma*', and Bâdarâyana upon '*enân*' (*Brahmajñâninah*).

[2] Only these two aspects are described in detail in *Bra. Su.* III. 3. 11-54, as I propose to show in a book which I hope to publish soon.

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believes that the two are not numerically two, though they are not necessarily one and the same; at least for the purpose of meditation they need not be regarded as the same or identical. In so far as the two are *different*, both Bâdari and Jaimini are correct and acceptable to the Sutrakâra inasmuch as the *conductor* is required to lead the knower of Brahman to his destination; and in so far as the two are *identical*, Bâdarâyana modifies the views of Bâdari and Jaimini regarding the difference between the Kârya and the Para (*Bra. Su.* IV. 3. 16).

Now we may give additional arguments in support of what we have said above regarding the main point on which Bâdarâyana differs from Bâdari and Jaimini, *viz.*, the nature of the Kârya, or Prajâpatiloka. According to Bâdarâyana the world of Brahma or Prajâpati is not a Kârya, but it is only a personal or *rupavat* (*sâkâra*) aspect of the Para, the other aspect of which is the *a-rupavat* or *nirâkâra* one. Jaimini and Bâdari distinguished these two *sâkâra* and *nirâkâra* aspects as Kârya and Para which may be called 'Kârana,' but Bâdarâyana takes both of them as Kârana-aspects or two aspects of the Para itself. It is in agreement with this that he drops the mention of the Prajâpatiloka in his list of the stations on the Path of gods (*Bra. Su.* IV. 3. 3). That he would not admit it as a *loka* at all, is clear from the fact that he denies that the Purusha aspect of the Para is subject to the fault of being regarded as a *loka* though there is something common to an ordinary *loka* and Purusha or *sâkâra* aspect. Moreover this latter aspect in his school is on an equal level with the *nirâkâra* aspect, both being equally powerful means for attaining directly absolute liberation, (so much so that an option or choice between the two is given to the seeker in *Bra. Su.* III. 3. 11-54). The two are only two different names of the Para and the difference in the method of meditation on the two is due to those names (*Bra. Su.* III. 3. 8, 10). The two are different like the serpent and the coil of a serpent (*Bra. Su.* III. 2. 27 and III. 3. 8). Bâdarâyana would, therefore, not regard the Purusha aspect as a *loka* or a Kârya of Brahman.

As a result of this difference between these three thinkers we find that Bâdari and Jaimini refer to Srutis like *Bri. Up.* III. 6. 1 and *Kau. Up.* I. 3. in order to prove their view about the difference between the Kârya and the Para (*Bra. Su.* IV. 3. 8.) and Bâdari even explained the *Chhâ.* and *Bri. Srutis* beginning with the rays (*archih*), by giving a secondary sense to the words 'Brahman' (*Chhâ. Up.* IV. 15. 6 and V. 10. 2) and 'Brahmaloka' (*Brih. Up.* VI. 2. 15). Bâdari had the real support of *Bri. Up.* III. 6.1, which places Brahmaloka higher than Prajâpatiloka and says that the former is the '*anatiprasnyâ devatâ*'. This phraseology seems to have induced Bâdari and Jaimini to interpret the difference between the Kârya and the Para in their own way. But Bâdarâyana who depends upon the *Chhâ. Up.* and other *archirâdi* Srutis, and also upon many other Srutis like *Pra. Up.* V. 2-5 (*Bra. Su.* IV. 3. 16), *Katha Up.* III. 10-11, does not accept their view, but says that both of them are really the aspects of the Para. And he further says that because the Para has these two aspects, the conductor carries the worshippers or meditators of both up to Brahman which is both *nirâkâra* and *sâkâra* in all the states (*Bra. Su.* III. 2. 11). For this reason he accepts the views of Bâdari and Jaimani inasmuch as the conductor carries the knower of Brahman, but he replies to Bâdari that the Prajâpatiloka is not a Kârya, but the Para itself in a

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way and he also says to Jaimini that, besides the Para, there is another aspect of the Para, *viz.*, the sâkâra or Purusha aspect to which also a conductor is required to lead and consequently Bâdari's view is not inconsistent with his own view. Or, in other words, both the views could be justified on the strength of the Upanishads.

Though these three authorities differ regarding the nature of the two aspects of Brahman, all of them agree that the attainment of the Para only is the state of liberation. Bâdari holds that the conductor leads the knower of Brahman upto the world of Prajâpati, but the knower goes to or reaches Brahman which is higher than this Prajâpatiloka, in the company of Prajâpati on the dissolution of the Prajâpatiloka (*Bra. Su.* IV. 3. 10-11). Jaimini believes that the conductor himself leads the knower of Brahman upto the Para (*Bra. Su.* IV. 3. 12-14). This also shows that in the opinion of all the three '*going to the Para*' is a necessary prerequisite of liberation. Thus, none of them exactly believes in what Sankara calls liberation-by-stages (*kramamukti*) and liberation-in-this-life (*jîvanmukti*). It would appear that Bâdari's view upholds *kramamukti*, but it is entirely different from that as propounded by Sankara, because Bâdari believes that from the Prajâpatiloka the knower of Brahman has *to go* in the company of Prajâpati *to* Brahman. Moreover, according to Bâdari the knower of Brahman *first* goes to the Kârya because the conductor is not able to go further. It is not that the knower lacks some knowledge of Brahman and gets it by staying in the world of Prajâpati. He has to wait in Kârya because none could lead him directly to the Para. Thus Bâdari does not believe in any kind of *kramamukti*. Sankara's view that Bâdari believes in the impossibility of Brahman being achieved by the knower of Brahman *going* to it, is founded upon his own interpretation of *asya* and *gatih* in *Bra. Su.* IV. 3. 7 as *kâryasya Brahmanah* and *gantavyatâ* respectively. But we believe that *asya* in the light of the context refers to the *vaidyuta âtivâhika* mentioned in *Bra. Su.* IV. 3. 6 and that *gatih* means "going," the act of going, not the possibility of being reached by going to. Moreover, his main arguments *viz.*, (1) *Brahmanah sarvagatatva*—"the omnipresence of Brahman," and (2) *Brahmanah pratyagâtmatva*—"Brahman itself being identical with the inner soul of the seeker," are not given by Bâdari; nor do we find their refutation in the Sutras giving Jaimini's reply to Bâdari. These arguments of Sankara are refuted by Sankara himself in his commentary on *Bra. Su.* IV. 3. 14, from the standpoint of a supposed opponent. Again, to us Bâdari seems to argue that the Prajâpatiloka is near Brahmaloka or Brahman and thus Bâdari gives a spatial view of Brahman, as would appear from not only the word '*sâmîpyât*' in *Bra. Su.* IV. 4. 9., but also from the phrase '*atah param*' in *Bra. Su.* IV. 3. 10 and '*asannihitatvât*' in *Bra. Su.* IV. 4. 17. But Sankara interprets it in a secondary sense. In order to prove that Bâdari believes in liberation-by-stages, Sankara says that according to Bâdari those whom the conductor leads up to the Kârya get the right knowledge of Brahman in that Kârya itself (See '*tatraivotpannadarsanâh santah*' in *Sâ. Bhâshya* on *Bra. Su.* IV. 3. 10), but from the context Bâdari seems to believe that those whom the conductor leads to the Kârya have already attained the perfect knowledge on this earth. The Sruti which Bâdari seems to have referred to under Sutra IV. 3. 10 (*viz. venântavijñânasunischitârthâh; Sannyâsayogâdyatayah suddhasatvâh, Mu. Up.* III.

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2. 7.) also appears to favour this conclusion.

To us it appears that the Adhikarana consisting of *Bra. Su.* IV. 3. 7-16 is not meant to discuss whether *going* to the 'Para' is possible or whether only the 'Kârya' could be reached by going. It is meant by the Sutrakâra to decide upon what station or *loka* the *conductor can* lead the knower of Brahman (*asya* in *Bra. Su.* IV. 3. 7 standing for the *vaidyuta âtivâhika*), and if he cannot accompany him to the Para, who can lead him finally to his destination? While stating the stations on the Path of gods, the Sutrakâra has mentioned the *vidyut* and *varuna loka* and the discussion about the Prajâpatiloka and Brahmaloka follows in Su. IV. 3. 7-16 by way of the discussion of the function and capacity of the conductor mentioned in Su. IV. 3. 6. Sutra IV. 3. 15 also confirms our view because "*nayati*" in that Sutra refers to the conductor and Bâdarâyana gives his own view that the conductor carries the meditators on (both the aspects of) Brahman and thereby he says that he carries them to the Para. In his opinion the Sruti and Smriti referring to the knower of Brahman being accompanied by Brahman (mas.) or the governor of the Prajâpatiloka deal with the fate of those who belong to the circle of officers (*âdhikârikamandala—Bra. Su.* IV. 4. 18), and have nothing to do with those who know Brahman in this life on this earth. Thus, we are led to conclude that the topic of this last Adhikarana consisting of Sutras IV. 3. 7-16 is quite different from what Sankara and some other commentators take it to be.

Lastly, Sankara's *pâtha* (reading), according to which Sutras 7-14 and Sutras 15-16 of this Pâda form two different Adhikaranas, has, as he says, the support of a predecessor of his (*Vide Sâ. Bhâshya* on *Bra. Su.* IV. 3. 14), but according to our interpretation, it would appear that even Sankara's predecessor was not in the possession of a correct *pâtha* (reading). That Sutra IV. 3. 15 should be taken to be a modification of what the Sutrakâra has said in Sutra III. 3. 31 and that Sutra IV. 3. 16 deals with the *kâmya* meditations on particular symbols of Brahman seems to us to be impossible both on the ground of the context and the propriety of the subject-matter in this Adhyâya. Râmânuja takes all these Sutras as forming *one* Adhikarana. This is quite consistent with other places in the Sutras where Bâdarâyana's view is given under the express mention of his name. A comparison of the Sutras under discussion with *Bra. Su.* IV. 4. 10-14, IV. 4. 5-7, shows that this is the case only when the Sutrakâra gives his view *after* discussing the view or views of others also.

If thus our suggestion about grouping all these Sutras (7-16) into one Adhikarana be correct, the view of Bâdarâyana would naturally be the Siddhânta and consequently Sankara's view that the doctrine of Bâdari is the Siddhânta intended here will be found to be untenable. As he himself says, the general rule is that the preceding Sutras are the aphorisms of the Purvapaksha, the succeeding ones those of the Siddhânta. The same rule was followed by Sankara's predecessor and is followed by his successors. And if, as we have shown, Sutra IV. 3. 7. deals with the question about the capacity of the conductor to carry the knower of Brahman to the destination, Sankara himself would not insist upon taking Sutras IV. 3. 7-11 as the Sutras of the Siddhânta.

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SWAMI VIVEKANANDA: AN APPRECIATION

By Christina Albers

I met Swami Vivekananda in San Francisco in California. It was at a lecture in the year 1900.

The Swami arrived some twenty minutes before the lecture and was engaged in conversation with some friends. I sat at a short distance from him and was very deeply interested, for I felt he was one who had something to give to me. The conversation was of the ordinary nature, and yet I felt a peculiar force emanating from him.

His health was poor at the time, and when he rose to go to the platform, it seemed an effort on his part. He walked with a heavy gait. I noticed that his eyelids were swollen, and he looked like one who suffers pain.

He stood for a while in silence before he spoke, and I saw a change. His countenance brightened, and I thought his very features were different now.

He began to speak, and there was a transformation. The soul-force of the great man became visible. I felt the tremendous force of his speech,—words that were felt more than they were heard. I was drawn into a sea of being, of feelings of a higher existence, from which it seemed almost like pain to emerge when the lecture was finished. And then those eyes, how wonderful! They were like shooting stars,—lights shooting forth from them in constant flashes. Over thirty years have elapsed since that day, but the memory of it is ever green in my heart and will remain so. His years on earth were not many. But what are years when the value of a life is weighed. Unknown and ignored, he entered the lecture hall of the great metropolis of Chicago in 1893. He left that Hall an adored hero. He spoke. It was enough. The depth of his great soul had sounded forth, and the world felt the vibrations. One single man changed the current of thought of half the globe—that was his work.

The body is subject to decay. The great strain put upon him, weighed on the physical,—his work was done. Scarcely forty years of life on earth, but they were forty years that outweighed centuries. He was sent from higher regions to fulfil a great mission, and that mission being fulfilled he returned to his seat among the gods, whence he had come.

Great soul, thy work will live for evermore.
We felt thy wondrous being from afar.
Thou brought the whispers of the morning star.
The murmur of the waves from greater shore.
I heard thy voice in torrents bold and free,
And yet the sweetness that flowed through it all
Was like the song of sylvan water-fall,
Like murmur round a cave in Southern Sea.
Thou'st sent thy message thund'ring through the years.
To hear thee was to blend the silver note,
The mellow warble of the songbird's throat,
With thunderbolt that comes from other spheres.
And still we feel the pow'r of that great love,
That noble spirit gently hover near,
To give us courage in this darker sphere,
Blessings from realms of greater bliss above.

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PRACTICAL VEDANTA

By Prof. Hira Lall Chopra, M.A. (Gold Medalist)

Various criticisms have been levelled against the doctrine of Mâyâ in Vedanta since the days of great Sankaracharya. It has commonly been understood that Vedanta preaches the renunciation of all that exists in tangible or perceptible form, and that man has got nothing to do with this phenomenal world, but should aspire after something pertaining to the other-world. It is on this account that Hinduism in general and Vedanta in particular has been described as a religion of inactivity and pessimism.

But all this is based upon the wrong application of its theories. Hinduism is not a static thing, but it is a dynamic force, which leads an aspirant onwards to the realization of Truth in his own self and in the self of the humanity at large. The doctrine of Mâyâ is no doubt a theory of abnegation but that abnegation has its practical value as well. A person has to expand his individual self until it gets above all limitations and becomes identified with the supreme Self. In fact the burden of whole humanity is placed on his shoulders. It is his duty to carry the burden cheerfully and direct it towards perfection along with the perfection of his own individual life.

A person, according to the teaching of practical Vedanta, need not renounce his physical environments and closet himself in a lonely cave or sit in a jungle to attain the metaphysical Truth; he may remain in the world, but he must not be of it. He is only to expand his self to such an extent that he may feel identified with everything and every being existent in the world. Indeed the renunciation that is involved in this process of self-expansion eventually results in the realization of ultimate Reality.

We see, in the life of Sankaracharya, the greatest exponent of the theory of Vedanta and the loftiest thinker of the world, that he did not retire into any solitary and secluded corner after the realization of Truth, but travelled throughout the length and breadth of India to preach the universal teachings of Vedanta. His Vedanta was also practical. We are aware of the fact that in the four corners of India, he instituted four Maths: Jyotirmath in the north, Shringerimath in the south, Govardhanmath in the east and Saradamath in the west. The idea underlying the institution of these Maths was that the people from one corner of India should come in intimate contact with those living in the other, so that by such inter-provincial contacts a Hindu nation may be formed. He was considerably successful in his venture, as it is obvious from the pages of history that he was able to redirect the people of India to their own ancient and glorious religious ideal.

After Sankaracharya Vedanta was greatly misunderstood and many conceptions crept into it. People came from outside and invaded India very often and in most cases settled in India detaching themselves from the lands of their birth. Massacre and bloodshed became a daily affair and it was then alone that the Indians began to forget the inspiring and lofty idealism as embodied in the Vedantic literature.

In the nineteenth century, the influence of English education dealt a serious blow at the cultural heritage of

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the Hindus. English education began, by slow degrees, to destroy the religious fervour of our youngmen and they took pleasure in abhorring Indian ideals. Hinduism was then, as it were, in the melting pot. As a reaction there sprang up movements in all parts of India preaching the ancient idealism with necessary modifications to stem the process of complete denationalisation.

The age needed the appearance of a reformer in India. Sri Ramakrishna Paramahamsa, the Saint of Dakshineshwar, who diagnosed the disease to its very core, came out with a practical programme. He did not believe in mere theories of religion which sounded very high but were useless for humanity, unless their truths were practically realized in life. To him the service of man in a spirit of worship of the Divine was religion itself. He was looking for a capable medium through whom he could propagate his message, and his far-reaching eyes met with no difficulty in selecting Narendra Nath Dutta, a brilliant graduate of the Calcutta University, for this sacred mission. Narendranath, equipped as he was with Eastern and Western learning, after all sorts of tests and examinations, was convinced of the genuineness of the spiritual realization of Sri Ramakrishna and believed that his Master's universal message was the only panacea needed to save mankind from materialism at the present age. He also realized the sublime truths of Advaita Vedanta and preached the same to the people at large. He found the salvation of India in *its* practical application alone.

Though a spiritual giant, Swami Vivekananda was one of the greatest patriots India has ever seen. It is said about him that while in America, he was once given a very costly and a comfortable bedding by a host. But he rolled out of it sobbing, for he could not afford to have that kind of bedding when his fellow brethren in India were dying of starvation. To him the economic problem of India was as sacred as the religious problem.

Indeed he was a religious, social, and an educational reformer in one; he found that all these different problems of India were closely connected with one another. He believed in theories, mythologies, Vedantic doctrines and dogmas, but at the same time he did not ignore the physical needs of his suffering countrymen. He openly declared that a sound mind was not possible without a sound body. This is one of the distinguishing features of his practical philosophy which has earned for Vivekananda an abiding place in the hearts of the Indians, irrespective of caste, creed and colour.

Lexicographers and litterateurs may interpret Vedanta in various ways, but the interpretation given to it by Sri Ramakrishna and Swami Vivekananda at the present age stands, with the conception of its practical aspect, quite unique and unchallenged. Vedanta has become practical in a happy blending of *jñâna* and *karma*, *i.e.*, in the dynamic ideal that teaches the service of humanity as one of the potent means of self-realization: आत्मनो मोक्षार्थं जगद्धिताय च।

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SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

Scriptures do not teach a non-differentiated Brahman

The Advaitins say that the scriptures teach a Brahman which is non-differentiated, immutable, self-proved, eternal and Pure Consciousness and quote as authority texts like, "Existence alone, my dear, was this in the beginning, One only without a second" (*Chh.* 6.1.1), which they interpret to mean that Brahman has no second, not even by way of attributes. This is not correct. This text occurs in that section where it is taught how the knowledge of one thing, the Brahman, leads to the knowledge of everything in this world. That section teaches that Brahman is both the material and efficient cause of the world, that It has infinite attributes of great excellence such as omniscience and omnipotence, and that its thoughts are true and eternal and It is the support and ruler of the world and so on, and lastly, that It is the Self of this world of sentient and insentient beings; finally, it instructs Swetaketu that this Brahman is also his Self. The *Mundaka* text, "That which is not perceived, not grasped, without origin, colourless, without eyes or ears or hands and feet,—that which is eternal yet of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation—the wise behold everywhere" (*Mun.* 1.1.6), denies in the first half all evil qualities of Prakriti in Brahman and in the latter half ascribes to It all auspicious qualities. All material objects are perceivable and graspable and have colour and name and form; but Brahman is quite the opposite of material things. It has neither eyes nor ears nor hands and feet, that is, unlike the individual souls It does not depend on these organs for knowledge and action.

"Existence, Knowledge, Bliss is Brahman" (*Taitt.* 3.1.) does not define Brahman as free from all attributes. The three terms are in co-ordination and denote the one Brahman. Co-ordination means the existence of several attributes in the same substratum, there being a reason or motive for using each of the different terms in it. Therefore, the three terms denote three attributes. It cannot be said that the terms have oneness of meaning and therefore are the very nature of Brahman and not attributes, for in that case only one term would have been quite sufficient to apprehend the nature of Brahman and, moreover such an interpretation would conflict with co-ordination, for in co-ordination there must be different reasons or motives for using these different terms. It may, however, be objected that if these terms denote attributes

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and since they are different it would lead to a differentiation of their object and so there will not be oneness of the object. In other words, due to difference in these attributes, we will have a plurality of Brahmans. This argument, however, has no force in it for, grammarians define that in a co-ordination terms connoting different qualities are placed in apposition to refer to one object—the very aim of co-ordination is to show that one object is qualified by different attributes.

The words, "One only without a second" in the *Chhândogya* text (6.1.1), the Advaitins say, deny all attributes of Brahman and establish It as homogeneous; they argue that, on the principle that texts of different Sâkhâs have the same purport, all the texts dealing with the causality of Brahman should be taken as teaching a non-dual Brahman. This Brahman which is indirectly described or defined by the causality texts is directly defined by the *Taittiriya* text as "Existence, Knowledge, Bliss is Brahman" and so this text also defines It as non-dual, especially as otherwise these would be in conflict with those texts which describe It as without attributes. All this is not a sound view. The words "One without a second" establish that besides Brahman there is no other efficient cause, and thereby prove that Brahman is unique without the like of It in possessing excellent auspicious qualities. That It has such attributes is known from texts like, "It thought, 'May I be many, may I grow forth' and It projected fire" (*Chh.* 6.2.2-3). The principle that all Sâkhâs have the same purport is wrongly applied by the Advaitins, for it in reality means that the attributes 'all-knowing' etc., mentioned in other causality texts have to be taken in this *Chhândogya* text also. Consequently the *Taittiriya* text (3.1) also teaches Brahman as possessing attributes and not as non-dual. This will not conflict with texts which describe Brahman as without attributes, for those texts deny attributes of Prakriti in Brahman. The texts that teach that Brahman is knowledge teach that Brahman is by nature essentially knowledge but not that the ultimate reality is Pure knowledge, for Brahman is a knowing subject and has knowledge for its essential nature. That Brahman is a knowing subject is learnt from texts like : "It thought" (*Chh.* 6.3.2.); "It willed, 'Let me project the worlds' " (*Ait.* 1.1.1); "His high power is revealed as manifold, forming His essential nature which is knowledge, strength and action" (*Svet.* 6.8.); "This Self is free from evil, old age, death and sorrow, without hunger, and thirst, with true desires and true volitions" (*Chh.* 8.1.5) and so on. These texts show that Brahman which is essentially knowledge is also a knower and possesses other infinite auspicious qualities like all-knowing, with true desires, true volitions, and is free from evil qualities like sinfulness, aging, death, grief, etc. The Nirguna texts deny only evil qualities in Brahman and so there is no conflict between the Saguna and the Nirguna texts and therefore there is no need to take any set as being nullified by the other set of texts.

The *Taittiriya* text, "He who knows the Bliss of Brahman from where all speech with mind turns away without reaching it" (*Taitt.* 2-9), describes with emphasis the infinite nature of its auspicious qualities. That Brahman has attributes is also known from texts like, "He who knows that supreme Akasa . . . he realize all his desires *along with* the Omniscient Brahman" (*Taitt.* 2-1), where 'desires' means objects of desire, that is, the attributes of Brahman which are desired by the aspirant. The words

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'*along with*' are used to show that the attributes are of primary importance and consequently one has to meditate on these attributes of Brahman according to the principle, "as is the meditation so is the result."

The *Kena* text, "It is unknown to those who know and known to those who do not know" (*Kena*. 2.3), does not mean that Brahman is not an object of knowledge, for that would contradict texts like, "The knower of Brahman attains the Highest" (*Taitt*. 2.1); "He who knows Brahman becomes Brahman" (*Mun*. 3 2-9), where Brahman is realized to be an object of knowledge. The *Taittiriya* text, "Whence speech returns" etc., describes Brahman as possessing an infinite number of auspicious qualities which cannot be grasped by the mind or described by speech both of which are limited, and in accordance with this the *Kena* text means that Brahman is not known by those who view It as this much.

The text, "You cannot know the knower of knowledge, you cannot think the thinker of thought" (*Brih*. 3. 4.2), does not deny a knowing and thinking subject as the Advaitins say, but only refutes the view of the Vaisheshikas who say that the Self though a knower is not of the nature of knowledge but that knowledge is an adventitious attribute of the Self. The text asks not to think like that but to consider this knowing and thinking to be also the essential nature of the Self, the knower. Otherwise the Advaitin's interpretation would conflict with the text, "By what should the knower be known" which clearly says that It is a knower.

The *Taittiriya* text which says, "Brahman is Bliss," does not mean that Brahman is purely Bliss even as It is not Pure Knowledge but a knowing subject as well. "Consciousness, Bliss is Brahman" (*Brih*. 3.9.28) shows that Knowledge is of the nature of Bliss. Bliss is a congenial state of consciousness. That the two are one is accepted by the Advaitins too, who say that Brahman is homogeneous. That Bliss is different from Brahman, (*i.e.*, Brahman has it as an attribute), that Brahman is a blissful being is known from texts like, "A hundredfold bliss of Prajâpati is a unit measure of the bliss of Brahman" (*Taitt*. 2.8); "The knower of that bliss of Brahman" (*Taitt*. 2.9).

Again texts like, "When there is duality, as it were" (*Brih*. 2.4.14); "There is no difference whatsoever in it. He goes from death to death who sees difference, as it were, in It" (*Brih*. 4.4.19); "When to the knower of Brahman everything has become the Self" (*Brih*. 2.4.14), do not altogether negate the manifoldness established by texts like, "It willed, 'May I be many' " (*Chh*. 6.2.2), but negate plurality in so far as it contradicts the unity of the world which is an effect of Brahman and has It as its Self and Inner Ruler. We cannot possibly imagine that plurality established by scriptures in earlier texts is denied by it in later texts.

Finally, the text, "When one makes the least differentiation in It, then for him there is fear" (*Taitt*. 2.7), does not mean that for one who sees differentiation in Brahman there results fear, for that would contradict the *Chhândogya* text, "All this is Brahman; one ought to meditate calmly on all this as beginning, ending and existing in It" (*Chh*. 3.14.1), where meditation on the manifoldness is prescribed as a means to attaining calmness of mind, *i.e.*, by knowing Brahman as the Self of this manifoldness one attains peace. Thus prescribing to see the manifoldness as Brahman it cannot possibly deny this manifoldness later on. What the *Taittiriya* text, therefore, means is that

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when one rests in Brahman there is fearlessness and that fear comes to him when there is a break in this resting in Brahman.

Smritis also say that Brahman has attributes. *Vide Gitâ*, 7.6-7; 9.4-5; 10.3, 42, and 15.17-18. *Vishnu Purâna*, 1.2.10-14; 1.22.53; 1.23.53-55; 6.5.82-87; 6.7.69-71.

From all this it follows that Brahman is not non-dual Pure Consciousness but possesses infinite auspicious attributes and is bereft of all evil attributes that are common in Prakriti and its effects. It is the creator, preserver and destroyer of this universe which It pervades and of which It is the Inner Ruler. The entire world, sentient and insentient, forms its body. The individual souls have a real existence and are essentially of the nature of knowledge which in the embodied state is obscured or contracted due to their past Karma as a result of which they regard themselves as material. In short, Brahman is a differentiated entity and this world of sentient and insentient beings is also a reality and forms the body of Brahman and of which It is the Self.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have given a reply to the charges that have been recently brought against religion by a certain section of Indian thinkers, and pointed out the relative importance and functions of religion and philosophy as understood by the orthodox school of Indian thinkers as well as by the savants of the West. Prof. Jadunath Sinha, M.A., P.R.S., Ph.D., of the Meerut College, in his thoughtful article on *The Philosophy of Sandilya*, has shown in the light of the Sandilya-Sutras that Sandilya not only recognises the necessity of cultivation of the intellect as a preliminary discipline in religious life, but also gives a philosophical background to his cult of devotion. In the *Relativity and the Hindu Conception of God* which is an unpublished writing of the late Swami Jnaneswarananda of the Vedanta Society of Chicago, U. S. A., it has been demonstrated that the world with its variety of phenomena has no separate existence apart from the absolute reality of Brahman and that even the supreme entity which people call by the name of God belongs to the plane of relativity. In his thoughtful article on *The American Constitution* Dr. Sudhindra Bose, M.A., Ph.D., Professor of Political Science in the State University of Iowa, U. S. A., has dwelt upon the fundamental rights and privileges of the American people as embodied in the Constitution of their country. Prof. E. P. Horrwitz of the Hunter College, New York City, U. S. A., has thrown light on the stirrings of a new life that are discernible to-day in the East and the West in his interesting article on the *Glimmer of a New Dawn*. Anil Kumar Sarkar, M. A., (Gold Medalist), Research Scholar in the University of Patna, concludes his article on *Whitehead's Philosophy of Organism*. In *Saint Rabia* by Bankey Behari, Editor of the "Temple of Mysticism" of Allahabad, will be found a delightful account of the life and teachings of the Muslim saint Rabia, the Mira of the desert of Arabia. Dr. P. M. Modi, M. A., Ph.D. (Kiel), Professor of the Samaldas College,

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Bhavnagar, in his article on *The Destiny of a Brahmajnanin*, makes a comparative estimate of the views of Badari, Jaimini and Badarayana as to the goal of a Brahmajnanin in the light of the Brahmasutras, interprets the Sutras from both historical and philosophical points of view and gives his own conclusions. Christina Albers, the well-known author of "Dramatic Poems," "Ancient Tales of Hindustan", etc., gives her own reminiscences of Swami Vivekananda in her article on *Swami Vivekananda : An Appreciation*. In *Practical Vedanta* Prof. Hira Lall Chopra, M.A., (Gold Medalist), of the Sanatana Dharma College, Lahore, points out some of the prevailing misconceptions about Vedanta philosophy and shows how it can be made practical in human life and society.

INDIA AND TECHNOLOGY

The progress and greatness of a nation to-day are largely measured in terms of its technological advances. If India wants to attain equality of status with the rest of the civilized world on the plane of material efficiency she cannot do without developing a great amount of technological skill among her people. It often strikes a student of Indian civilization as an enigma that the Indian intellect which has exhibited wonderful keenness in the various fields of abstract thinking should be so deficient in technological skill. But the phenomenon is not wholly inexplicable. The discoveries and inventions of science are not quite due to the workings of a capricious chance. They come to those who use both the head and the hand. For a long time the Indian intellectuals have fought shy of manual labour; and it is this dislike of work with the hand which is the principal reason for this deficiency. This abhorrence for manual labour on the part of the Indian intellectuals was due to certain very obvious reasons which hardly need to be mentioned.

It was, therefore, a very appropriate advice which Prof. J. B. Haldane gave to his audience in his inaugural address at the conference of Indian students organized by the Federation of Indian Student Societies in Great Britain and Ireland, which held its first session in last April in London. Referring to the task that lay ahead of the Indian students of the present generation, the Professor remarked, " . . . You will also have to help to build up a new culture, to apply European technology to Indian problems without carrying over unnecessarily the European ideas which go with the technology and are often very much less important than the technology which they embody. You will have to try to make that synthesis and it will require all your intelligence and all your devotion." Continuing he emphasized the supreme need of technology while paying eloquent tributes to the sharpness of the Indian mind in the field of abstract thinking. "I must lay," he said, "particular emphasis on the extreme importance of technology. Many branches of learning are largely concerned with words and symbols. I would again suggest that the marvellous ability with which the average Indian intellectual handles symbols may be to some extent a danger . . . The greatest achievements of the Indian thought in the scientific and mathematical fields have been in the manipulation of symbols."

The great part that technology has come to play in the life of a modern people can be easily grasped if we compare the present position of Japan with that of either India or China. For ages Japan had been nourishing her mind and soul on the food imported from

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India and China; but to-day, thanks mainly to her technological advances during a period of barely sixty years, she holds her erstwhile teachers in an economic vice and is counted among the first-rate powers of the day. India can hardly ignore this lesson of history.

IS MAN WHOLLY UNKNOWN?

The noted scientist, Mr. Alexis Carrel, laments in his famous book, *Man, the Unknown*, that one of the most unfortunate developments of our time has been the enormous advance gained by the sciences of inanimate matter over those of living things. Science has changed the face of the familiar world in which our ancestors lived only a century ago almost beyond recognition. But the unhappy consequences of such an one-sided gain have almost proved one of the major catastrophes ever suffered by humanity. "The environment which science and technology have succeeded in developing for man," says Mr. Carrel, "does not suit him; because it has been constructed at random, without regard for his true self. . . . Science follows no plan. It develops at random. . . . It is not at all actuated by a desire to improve the state of human beings. . . . Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. We are the victims of the backwardness of the sciences of life over those of matter. The only possible remedy for this evil is a much more profound knowledge of ourselves. The Science of Man has become the most necessary of all the sciences."

If science follows no plan, neither does it create any value. It is mute with regard to any ideal to be sought or goal to be pursued. In consequence the power it places in the hand of average man who is aware of himself more as a bundle of selfish impulses and animal passions and whose conception of his own weal hardly includes anything beyond creature comforts, is used practically without any reference to the real interest of humanity.

But is man wholly unknown? In spite of the backwardness of the objective sciences of life, there is a science of man, which claims to have delivered the true knowledge of his real nature to persons in the past as well as in the present. These persons have probed the depths of human life, have discovered its purpose and have discerned the slow but steadily progressing drift of civilization to that goal. These are the great men of religion. They have claimed their study to be scientific, though they have pointed out that it requires a discipline of a far different sort. Here the instruments of knowledge are not the senses but the mind, in fact, the whole personality of man. Armed with such a disciplined personality man can gain an insight into his real nature. The aim, as in objective sciences, is truth; but the method is subjective, for by the very nature of the task objective methods can just touch the fringe of the problem. At best the objective sciences of life can land us in speechless wonder and awe.

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REVIEWS AND NOTICES

THE HUMAN FAMILY AND INDIA. By Dr. Gualtherus H. Mees. *D. B. Taraporevala Sons & Co. Treasure House of Books, Hornby Road, Fort, Bombay. Pp. 171. Price paper Re. 1-2, cloth Re. 1-14.*

The disturbing social and political conditions of the times are a cause for great anxiety to the modern man. This short book before us is a plea for the re-construction of the present social order in the light of the sociological theories very early advanced, and for a long time adhered to, by the ancient Indians. A deep student of sociology Dr. Mees has already made a profound study of the ancient Indian social theories, the results of which have been embodied in his earlier and bigger work, *Dharma and Society*. After writing it the author came to India and saw at first hand the social conditions obtaining here. During his stay in this country he delivered a series of extension lectures in five Indian universities on the social theories in Ancient India and their application to modern problems. It is upon some of these that the present work is based.

Rarely have foreign writers displayed greater sympathy and understanding in discussing Oriental subjects. Dr. Mees evidently carries a wise head on young shoulders, and in his study he brings to bear an essentially commonsense outlook on facts and theories. In the five chapters into which the book is divided the reader is offered a short comparative study of the various aspects of the Hindu society—theoretical, ideal, and actual—side by side with the Western social system. The author's object is to show by this method that "the social science of ancient India complemented by modern thought provides the key to the solution of the various social and political world problems (which are, therefore, also Indian problems)."

The structure of the Hindu Society, at least in its ideal aspect, rests upon the principle of *châturvarnya*, which the author regards as a universal class theory. The contention is corroborated by ample reference to early scriptures and socio-political treatises. The division of mankind into four natural classes, all related to one another by the ideal of service, is essentially reasonable, for "social equality is as impossible as a body in which every organ is a stomach or every organ a brain." Human equality can only be a matter of the heart, and democracy is fundamentally a mystic ideal. Though inequality is the normal law of society, natural classes should never be confused with hereditary castes which are a travesty of the former principle. To-day, however, there seems to be a widespread confusion between social inequality and spiritual equality not only in India but all the world over more or less. A healthy society recognizes not only an inequality of classes but also an equality of opportunities for all.

The author's remarks on *varna-sankara* merit special attention. By a careful study of the teaching on the subject he has come to the conclusion that the confusion of classes so dreaded by the writers of the *Dharma-shâstras* indicate the non-correspondence between the social composition and the social constitution. "Not a confusion of castes was originally meant to be prevented." All the great dangers which threaten to overwhelm the modern civilization arise, according to him, out of such a confusion which has placed the destinies of humanity in the hands of either the mass-man or men with intelligence but without moral and religious discipline and character. And the catastrophes can be averted if only men go back to tasks for which nature filled them.

The same principle which lies at the back of the four-fold division of society can be fruitfully applied in curing the malignant features of nationalism and in bringing into existence a true internationalism. Towards the end of the book the author grows a little prophetic about the future of civilization. Humanity, he believes, is slowly drifting towards a kind of world-state where men and groups will work within the spheres assigned to them by their nature without trying to usurp the functions of others. But we have to prepare the way for such an evolution. An ideological revolution must precede the actual realization of such a goal. The author, however, has a hearty distaste for political revolutions, though he can understand and even condone them. But he is not prepared to incubate any, for he believes it is an unnatural way of bringing about a desired goal.

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We commend this weighty and thoughtful book to all who aim at a better social readjustment and a healthier nationalism.

INDIA AND HER PROBLEMS. By T. R. Shankar. *P. R. Rama Iyar and Co., Ltd., Book-sellers, Publishers and Librarians, Opposite Law College, Madras. Pp. 58. Price 8 annas.*

It does not appear that there is great love lost between the Congress and the writer of this booklet, who reviews some of the problems which face that great organization today, including socialism, Federation, the Wardha scheme of Education, and the Caste System. This is understandable, but what is deplorable is the author's importation of personal feelings into the discussion of the subjects, which should have been done without passion and prejudice. Specially regrettable is the writer's occasional recourse to *argumentum ad hominem*. For example, every cultured reader will strongly resent the writer's wanton diatribe against one of the noblest sons of India. In discussing the subject of socialism he remarks: "We may enlist our sympathy and believe in the essential sanity, the practical possibilities and practicality of Socialism if the Socialist President of the Congress who is so much interested in the cause of the workers and peasants will consent to distribute some of his millions to relieve the grinding poverty and for the economic betterment and social amelioration of the half-starved millions of India."

This is silly and absurd to the extreme and would at once prepossess against him all sober readers. There is further no reason to be jubilant over his treatment which is none too exhaustive and is slipshod and incoherent at places.

1. IN AN EASTERN ROSE GARDEN. *Pp. 311.*

2. GAYAN. *Pp. 107.* Both by Hazrat Inayat Khan. *N. V. Uitgevers—Maatschappij Æ E. Kluwer—Deventer, Holland.*

In An Eastern Rose Garden embodies the reports of twenty-nine discourses on various spiritual subjects, given at different times by Hazrat Inayat Khan who has spent long years in Europe in introducing the message of Sufi mysticism to a large body of public there. The discourses breathe a spirit of peace, beauty and harmony.

Gayan seeks to express rythmically the same author's philosophical thoughts in an allegorical manner with the aid of Indian musical terminology.

HINDI

SRI AUROBINDO AUR UNKA YOGA. Compiled by Lakshman Narayan Garde. *Sri Aurobindo Granthamâlâ, 4, Hare Street, Calcutta. Pp. 85. Price As. 8.*

Sri Aurobindo is without dispute one of the profoundest thinkers of modern India. Unfortunately, it is not always easy to get hold of his writings and even when they are got hold of, they are not always intelligible to the average reader. For this reason this short and simple introduction to the general principles of Aurobindo's philosophy will be eminently suitable to those Hindi-readers who yearn to pick up a fair acquaintance with it.

YOGA PRADIP. By Aurobindo. *Sri Aurobindo Granthamâlâ, 4, Hare Street, Calcutta. Pp. 95. Price As. 8.*

It is a Hindi translation of Aurobindo's *Lights on Yoga*, which has been compiled from his letters to the disciples in answer to their numerous queries regarding the practice of Yoga. It contains bright comments upon many spiritual problems and further affords a glimpse into his philosophy.

PARIVRÂJAKA. By Swami Vivekananda. *Published by Swami Bhaskareswarananda, Sri Ramakrishna Ashrama, Dhantoli, Nagpur, C. P. Pp. 121.*

Originally written in Bengali, *Parivrâjaka* forms in point of style and content one of the best books of travel ever written in that language. Its easy and graceful colloquial diction, its scores of witty and humorous passages and penetrating observations on men and countries make it an ideal book of its kind in any literature. The present translation which has tried to retain much of the original flavour of the clever turns of expression will be an acquisition to the Hindi literature. We feel confident of its welcome by the Hindi-speaking public.

FRENCH

QUELQUES GRANDS PENSEURS DE L'INDE MODERNE. By Jean Herbert. *Depositaires Généraux. France: Adrien-Maisonneuve, 11 rue Saint-Sulpice, Paris. Suisse: Delachaux & Niestlé, Neuchâtel. Inde: Bharata Shakti Nilayam, Pondichéry. Pp. 45.*

This is a series of three radio talks given by Mons. Jean Herbert in June, 1937, on five of the most important personalities of

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modern India, namely, Ramakrishna, Vivekananda, Ramana Maharshi, Aurobindo, and Gandhi. These lucid *causéries* will form a valuable primier on Hindu religious and philosophic thought to a vast number of Continental readers who feel attracted by it but who are often frightened away by ponderous scholarly volumes on the subject.

SRI RAMAKRISHNA: LES PAROLES DU MAITRE. ENTRETIENS RECUEILLIS ET PUBLIES PAR SWAMI BRAHMANANDA. TRADUCTION FRANCAISE DE MARIE HONEGGER-DURAND, DILIP KUMAR ROY ET JEAN HERBERT. *Depositaires Generaux: France: Adrien Maisonneuve, 11, rue Saint-Sulpice, Paris. Suisse: Delachaux et Niestle, Neuchâtel. Inde: Bharata Shakti Nilayam, Pondichéry.*

The efforts of Mons. Romain Rolland and Mons. Jean Herbert have made the message of Sri Ramakrishna familiar to a considerable body of French-speaking public. Thanks, however, to this translation the Master will now directly address them for the first time. The value of these rare counsels on the various problems of spiritual life, recorded by Swami Brahmananda whom Sri Ramakrishna regarded as his spiritual son, cannot be exaggerated. We feel no doubt that they will be eagerly welcomed by all sincere aspirants for spiritual life.

NEWS AND REPORTS

SWAMI VIJAYANANDA IN SOUTH AMERICA (AYACUCHO 2137, BUENOS AIRES, R. ARGENTINA)

Our readers are already aware that Swami Vijayananda of the Ramakrishna Mission has been working in South America for the last seven years and has succeeded in stimulating a deep interest amongst a large section of the Spanish-speaking people of that country in the universal gospel of Sri Ramakrishna and Swami Vivekananda as well as in the lofty ideals of Hindu philosophy. It is really gratifying to learn that his clear exposition of the abstruse philosophical subjects and the catholic teachings of the Master as also his interesting radio-talks in Spanish have been drawing an increasing number of earnest students to his classes held both in the morning and evening. The morning class, writes the Swami, is regularly attended by about 45 students (both men and women), and the evening one by about 65 students, some of whom come daily from a distance of even 5 or 6 miles. The Swami has of late removed to the above address and made it the centre of his present activities in S. America. We doubt not that his strenuous and whole-souled services in the cause of Vedanta and Indian culture will closely unite the two lands in cultural fellowship at no distant future.

HINDU-MUSLIM UNITY

One of the major problems that face India to-day is the question of establishing harmonious relationship between the two great communities of the country, the Hindus and the Muslims. The *Prabuddha Bharata*, our readers may remember, in its last May and June issues devoted two editorials to finding out a solid basis of unity of these two communities from religious and cultural points of view. We are glad to inform our readers that so far we have received from different quarters very encouraging responses to these articles as a valuable contribution towards an enduring settlement of the question. We reproduce below for our readers some of the appreciative remarks which have reached us up till now.

The General Secretary of the Bengal Hindu Sabha has forwarded to us a copy of the following resolution passed at a meeting of its Executive Council and special members held under the presidentship of Mr. B. C. Chatterjee, Barrister-at-Law, on the 8th of July last:—

"That this Sabha draws the attention of all Bengal Hindus and Mahomedans to the two articles published in the May and June numbers of "Prabuddha Bharata" on the topic of Hindu-Mahomedan unity and records its opinion that they constitute a valuable contribution to the cause of such unity."

The Secretary to His Highness the Nawab Bahadur of Murshidabad, the President of the Hindu-Muslim Unity Association, Bengal, writes under date of the 7th of June last:— "I acknowledge with thanks the receipt of your letter of the 3rd instant under which you have forwarded the May and June issues of the *Prabuddha Bharata* to His Highness the Nawab Bahadur of Murshidabad, Amir-ul-Omrah, K.C.S.I., K.C.V.O., in the editorials of which the subject of the unity

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of the Hindus and the Muslims has been carefully dealt with, and which have been perused with interest. . . ”

Dr. R. Ahmed, D.D.S., of the Hindu-Muslim Unity Association, writes from Calcutta under date, June 7, 1938:—

“ . . . I have read the editorials with interest and congratulate you on the excellent manner you have shown the unity of Hinduism and Islam. I wish your writings will be read by those communalists who rave about the differences between religions. Our association is also trying to bridge the gulf in the political and cultural fields . . . ”

Dr. Ziauddin Ahmed, M.A., Ph.D., late Vice-Chancellor of the Aligarh Muslim University, writes from Aligarh:—

“I thank you for the two copies of the *Prabuddha Bharata* which I read with great interest and specially the articles on the comparison of the teachings of Hindu and Islamic religions . . .”

Sir Shah M. Sulaiman, Judge of the Federal Court, Delhi, and present Vice-Chancellor of the Aligarh Muslim University, writes under date of the 7th of June, 1938:—

“Many thanks for your letter of the 3rd inst. as well as copies of the two issues of your valuable paper. I have read your editorials with great interest.”

The Church Standard, a Christian Weekly of Australia (Sydney), in the course of its review of the May number of the *Prabuddha Bharata* writes in its issue of the 10th June last as follows:—

“The editorial article in the May number of the *Prabuddha Bharata* proclaims the glories of religious tolerance, with special reference to the question of Hindu-Muslim relationships. It is good to find the monks of the Ramakrishna Order so thoroughly imbued with the spirit of their Master who insisted, in season and out of season, that each of the religions of the world is a path leading to the Truth, and that one should always respect other religions. The editor, a devout Hindu, takes pleasure in calling attention to the spirit of universal toleration and harmony which animates the Quorân. ‘It is really an insult to human wisdom to suppose that the Prophet of Islam did actually advocate compulsion in religion’. He pleads earnestly and eloquently for mutual love and respect between Hindus and Muslims, and if his plea is heeded a decisive step forward in the history of the Indian peoples will be taken.”

We have also received encouraging letters from many other leading personages including the following: Amin-ul-Mulk Sir Mirza M. Ismail, Kt., O.B.E., Dewan Bahadur of Mysore ; Principal N. B. Butani of the D. J. Sindh College, Karachi ; Maulana Abul Kalam Azad of the All-India Congress Parliamentary Committee ; and Prof. Humayun Kabir of the Calcutta University.

Needless to say that the question of Hindu-Muslim unity demands immediate solution to ensure the healthy development of the national life of India ; and as such every person, irrespective of caste or creed, who has the true interest of the country at heart should address himself seriously to the task.

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR)

Report of the Kumbha Mela Relief Work in 1938

A short account of the Kumbha Mela relief work carried out by the Ramakrishna Mission Sevashrama, Kankhal, for the mitigation of the distress of the pilgrims who assembled at Hardwar and Kankhal during the last Kumbha Mela is given here for general information.

1. The Sevashrama at Kankhal with its Indoor and Outdoor departments undertook the following programme of temporary relief work and opened branches at different places with a view to give medical aid to the suffering pilgrims:—

(*a*) *The Branch at Rohri*

The island of Rohri attracted a large number of pilgrims, which necessitated the opening of medical and other relief works there. We opened a Branch on the bank of the Ganges and rendered medical aid to 3,642 suffering pilgrims.

(*b*) *The Branch at Bhimgoda*

The Udashi Upadeshak Sabha generously offered us a place within their compound to open a charitable dispensary at Bhimgoda and thereby enabled us to give medical aid to the suffering pilgrims and to popularize the spirit of seva among the public. We started a well-equipped Dispensary in February last, *i.e.*, two months before the *Mela*. It treated as many as 6,234 patients till it was closed on the 18th of April, 1938. The Dispensary became a very popular and successful one in the locality which badly needs a permanent institution like this.

(*c*) *The Branch at Bhupatwala*

Another branch of the Ramakrishna Mission was opened at Bhupatwala near Saptadhara,

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the northernmost part of Hardwar, about three miles away from Kankhal. The place was the busiest part of the *Mela* where mostly the Udasi Sadhus had their camps. Our Dispensary was located in a tent, and rendered medical relief to 3,461 patients of the locality.

2. Touring Relief Department

The Sevashrama at Kankhal maintained a touring relief department, the doctors and workers of which went round from camp to camp to find out such patients as were unable to move and come to our centres. The department treated 1,143 patients and rendered various kinds of necessary help to the pilgrims.

3. The Sevashrama at Kankhal

The main centre, the Sevashrama at Kankhal, treated as many as 9,730 patients of which 4,590 were new cases at the Outdoor Dispensary and 222 patients were admitted and treated in its Indoor Department.

The total attendance of the patients treated at the main and branch centre rose, roundly speaking, to 27,000. Besides these, the honorary service of a Doctor was lent to the Municipality for inoculating the pilgrims.

4. Relief other than Medical

(*a*) *Accommodation of the Pilgrims*

The pilgrims suffered most for want of accommodations with proper sanitary and boarding arrangement. The Sevashrama gave shelter to about 600 pilgrims and provided a common mess on which every care was bestowed. Fortunately there was no case of serious illness among the pilgrims living under our care. Those to whom we could not give shelter for want of accommodation were helped by us in securing accommodation in tents etc., near our Ashrama.

(*b*) *Religious Discourses and the Reading Room*

During the Kumbha Mela the 103rd birthday anniversary of Sri Ramakrishna was celebrated with great eclat, and a public meeting was held under a big *samiana*. It was attended by almost all the Mandaleswars (Heads of the Dasnami sects) and Mahants (Heads of the Ashramas) and Sadhus and householders of different provinces numbering about 2,000. The Mandaleswars paid their glowing tributes to the Saint of Dakshineswar, which were greatly appreciated by the audience. Occasional lectures and religious discourses were arranged for the benefit of the pilgrims, and a Reading Room with a number of dailies and periodicals in different languages was opened for the reading public. There were 9 dailies and 29 periodicals of which 18 were in English, 11 in Hindi, 10 in Bengali, 1 in Urdu and 1 in Tamil. Many of them were supplied free by their kind Editors and Publishers for the period. We are glad to state here that the "Hindusthan Standard", the "Madras Mail", "Visala Bharata" and the "Sunday Times" are being continued free for the use of our permanent Library.

(*c*) *Relief to the Helpless*

A number of women who lost their relatives in the trains or *Mela* came to us for help. We admitted them into our Sevashrama for the time being and restored them to their relatives who were written to or found out by our volunteers.

We offer our hearty thanks to the kind public whose generosity and benevolence has enabled us to carry on the work of relief to a successful termination. They adequately responded to our appeal for help and co-operation which alone is responsible for what has been done by us.

Our special thanks are due to the honorary physicians and surgeons who gave their valuable services to the institution during the *Mela*. Mention may be made of the following persons:—Dr. P. K. Dey, M.B., Ch.B. (Edin.) of Rangoon, Dr. K. S. Dharadhar, M.B., B.S. of Bombay, Dr. S. K. Ghose, L.M.S. of Chandernagore, Dr. K. N. Roy, L.M.F., Calcutta, Dr. L. K. Haldar, B.Sc., M.M.F. of Calcutta, Dr. B. P. Biswas, L.M.F. of Jessore, Dr. J. N. Sen (Homeo.) of Calcutta, Dr. P. C. Basu (Homeo.) of Midnapore, Dr. J. N. Mazumdar, L.M.F. of Kankhal, and Dr. Gopal Krishna Bardhan, L.M.F. of Dacca.

We express our deep gratitude to the volunteers who came from a long distance at their own expenses and greatly helped us in the work of service to the suffering pilgrims. We also accord our sincere thanks to the Editors and Publishers of Dailies and Periodicals for the kind and free supply of their papers to our Reading Room and also to those who helped us in some way or other.

Swami Asimananda,
Hony. Secretary,
Ramakrishna Mission Sevashrama,
Kankhal (Hardwar).

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THE HUNDRED AND THIRD BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA PARAMAHANSA DEVA

At Jamshedpur

Under the auspices of the local Vivekananda Society, the Birthday Anniversary of Sri Ramakrishna Deva was celebrated during 8 days from the 20th of March. On the first day a huge procession, which was designed to signify the Harmony of Religions preached by Sri Ramakrishna, started early in the morning from the Society premises with a large number of decorated motor cars carrying the life-size portraits of Swami Vivekananda, Sri Ramachandra, Sri Krishna, Zoroaster, Lord Buddha, Jesus Christ, Sri Sankaracharya, Guru Nanak, Sri Chaitanya and Sri Ramakrishna—all profusely decorated with garlands and flowers. A number of banners with suitable mottos headed by the symbolic representation of different faiths, viz., the Cross, the Crescent and the Trident, added to the picturesqueness of the procession which marched through the principal streets of the city accompanied by band, music and Kirtan parties returning and terminating at the Society premises at about midday when Prasad was served to all people irrespective of caste, creed or community.

As many as seven public meetings, including special meetings for the ladies and the students, were held in different parts of the city, and some distinguished speakers of the Ramakrishna Mission, viz., Srimat Swami Madhavananda, Ghanananda, Tapananda, Srivashananda, Jnanatmananda and Gambhirananda, who came from the Belur Math and other branches of the Mission, delivered lectures in English and Bengali on the various aspects of the life and teachings of Paramahansha Deva with particular reference to the needs and problems of the modern age. The meetings were all presided over by the leading members of the Jamshedpur public including Mr. J. J. Ghandy, General Manager of the Tata Iron and Steel Factory, and a large number of prizes were distributed to the deserving students of the local schools managed by the Society and also to the winners in the essay competitions held among the students and the public on the life and teachings of Sri Ramakrishna in different languages, viz., English, Bengali and Hindi. The programme included Padâvali Kirtan, devotional music and Sri Krishna Jatra performances which drew huge crowds throughout the week.

On the last day, i.e., the 27th March, there was feeding of the poor when about a thousand people of all denominations were entertained with khitchuri, curry, chatney and sweets.

The hearty response from the Jamshedpur public throughout the period of the celebration clearly showed the profound influence of Sri Ramakrishna's message in the cosmopolitan city of Jamshedpur.

SRI RAMAKRISHNA ANNIVERSARY AT BARISAL

One hundred and third birth anniversary of Sri Ramakrishna was celebrated with usual solemnity here. On Friday, the 4th March, there were in the forenoon Puja and Homa in the local Ramakrishna Ashrama and in the evening Swami Jagadiswarananda gave a lantern lecture on the Life and Sadhana of Sri Ramakrishna. On Sunday the 13th March, about two thousand and five hundred people were fed and Swami Sharvananda of Delhi delivered an illuminating speech on "Sri Ramakrishna and our Modern Problems" before a large and distinguished gathering. Miss Sujata Roy, an eight-year old girl, recited a poem on Sri Ramakrishna very beautifully, which was highly appreciated by the audience.

Swami Sharvananda delivered several more lectures in the town: one to the students of the B. M. College on the "Need of Morality in Modern Life" ; two at the Dharma Rakshini Sabha on "Sadhana Tattwa" ; two at Jagadish Ashram on "The Gita and the Bhagavat", and another at the Town Hall on "Problems of the Hindu Society and their Remedy." Swamiji also addressed a big gathering of ladies in the Ramakrishna Ashram premises. Swami Jagadiswarananda gave three more magic lantern lectures in the different localities of the town, which were very much liked by the general public.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT MADANAPALLE

The local Hari Hara Bhakta Jana Samajam celebrated the Birth Day of Bhagavan Sri Ramakrishna Paramahamsa in its premises on the 28th and the 29th instant. On the 28th about 1,000 poor were fed. On those occasions Swami Ranganathananda of the Sri Ramakrishna Ashrama, Bangalore, delivered lectures. On the 28th he lectured

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on the "Message of Sri Ramakrishna", when Dr. D. Gurumurthi, M.A., Ph.D., Principal of the local Theosophical College, presided. On the 29th he spoke on the "Philosophy of the Gita", when Mr. P. Venkatasubbiah, Asst. Engineer of P. W. D., presided. Both the lectures were highly impressive and were

SWAMI SATPRAKASHANANDA'S ACTIVITIES IN AMERICA

On March 8, 1937, Swami Satprakashananda landed in New York City where he was met by the Swamis of Providence and New York Vedanta Centres, and the same day he took a train with Swami Akhilananda for Providence, Rhode Island, where he was to begin his work in the United States.

On Sunday, March 14, began the celebration of Sri Ramakrishna's birthday, and at the evening service the Swami delivered his first message. He was introduced by Swami Akhilananda and spoke of "Sri Ramakrishna the Master and the Meaning of His Life." His talk was enjoyed and appreciated by all. Swami Nikhilananda of the New York Ramakrishna-Vivekananda Centre was also present and gave an address. The next evening he was present at the functions of the Boston Centre and spoke of "The Inspiration of Sri Ramakrishna." The night following, a dinner was held at the Providence Centre which was attended by many students and friends, and the Swami delivered a talk on "The Significance of the Master's Message." Two days later he returned to Boston to be present at a dinner and again spoke on Sri Ramakrishna to the people there, thus bringing to a close the festivities of the week.

On the 27th of March, he visited the Ramakrishna-Vivekananda Centre in New York as the guest of Swami Nikhilananda, and delivered an after-dinner speech at the birthday celebration of Sri Ramakrishna. The following morning he spoke on "The Cultural Heritage of India", bringing to his American audience the background against which Sri Ramakrishna and the present Vedanta movement stand.

On April 25th, he reopened the Vedanta work in the Nation's capital, Washington. Swami Akhilananda, the organizer of the work, introduced him to the audience. He gave a series of lectures at the Grafton Hotel on "The Practice of Yoga", "Is Death the End", "The Secret of Power", and "The Search after Happiness", which were well attended. The people became interested in the ideas as presented by the Swami, and regular work was started in the hotel room Tuesday meetings were held for the reading and explanation of the *Gitâ*, and Thursdays for the exposition of Raja-Yoga. After the talks questions were asked and the Swami answered them at length. The subjects he chose for his Sunday lectures were as follows: "The Mystic Word", "Mental Relaxation", "Religion and the Miracle", and "The True Nature of Man." Among the audience some were showing enthusiasm for the work and came in close touch with the Swami. Classes continued to the beginning of June, at which time, due to the approaching summer heat, they were closed for the season.

From Washington he went to Chicago for a visit with the late lamented Swami Gnaneswarananda. There he delivered two Sunday lectures in the Masonic Temple on "Spiritual Healing", and "The Technique of Meditation", before large gatherings. He also conducted a class on meditation and the *Gitâ* for the students. There were dinners and social gatherings to entertain the Swami while he was there. On his return trip to Providence he visited Niagra Falls. Then he stopped in New York City and spoke before the audiences in both the centres of the Ramakrishna Order. At the end of June he returned to Providence, all activities being closed for the summer.

Swami Akhilananda sailed for India on August 27, leaving Swami Satprakashananda in charge of his work in Providence. He opened the work with a Sunday night talk on "Spiritual Awakening". Besides Sunday lectures, there were two more services every week discourses on the *Gitâ*, and the exposition of the Upanishads—the latter was preceded by lessons on meditation. He began with a series of four illuminating Sunday night talks concerning the body, mind, and soul, showing their interrelation, proving the underlying existence of the soul, and indicating how we can realize it and hear "The Music of Soul," which formed the subject of the concluding lecture. Another interesting series of lectures were given by him on "The Social Life and Culture of India". The week of the Divine Mother's worship in October, he gave a talk on "The Meaning of Mother Worship" at the Vedanta Centre in Boston. In Providence he chose as his subject on the same occasion, "Is God Our Mother?" In the middle of November the Swami went to Chicago for a few days on

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1938

receiving the sad news of Swami Gnaneswarananda's death, to attend the funeral services with Swami Nikhilananda of New York.

In December and January the Swami gave a course of lectures on "The Practice of Meditation." These were followed by lectures on such other subjects as Intuition, Reason, Faith, and Instinct. Also during December there were several services, commencing with the talk on "The Divine Incarnation" at the beginning of Christmas week. The following Sunday night he spoke on "The Blessed Life of Jesus" which terminated the Christmas season. On December 31 he spoke in honour of Holy Mother's birthday, reviewing her saintly life from childhood to later years, as the fulfilment of Indian womanhood.

New Year's day he was invited by Rabbi Goldman to speak at the opening session of a Parliament of Religions held at the Temple Emanuel on the occasion of its anniversary. He spoke on "What is Hinduism?" which was followed by questions from the audience, and answers from the Swami. At the end of the lecture a young Jewish lady of Montreal, Canada, expressed a desire to be a Hindu. The Swami told her to be a Hindu in spirit rather than in name.

In February a few of the students gathered for a luncheon of Hindu food in honour of Swami Vivekananda's birthday. The sacramental food prepared by the Swami was relished by all as well as his vivid stories of the foremost desciple of Sri Ramakrishna. The next evening a special Sunday service was held, the Swami delivering an inspiring address on "Swami Vivekananda's Message to the Modern World." Refreshments cooked by the Swami were also served to the audience. He also gave an address on Swami Vivekananda at the Boston Centre during the celebration there. Then followed three more lectures on Swami Vivekananda dealing with his mission in America as the first Hindu teacher and founder of the Vedanta Movement in America. This led to a talk on "The Religion that America Needs". Then followed a talk on "What is Vedanta?" in the course of which the Swami expounded the essential character of Vedantic thought and culture. A special service was also held in February in honour of Swami Brahmananda's birthday when a talk was given on his life and great personality.

On the occasion of Sri Ramakrishna's birthday on the 4th of March, some students had a dinner of Hindu food prepared by the Swami, who later in the evening spoke on Sri Ramakrishna's birth and early life. The following Sunday he talked on "Sri Ramakrishna's Contact with Jesus". On Swami Akhilananda's return from India on the 11th of March, Swami Satprakashananda brought to a close his first year's work in America, having endeared himself to all who came to know him, and who counted it a privilege to listen to his lectures.

THE RAMAKRISHNA MISSION ASHRAMA BANKIPORE, PATNA

Report for 1937

The activities of the Ramakrishna Mission Ashrama, Bankipore, fell, during the period under review, under the following heads:

Religious and Missionary: Classes and discourses on the Upanishads, the *Gitâ;* and the *Bhâgavatam* were regularly held at the Ashrama and at several other places in the town and the suburbs. The Swamis of the Ashrama also granted private interviews to a number of persons and helped to settle many of their doubts and problems as regards religion. The Ashrama further organized special lectures for the benefit of the public in the town and also arranged lecturing tours in various parts of the province. Specially notable was the Centenary celebrations organized by the Ashrama, which were a great success.

Educational and Philanthropic: The Ashrama conducted a free primary school for the boys of the peasants and the labourers; the school contained at the end of the year 38 boys on its roll. The Ashrama also conducted a day school in a neighbouring village which was attended by girls and boys from the depressed classes as well. At the end of the year it had 35 students on its roll. The Ashrama further helped the poor scholars with books and other requisites from time to time.

The Ashrama runs a Student's Home for the students of the Patna University, its principal object being to supplement the university education by a sort of home-training as was prevalent under the *brahmacharya* system of the ancient Gurukula. During the year under review the Home contained two students—one Bengali and other Behari, who were supplied with free board and lodging.

The present needs of the Ashrama are not many. It wants now a contribution of about Rs. 7,500/- only to help it stand on a permanent basis.

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THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

Report for 1937

The Ramakrishna Mission Vidyapith which stepped into the 17th year of its existence in 1938 is a residential high school for boys. Run on the Brahmacharya line, the institution aims at training the boys in habits of self-help and self-discipline and corporate activities by providing ample facilities in these directions. The Boys take part in various games and scientific physical exercises with or without instruments. Among the extra-academic activities of the institution may be noted the following, namely, "Boys' Court", manuscript and printed periodicals, literary societies, vocal and instrumental music, type-writing, gardening, and dairying.

Apart from these, daily worship, religious services and classes and, above all, the association with a band of self-less workers, instill into the boys' hearts a love for high ideals and a passion for service.

During the period under review the number of boys rose to 139 as against 132 in 1936, though a good many had to be refused admission for want of accommodation. Of these two were free, twenty-three concession holders and the rest paying. All the seven boys who had been sent up for the Matriculation Examination in 1937 came out successful.

Some of the urgent needs of the Institution at present are: (*i*) a sum of Rs. 2,250 for a gymnasium, (*ii*) Rs. 15,000 for a prayer hall, (*iii*) Rs. 10,000 for a library building. Willing donors can also endow sums for the maintenance of poor scholars and teachers.

THE RAMAKRISHNA MISSION ASHRAMA, SARGACHI, MURSHIDABAD

Report for 1937

The Sargachi Ashrama was founded back in 1897 by Srimat Swami Akhandanandaji of revered memory, who had been deeply moved by the spectacle of poverty, disease, and ignorance of the people of the locality, in the course of his wanderings. The Ashrama, however, was originally started in a nearby village and came to be shifted to its present site some years after. The Ashrama rose from its very humble beginnings to its present position, thanks to the selfless labour of the Swami, which attracted the attention and sympathy of those who became acquainted with it.

It is primarily an orphanage for homeless boys who find shelter here irrespective of their caste or creed and who receive proper education. The Ashrama runs one free upper primary school and a night school for the poor. It also organizes religious lectures now and then by the Swamis of the Mission in neighbouring places and gives occasional relief to the destitute in cash or in kind.

At present there are seven orphans in the Ashrama receiving education. The boys on the rolls in the two schools were 47 and 30 respectively, at the end of the year under review. Further, about 5 mds. of rice and Rs. 9 were given to helpless persons as temporary relief.

THE RAMAKRISHNA MISSION RELIEF WORK

Appeal For Funds

Swami Madhavananda, Secretary, Ramakrishna Mission writes:—

The public is already aware of the terrible distress caused by heavy floods in several districts in and outside Bengal. Thousands of people have been rendered homeless in the affected areas. Great scarcity of food and fodder prevails. For want of food the afflicted poor are facing starvation.

The affected area is very vast. We are beginning work in Gopalgunj sub-division in Faridpur District. We have already deputed three Swamis there to inspect and commence relief. We are starting the work with the slender resources at our disposal. Funds are urgently required. Work will be extended as money comes, and reports will appear in the dailies from time to time.

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Vivekananda, Mahadev,
God of the lowest of the low,
For love of harlots, lepers, thieves,
Leaving the Silence and the snow.

For pity of the pain of man,
Being on earth, at once all-where,
Touching with quiet hand the heart
Made breathless by its own despair.

Vivekananda, Mahadev,
Shadowless, shining, like the sun,
Drawing the lower self of each
Into the stainless higher one.

Loosing no wrist in the ascent,
Though some, through terror, fight your hold
Before Himalayan lift of peaks,
So distant and so blue-white cold.

Vivekananda, Mahadev,
What matter scratches, kicks, to you,
Who drank black poison from your hand,
Whose throat will always be dark blue.

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PILGRIMAGE TO THE UNKNOWN

By the Editor

I

The quest of truth is not the monopoly of any particular individual. Consciously or unconsciously, every person—a peasant or a prince, a poet or an artist, a philosopher or a scientist—is marching silently towards the realization of the infinite potentiality of his being through the particular vocation to which he is born. But in most cases the limited human intellect, gross and unrefined as it is, picks up from the flow of life only those bits which are considered significant and useful for practical purposes in this earthly sojourn. In fact this inordinate fascination for things mundane more often than not makes the unwary pilgrim forgetful of his real destiny, and as a result he stumbles and gets severe knocks in the course of his arduous journey through the vast wilderness of worldly life. But such is the constitution of the human mind that, despite this temporary set-back and self-forgetfulness, it cannot help reacting to the faint but audible messages from the Unknown, eternally hammering at the door. It begins to feel a growing discontent; and time comes when even the bounties of Nature—the plenty and profusion of life—fail to carry consolation to the soul that yearns for something nobler and more permanent than the fleeting phenomena of earthly existence. For, in the words of Mr. Royce, "lost though we seem to be in the woods or in the wide air's wilderness, in this world of time and of chance, we have still, like strayed animals or like migratory birds, our homing instinct." It is this spontaneous inner urge for the realization of our immortal heritage—our divine potentiality—that very often upsets all our cold-blooded calculations and shatters to pieces the rosy dreams of life or at times catches us up to heightened levels of consciousness in which wonder and mystery speak to us alike even in 'the little speedwell's darling blue.' The human soul can never remain permanently satisfied with the gaudy baubles and gewgaws of this Vanity Fair. Like a chrysalis maturing in the cocoon of matter, the soul of man must one day burst forth and spread its wings in the sun of pure reality. It feels an instinctive longing for its home—its place of rest—in the realm of the Infinite, the realization of which is the *summum bonum*, the ultimate end of human life and quest. In fact it is the Infinite within, that stimulates and colours all our strivings on earth, and quickens into life an insatiable urge for the boundless expansion of our thought and aspiration. Nothing short of realization of the infinite glory of our being can silence the throbbing aspiration of the soul; for that which is infinite is bliss and peace everlasting, which it is but vain to seek in the finite objects of Nature. So does the Sruti say, "That which is finite is mortal but that which is infinite is bliss immortal. It is this Infinite which is to be sought after and not the finite" (*Chh. Up.*). Indeed the Infinite is the Soul of all souls and is nearest and dearest to us all,—a fact which has been eloquently proclaimed in the Vedanta, the crown of Indian philosophy. In the interesting dialogue between Maitreyi and the Sage Yâjnavalkya it has been declared, "It is not

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for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. . . . It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear, should be realized, should be heard of, reflected on and meditated upon. When the Self, my dear, is realized by being heard of, reflected on and meditated upon, all this is known" (*Brih. Up.*). Indeed it is this inherent love for the Atman—the Existence-Knowledge-Bliss absolute, which is the Soul of all souls, that makes everything else in the world so near and dear unto us. This is the goal, the glorious object of our quest in life. When this Supreme Self—the infinite potentiality of our being—is realized, "all the knots of the heart are torn asunder, all doubts are dissolved and all effects of works good or bad, are destroyed once for all" (*Mund. Up.*).

Rightly did Swami Vivekananda point out that this pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, and to evolve the spiritual man, this striving day and night to make the Infinite one with our being—this struggle itself is the soundest and most glorious that man can make. The lower the organization, the greater the pleasure in the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought and philosophy, in arts and the sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the higher for those who can appreciate it. So, even on the utilitarian ground that man is to seek pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. The attainment of infinite bliss, or for the matter of that, of the 'Soul which is Bliss Itself' (*Tait. Up.*), is the ultimate end of human life. For, pleasures that are short-lived and are sought in the ever-changing world of phenomena bring in their train only misery, both mental and physical, and do never lead to the surcease of suffering in life or in death. The Sruti scans the different degrees of bliss ordinarily manifested in the ascending order of beings in the universe from man up to Prajâpati, the creator of the world, and points out with unerring precision that even 'a hundred-fold of this bliss of Prajâpati (the macrocosmic being) is only the unit measure of the *ânanda* of Brahmâ (Hiranyagarbha whose plane of existence is the Satyaloka). The Sruti makes it perfectly clear that even this *ânanda* of Brahmâ is but an infinitesimal part of that infinite bliss that arises from the knowledge of Brahman, and that the person who has been blessed with this supreme illumination is no longer smitten by the prick of any desire for enjoyment here or in the life hereafter, and is not also afflicted by the thought 'why I have omitted what is good or why I have committed sin; as the person who knows the Atman, considers them both (virtue and sin) as the Soul Itself' (*Tait. Up.*).

II

But the question is asked: If the attainment of this Supreme Bliss is the *summum bonum* of human existence, what is that element that deflects the course of his mind and intellect from the pursuit of this lofty spiritual ideal? The scriptures of the Hindus have given a pointed and unequivocal answer to this oft-repeated query of humanity. In the

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Gitâ it has been declared that this world of beings, deluded by the threefold dispositions of Nature (*i.e.*, *sattva*, *rajas* and *tamas*), is not able to know Him who is transcendent and eternal. Indeed the divine spell or *mâyâ* (the veil of nescience) is hard to transcend. But those who take refuge in Him, the Soul of all souls, shall get beyond the limitations of time, space and causation, and become ultimately united with Him. In fact the consciousness of a separate individuality distinct from Brahman, the Supreme Self, is the source of all bondage. This false ego or individuality, as Acharya Sankara has pointed out, is but a mere reflection of the Self on the intellect (*buddhi*) like the reflection of the sun on the water in a vessel or a lake, and is known in Vedantic terminology as *jivâtman* that feels a differentiated existence apart from the Universal. Needless to say, the *jiva*, by the very fact of his self-imposed limitations and assumed separateness, creates manifold wants and miseries for himself, and by his false identification with intellect and body, he raises spectres of fear around him and drags on a miserable existence on earth till the dawn of Knowledge. The Sruti beautifully illustrates this phenomenon by means of a simile: "Two birds (the Supreme and the individual souls) of beautiful plumage closely united in friendship reside on the self-same tree (the body). One of them (the individual soul, the *jivâtman*) enjoys the sweet (and bitter) fruits thereof (the effects of good and sinful deeds); the other (the Supreme Soul) looks round as a Witness (without eating). Being seated on the same tree (with the Supreme Soul), the deluded one (the individual soul) immersed (in the relations of the world) is grieved for his helplessness. But when it beholds the other, the long worshipped Lord and His glory, he becomes free from all grief" (*Swetaswatara Up.*). In short when the *jiva* comes to realize the transcendent majesty of his own Self which is the lord of all beings and is untouched by the passing humours of life, even as the sun is not really tarnished by the dirt of the materials on which it reflects, then the dreams of his suffering and enjoyment disappear, and he enjoys the unbroken, eternal bliss of his own Self. He then comes to realize that it is his Self—the all-pervasive Atman that interlooms, like the warp and woof, all the diverse objects of Nature. As a matter of fact it is this self-knowledge that enables him ultimately to transcend all pairs of opposites and overcome all fear. For fear is begotten of a sense of differentiation. "When there is duality, as it were," so says the Sruti, "then one sees something, one speaks something, one hears something, one thinks something, one knows something. But when to the knower of Brahman everything has become the Self, what should one see and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one know and through what?" (*Brih. Up.*). Fear exists for him who (through ignorance) makes even the slightest differentiation between him and the Supreme Soul (*Tait. Up.*).

III

The question has often been asked and is still being asked how the apogee of spiritual life can be reached. "The self-existent God has rendered the senses so defective that they go outward, and not the hence man sees the external and not the internal" (*Katha Up.*). Innumerable are the pitfalls on the way and countless are the desires that lurk in the human heart. Indeed the bewildering array of adverse forces on the way cannot but dishearten even the boldest of pilgrims in his march to the realm of peace

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everlasting. But the Sruti, like an unerring guide, has shown and unfolded before humanity the real trail to be pursued for the achievement of the highest end of human existence. What is needed, she says, is the unyielding tenacity of a Nachiketas who had the courage to knock even at the very portal of Death to wrench from him all the secrets of life and the saving knowledge of the Self. No blandishments, no prospects of earthly glory and pleasures could dislodge him from his iron determination to envisage the Truth. He rejected with a profound disdain all the magnificent offers made by the Lord of Death, and boldly told the Tempter, "All these enjoyments are short-lived. They wear out the glory of the senses. And, moreover, the span of life of all is limited. With Thee, remain Thy horses, with Thee Thy dance and song" (*Katha Up.*). A sincere aspirant after Truth is therefore called upon at the very outset to distinguish between what is good (*sreyas*) and what is pleasant (*preyas*), inasmuch as the latter with its fleeting charms forges new fetters for the human soul and makes it 'whirl upon the wheel, and hug and kiss its spokes of agony, its tire of tears, its nave of nothingness'. So does the Sruti say, "One thing is what is good (*sreyas*) and another what is pleasant (*preyas*). Both, having different objects, chain a man. Blessed is he who, between them, chooses the good alone, but he that takes to what is pleasant, loses the goal" (*Katha Up.*). The Sruti has therefore sounded the tocsin of alarm at the very beginning and declared that this discrimination between the real and the unreal, the renunciation of desire for the enjoyment of the fruits of action here and hereafter, the possession of sixfold wealth (*i.e.*, the control of the internal and external organs, withdrawal of mind from sense-objects, forbearance, mental concentration, and unflinching faith in the words of the spiritual guide and the scriptures) are the *sine qua non* of a happy consummation of spiritual life. It is but a truism that in this arduous and perilous journey the careful guidance of an adept is of primary importance; for how can the fools who, themselves being plunged in ignorance and oppressed by misery, go round and round, can guide the erring and the ignorant through the vast wilderness of life to the final destination? So it has been said, "Soul (Atman) can never be comprehended, if taught by an inferior (ignorant) person, as it is thought of in various ways; but when it is taught by a teacher (seer) who beholds no difference, then there is no doubt concerning it; otherwise the Soul that is subtler than the subtlest, is not realized by mere vain ratiocination based on limited understanding. Wonderful is indeed the speaker of the Soul, equally ingenious the pupil; wonderful indeed is he who comprehends it taught by an able teacher" (*Katha Up.*).

IV

But such is the constitution of the human mind that one single method can hardly be set down as the sole avenue of approach for all to the acme of perfection in spiritual life. Temperamental differences in men have led to the promulgation of different methods in the scriptures for the realization of the ultimate Reality. Thus the paths of *jnâna*, *karma*, *bhakti* and *yoga*, as enjoined in the Smritis and the Sruti, reflect the need of humanity for suitable means to the realization of their ideal, according to the mental predilections of different individuals. It will be doing a violence to human nature to boil down all methods into a single hide-bound system and to prescribe it for all temperaments. The Hindu philosophical

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thought has therefore accommodated in its comprehensive scheme a sparkling variety of systems and methods for the apprehension of the fundamental truths of life. But whatever be the technical differences in the processes, the scriptures are unanimous that the highest realization will never become an actuality unless the seeker after Truth practises self-control and endeavours to acquire the wealth of mental purification and concentration. What is needed therefore is infinite patience to get a complete mastery over all the creative ideations of the mind. "Like unto the emptying of ocean (drop by drop) with the tip of a kusa-grass, the human mind is to be controlled with untiring zeal," so says Gaudapada (in *Mând. Kârikâ*). It is only by constant practice (*abhyâsa*) of meditation and renunciation (*vairâgyam*) of all desire for enjoyment that this unruly and turbulent mind can be brought under control. A clarified mind—a mind that has been chastened and subdued by means of either unselfish work, devotion to the Lord, discrimination between the real and the unreal, or constant meditation—becomes the suitable medium for the manifestation of the supreme light of Truth. Therefore it is that it has been so emphatically declared in the Sruti, "Through the (purified) mind, the Soul is to be realized" (*Brih. Up.*). It cannot be denied that, in whatever sphere one may struggle for the grasp of the ultimate Reality according to his temperamental bias, one-pointedness of mind which is the natural outcome of mental purification is an indispensable pre-requisite for the solution of the intricate problems of life. Indeed "neither the one who has not ceased from wickedness, nor the unrestrained, nor the unmeditative, nor one with unpacified mind can attain this (Knowledge). He who is intelligent, ever pure and with mind controlled, reaches the Goal whence none is born again. Thus the wise relinquish both joy and sorrow, after having realized by means of meditation on the inner self that ancient effulgent One who is hard to be seen, who is subtle and immanent and who resides in the sanctuary of heart" (*Katha Up.*). This is indeed a realization which gives a quietus to all cravings for ever, and brings eternal comfort to the soul of man. This pure comprehension does not come in a fragmentary or truncated form demanding completion by something else. It is sovereign in its own rights and carries its own credentials. In short, it is a state which, in the words of Rabindranath, is beyond all limits of personality, divested of all moral or aesthetic distinctions; it is the pure consciousness of Being, the ultimate Reality, which has an illumination of bliss. Though science brings our thoughts to the utmost limit of mind's territory it cannot transcend its own creation made of a harmony of logical symbols. In it the chick has come out of its shell, but not out of the definition of its chickenhood. But so far as the final freedom of spirit as visualized by the Indian mind is concerned, our consciousness, through an intensive process of concentration and quietude, reaches that infinity where knowledge ceases to be knowledge, subject and object become one—a state of existence that cannot be defined. It is only in such a state of realization that our earthly pilgrimage comes to an end, and the pilgrim becomes united with the much coveted Object of his spiritual quest. "As pure water poured into pure water becomes the same, so the self of the sage, which has been purged of its dross the ego, by right knowledge, becomes one with the universal Self, Brahman" (*Katha Up.*). "As the flowing streams having relinquished their names

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forms, merge in the ocean, so does the illumined soul, being free from the tentacles of name and form attains to the effulgent One,—the Supreme Purusha" (*Mundaka Up.*). This is the end of the journey; this is the consummation devoutly to be wished by every seeker after peace everlasting.

SACRED MEMORIES OF SRI RAMAKRISHNA*

By Swami Akhandananda

It was the summer of 1883-84. I was in my teens, being about 15 to 16. The first day that I went to the Master, he very smilingly and lovingly seated me beside him and the first question he asked was, "Hast thou seen me before?" I answered, "Yes, I was then a little boy. I saw you once in the house of a devotee." (During a small function there I saw him very much emaciated, and passing into Samâdhi after a word or two. No pulse could be felt, nor did his eyes wink, and the body became stiff. His mind would come down to the body only if the appropriate name and idea of God with 'Om' would be repeated into his ears, but this would be immediately followed by his again returning into Samâdhi). Calling out to Gopal-dâ, the Master said smilingly, "Listen, listen, he says he saw me when he was a little boy! O when he was a boy!"

At his request I spent that night at Dakshineswar. With the decline of day he asked me to go to the Panchavati after making my obeisance in the Kali and Vishnu temples. In the evening I came back to the Master's room. The bell of Arati was ringing, the spacious Kalibari was vibrating with its peals, incense was burning and the room was so dark that the Master could not be seen. He was sitting still, losing all outer consciousness.

When I was returning home next morning, he said smilingly, "Come again on Saturday."

Saturday. He would not allow me to come back. After evening Arati, he gave a mat to me and said, "Spread it," (on the round portico facing the Ganges). He lay down and said, "As if a child with its mother," and asked me to meditate in an easy posture and said, "Take your meal ready before you in any way; it will appease your hunger," and that was the day he initiated me. Then he spread his legs over my lap and asked me to massage them. I was an athlete then, so I did it a bit vigorously. He exclaimed, "What do you do? What are you doing? My legs will be bruised and broken. Do it gracefully, softly and slowly." Then I found how soft the body was,—as if butter was spread over the bones.

At that time I practised many austerities,—cooking my food, bathing in the Ganges four times a day, and keeping long, unkempt hair. One day the Master told me, "You are a little boy, why are you so old-fashioned? So much is not good."

Even before going to the Master I practised the daily breathing exercises, so much so that some of the signs were experienced by me, *i.e.*, perspiring, trembling, etc. I used to hold my breath

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with a dip in the Ganges for some time daily. When the Master heard this he prevented me from doing all these, because they might result in an incurable disease. He said, "Repeat the Gayatri daily."

The Master knew that I was austere and orthodox and would take that food only which was cooked by myself and that was why I always went to him during the afternoon, stayed with him for the night and would come back in the morning. So in order to make me less austere and more liberal, one morning he did not allow me to come back. I clearly placed before him my difficulties, to which he said, "Go and take the sacramental food of the Mother, which is very pure; then again it is cooked with Ganges water." At length I agreed and proceeded to take it. Looking back after a few steps, I found the Master watching whether I was going to the Kali or Vishnu temple. I took the dishes of the offerings without meat. Coming back I found him waiting for me with a betel in his hand, but this I would never take. Again he insisted, "Take it. It is always very good to take one or two after a meal. That removes all foul smell from the mouth. What harm if you take it? Look at Naren—he eats hundreds of betels; he eats whatever he gets, but what of that? Such large eyes always turned inwards! He passes through the streets of Calcutta and sees the houses, carriages and everything full of Narayana (God). Just meet him."

So did I the very next day and found him on the bed in one of the outer apartments reading a big volume on 'Budh-Gaya'. The room was untidy, so also the bed. But I was charmed to find 'Naren'—a little bearded, serious-looking and divinely formed. I told him, "Master has sent me to you." "Sit down," he said. Then he went in and coming back asked, "You went to the Master? Come again."

The Master, "You went to Naren?" "Yes, whatever you said is too true." "How do you know so much at the very first sight?" "I found his big eyes, with mind nowhere out, as if he was not in this world. He was reading big volumes of English books. The room was ill-arranged." The Master, "Go to him again, make the most of his company."

When alone, I thought, "Should I then give up my austerities?" One afternoon some householder devotees were asking the Master, "Sir, these little boys come to you to become monks, leaving the worldly life. Is it good?" The Master, "You see only this life of theirs and not their previous ones, in which they have finished everything. One mother has four sons. Three are mad with enjoyment and one is eager to renounce. Look at that boy. Such are the tendencies when *sattva-guna* (divine qualities) blossoms forth." These words of the Master doubled my devotion to my austerities.

The Master used to say, "Perform your Japa and meditation more on Saturday and Tuesday. Saturday is Honey-day." (Sani-bar—Madhubar).

Sometimes I saw him talking to devotees, at others singing and dancing, or weeping bitterly, and sometimes lost in rapture, or in Samâdhi. Time flew on without our knowing its passage.

He used to make us sit in meditation and ask afterwards, "Well, while praying, did tears roll down thine eyes?" Once I said, "Yes." He was so glad! Next he explained, "Tears of repentance come from the corners of the eyes nearer to the nose, and tears of love flow down from the opposite corners. Do you know how to pray?" So saying he spread his legs like a little child and began to cry aloud, "Mother, give me knowledge, give me devotional love;

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Mother, I don't want anything else. I can't live without Thee, O Mother!" The knot of his cloth gave way and he then looked just like a little child. With melting tears overflooding his breast he passed into deep Samâdhi. At this the idea rose strong in me that the Master had prayed thus all for the sake of me.

About dreams he said, "If in a dream somebody comes and lights lamps one after another, or fire breaks out, or if one calls out his own name, these are good. The last one is the best sign."

Somebody reported to him that Col. Olcott, an American of the Theosophical Society, had left everything and had become a Hindu. We looked at his face to see if he were pleased. Much annoyed, the Master said, "Why did he leave his own religion?"

One day he remarked, "Little boys find everything full of life and consciousness, *e.g.*, when the leaves are moving, the boy says, 'Stop, stop, I will catch the grass-hopper'. The lightning flashes and dazzles, and he says, 'Look, look, it is striking fire out of flint'."

One morning (I spent the previous night with him) the Master took me into the Kali temple (never before had I entered it) and showing me the image of Shiva, said, "Look, this is Shiva full of consciousness!" I felt as if Shiva was breathing. The Master said again, "See how the conscious is lying down as if unconscious!" I was silent and spell-bound and felt so. So long I had thought this was an ordinary image just as elsewhere. But what is this? It is living! What a great joy the Master pumped into my heart! It cannot be expressed, it can only be felt.

The Master then arranged all the ornaments of the Mother each in its place. In the meantime his cloth fell off and he looked intoxicated. With great difficulty could I bring him to his room where he remained in Samâdhi for a long time. What shall I speak of that day? I could not feel how the day passed on! —meditating all the time on what the Master had shown me. The Master sang so many songs that day while his mind mused on some inner object.

Another day, from a Sadhu I learnt a couplet meaning, 'Everything is Brahman, whether in ant or in elephant.' I quoted this to the Master. He smiled and said, "But the Sakti (energy) is not the same in both. Brahman is one, but is there no variety in the manifestation of Sakti?"

One evening at Dakshineswar, the Master, with mind indrawn, was speaking at intervals, "The Ishtam is Atman, Vision of the Ishtam is realization of Atman."

Early in the morning the Master was in his room repeating, 'Om, Om, Om' and the whole room was as if spell-bound in Samâdhi. God was realized in and out.

One day in the house of a devotee, the Master, talking with the Mother, was saying, "Mother, how can I give my mind and life unto Thee (when) Thou art the mind, and Thou the life?" After that with his eyes half-shut and talking to himself, he was saying, "Fie, fie on those whose minds are attached to *kâmini* and *kânchana* (lust and gold). Mother, they won't have anything." So saying he began to spit on the palm—so much so, that it rolled down and wetted his sleeves and then the mattress. The whole scene of wonderful ideas impressed me and others and till to this day it is the prop and support of my entire life.

Another day. Overnight I was with him. In the morning very lovingly he talked with those that came. I was loitering in the temples. In every Shiva temple, I was bowing down and repeating 'Namah Sivâya Sântâya etc.' Then

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I came back to him, when he asked me to accompany him for a bath in the Ganges. There the accountant of the Temple-Garden was rubbing his cracked feet, with one foot in the Ganges and the other on the steps. He did not even care to glance at the Master. The Master slowly stepped into the Ganges up to his thighs and gently putting water on the head, he took some water in his mouth, gargled, and then let the water fall into the hollow of his palm. It was this which made it clear to me how deeply he felt that 'Gangâbâri is Brahmabâri' —'the water of the Ganges is that of Brahman.' For him it was as if very painful even to step into it.

A rustic rushed in and inquired of the accountant as to the number of fishes in the pond, of the fruits in the orchard and the cost thereof, and so on. The Master looked at him with a sideward glance and with a bit of annoyance in his face.

After bathing we came back to his room; I sprinkled a little of Ganges water on the dry cloth which he put on. Next he took some *prasâd*.

Just then a man asked for some pice. The Master told me, "Take those four pice on the shelf and give them to him." After I had given them to him he said, "Wash your hands with Ganges water." This I did. Then the Master took me to a picture of Mother Kali and for a long time he made me clap my hands and repeat 'Hari-bol, Hari-bol' and he himself did the same. With this incident he screwed into my mind this idea for ever that 'money is to be hated more than filth and *excreta*'. Since then I have travelled for 14 years and throughout I have never touched a single pice, and even now, if I shrink from money, it is due to that fact. Now it seems to me that he did so much for me. For the good of the world he undertook the bondage of the body, that is why he did so much for us.

That man from the Ganges steps came and asked ,"Is Harish there? Harish?" Far from answering, the Master said, "Well, you are a Brahmin, with 3 quarters of your life spent away. Over and above, this is the bank of the Ganges, and here you are not reminded of your chosen Deity! You talk of fish in the pond, fruit in the garden and net income from them all. Fie, fie on you." The Brahmin, instead of being repentant, got annoyed and went away. Thakur asked me to sprinkle Ganges water on the ground where he stood.

THE FULFILMENT OF BEAUTY

By Dr. J. H. Cousins, D.Litt.

In approaching the problem of the fulfilment of beauty, that is, the carrying of beauty into life as a refining social influence and individual release, we shall recognize the modern aesthetical dogmas that beauty is not limited to objects of art, and that art is not all necessarily beautiful. There is beauty in nature as well as in art. There is an art of lying as well as of painting. But we shall do small credit to our intelligence if we fall into mental paralysis before the tyranny that is sometimes assumed by words and before the notion that nothing can exist that is not clearly defined. It is true that intellectual *arguing* gets us nowhere unless terms are clarified. But aesthetical *experience* either in the

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creation or contemplation of a work of art is a vital experience, and the collateral *experience* of beauty is its reward. Definition is here detrimental to reality. We cannot allow ourselves to drift into the syllogism that, because there can be beauty without art, and art without beauty, therefore there is no relationship between art and beauty. The poetry of wordless nature does not invalidate the poetry of poetry; neither does the recognition of "life" in a dead statue deny life in a living being. It is plain to experience that there is a recognizable activity that may be identified as art-activity, though there are other activities that may be termed artistic. It is equally plain that there are objects that express more fully than others a quality identifiable as beauty, though there are objects not specifically artistic that are in some way beautiful.

We can bring the matter into a fairly accurate and short yet comprehensive statement, as follows: "Beauty receives an expression in the art that has a specially dynamic influence and direction; and art attains a special quality, power and endurance when it expresses beauty." We need not here summarise the characteristics associated with beautiful objects. We are concerned not with ideas of beauty, but with the gaining of some idea of the power that beauty may become in moulding the materials and activities of daily life to the excellence of one or other of its aspects.

On the influences that can be exerted by the arts, we have Plato's report of the idea of Socrates, as given in *The Republic*. Discussing the idea that "good style and harmony and grace and rhythm spring naturally from goodness of nature—not the good nature we politely speak of when we really mean weakness—but from a truly good and beautiful character of mind," characteristics which must "always be the aim of young men who are to fulfil their calling," Socrates says:

> "And I suppose the art of design is full of such qualities; and so are all similar crafts, weaving, embroidery and architecture, and the fashioning of other useful things. . . For all these are graceful or clumsy. And clumsiness and harshness and discord are akin to a vulgar style and a vulgar temper, while their opposites are akin to the opposite, to a steady and noble temper. . . Then, is it only our poets whom we must order and compel to print the images of noble character in their poems . . .? Rather we must seek out . . . artists, who by their own virtuous nature can divine the true nature of beauty and grace, so that our young men, dwelling in a wholesome region, may profit every way, if every way there strike upon their eyes and ears from works of beauty a breeze, as it were, bringing health from kindly places, and from earliest childhood leading them quietly into likeness and fellowship and harmony with the beauty of reasonableness. . . ."

In that paragraph is contained the whole case for art in education.

A somewhat similar idea of the influence of art, and particularly the art of poetry, is expressed by a writer, John Dennis, whose small work, *The Advancement and Reformation of Modern Poetry*, is little read today, but exerted an effect on Shelley's unforgettable *Defence of Poetry*. "As the misery of man proceeds from the discord and those civil jars that are maintained within him, it follows that nothing can make him happy but what can remove that discord, and restore the harmony of the human faculties. So that must be the best and the nobler art, which makes the best provision at the same time for

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the satisfaction of all the faculties, the reason, the passions, the senses. . . In a sublime and accomplished poem, the reason and passions and senses are pleased at the same time superlatively."

Of the service of beauty in history Emerson, in his essay on Art, says:

> "As far as the spiritual character of the period overpowers the artist and finds expression in his work, so far it will retain a certain grandeur, and will represent to future beholders the Unknown, the Inevitable, the Divine . . . that which is inevitable in the work has a higher charm than individual talent can ever give, inasmuch as the artist's pen or chisel seems to have been held and guided by a gigantic hand to inscribe a line in the history of the human race. . . Thus, historically viewed, it has been the office of art to educate the perception of beauty. We are immersed in beauty, but our eyes have no clear vision. . ."

In view of the situation in the world to-day as between various strata and groups of humanity, with the growing negation of the fundamental characteristics of beauty (unity, design, balance, proportion, rhythmical sequence) it cannot be claimed that art has made a success of its office. This failure, as Emerson indicates, is due to man's lack of capacity to respond to the vision of beauty. But the response, let it be said, must not end with responding. It is only a cultured blindness if it does not translate its vision into the stuff and movement of life. This is the open secret of the passing of Greece and Rome, of the Mauryan and Mughal empires. They passed because they offended against one or other of the "holy laws" of beauty, for there is a deep truth underlying Nietzsche's saying that "only as an aesthetic phenomenon is existence and the world eternally justified." And this is the acid test of affairs in the world to-day, when the blindness to beauty in life is so widespread as to threaten a universal stumbling into the darkness and ugliness of world-wide strife.

We shall realize that this threat is no mere fancy if we seek out some of the predisposing causes of the non-fulfilment of beauty. In doing so we shall also uncover the ways and means towards its fulfilment.

1. One predisposing influence towards the non-fulfilment of beauty through the arts, as pointed out by Croce (*Aesthetic as Science of Expression and General Linguistic*), is the separation of art from the general cultural life. This is much the same complaint as Tolstoy's (*What is Art?*) against the deprivement of the people of participation in art-activity, and the setting up of a false superiority between artists and people.

It is this separation between art and life that has led in our time to the apparent contradiction of the beneficent effects of art-activity, which educationists and physicians have noted, by nations in both hemispheres that have in their past contributed immortalities to the history of art. The contradiction is based on a double error of thought. No nation, as nation, has yet been a complete "aesthetic phenomenon." All that has happened has been the creation of master-pieces by individual artists. These have been given superficial appreciation by the nations in which the artists were born because they have gratified national pride. The test of the depth of appreciation of art comes when hatred and violence, awakened by small groups within the nations, lay bare the not yet outgrown "ape and tiger" elements in unregenerate human nature.

Art can transform the disunity of life, its lack of design, its want of balance, its

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defective proportions, its spasmodic movements, into the likeness of the essential characteristics of beauty; and we can prophesy with lamentable assurance the ultimate disappearance of nations, no matter how physically powerful they appear to be, that do not respond to the full requirements of art. These requirements are not fulfilled in the occasional production of masterpieces, or even in a nation-wide following of tradition. They will only begin to be fulfilled by the nation that realizes that life without art is as dead as art without life; and that art, to make life a living reality, must be universal and continuous experience. When this is achieved, there will be no separation such as Croce observed between art and life, for all life will be raised to the level of the artistic and beautiful; and there will be no separation between artists and people, such as Tolstoy deplored, for the people will express the divine creative impulse that is in all nature.

2. A second predisposing influence towards the non-fulfilment of beauty is the falling away in the arts from idealism, with its stretch towards the higher and purer aspects of beauty; and the pursuit of art either as a cold-blooded copying of the external appearances of life in the manner called realism, or in a hot-blooded expression of the lower impulses and desires in human nature. Two terms are involved in this diagnosis (idealism and realism) that have mixed and erroneous connotations in their general use.

Both idealism and realism, as generally thought of, involve a mutual deficiency, in the exclusiveness of the one towards the other. To the extent that idealism concerns itself with the relatively permanent things of life—with aspiration, intuition, imagination, and the higher mind—those things that liberate the consciousness from the dictatorship of its physical agents, into the aristo-democracy of the spirit, it may be regarded as of greater importance than realism. Realism concerns itself with the objective things in life, which, by their intimacy with time and space, partake of the transiency of the latter, and by their preoccupation with the modes and implements of expression, and the relatively lower things of life, tend to reduce the consciousness to servitude under its own agents.

But when idealism turns itself outwards towards expression, when it immerses itself in the successively denser strata of feeling, thought, succession, design, language verbal or artistic, and instrumentality, it cannot retain its idealistic purity, for its expression must take on the inevitable limitations of its media. It is in order that the limitations of expression—limitations of definiteness as well as of indefiniteness—may be surmounted, that the utterances of vision and intuition have to be interpreted and reinterpreted; that the Sermon on the Mount has to be followed by the Epistles and Commentaries; and the Vedas by the Upanishads and Puranas. Neither can expressive idealism ignore the available media of expression and their natural limitations, otherwise it would not find expression. Idealism cannot exist without realism.

On the other hand, realism can have no relationship to reality while it seeks to live without the imagination and the higher experiences of consciousness. The attempt to eliminate everything but direct perception of objects cannot make even a beginning in the visual arts, sculpture and painting, since we literally "walk by faith," faith in experience that enables us to correct the upside-down and inside-out retinal pictures, and through an incalculable number of inferences put the world in its proper

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position. This is a subjective experience. A purely objective thing is an impossibility: realism cannot exist without idealism.

Further, to lay undue emphasis on technique is to make a disproportion as between what is expressed and how it is expressed. If any weighting of the scales is allowable at all, it should be in favour of the inner realities of expression, not the external symbols. Emphasis on technique means undue attention to rules and regulations, and negatives any claim to real objectivity through the intrusion of technical abstractions. Objects created under such conditions—and modern art is largely of this kind—are not, Professor C. J. Ducasse says, "the objectification of artistic feeling, but in truth only the objectification of a recipe. . . . When we hear much mention of 'technically very fine painting,' it is salutary not to forget that there can be also such a thing as a technically very fine murder" (*Philosophy of Art*).

The arts in India have never moved far from idealism. Mughal art in its prime, in architecture plus decoration, and in painting, though it renounced religious themes, had a respect, amounting to devotion, for delicacy and dignity, and was thus aesthetically idealistic.

Buddhist architecture and painting had the same dignity, though not the same aesthetical exquisiteness, as Mughal art; and it extended its reach towards a fuller idealism in its delineation of the personal attainmnent of spiritual illumination and liberation.

Hindu art, in all its phases, has added to the range of Mughal and Buddhist art a psychological and cosmic stretch that gives it the rank of the most inclusive art of humanity. So all-embracing is it, indeed, that it has included within its iconographical idealism a realism in the depiction of certain aspects of human life that is sometimes too frank for even those who are accustomed to the reserve of the American talkie and the London monthly magazine cover!

But Indian art developed also a consciousness of the use of its productions in the stimulating of personal and social idealism. The temple arts, even in their "realistic" phases, were used as means of development of the idealistic side of human nature. They presented cosmic ideas in deific figures which, in addition to their theological appeal to Hindu devotion, embodied principles of universal import. They delineated incidents that may be treated as allegory, and interpreted into psychological experience, literally "sermons in stones." But, in addition to the mass use of art, Indian aesthetics advocated the use of pictures for the higher development of the individual both as individual and social unit. In the *Vishnudharmottaram* (an aesthetical appendix to the *Vishnu Purâna*) it is laid down that a good picture can be used for the fulfilment of one's *dharma* (duty) and the attainment of *moksha* (liberation). That is to say, the contemplation of a picture expressing a worthy idea or admirable feeling will gradually call the same idea or feeling out of latency into consciousness, and ultimately make it dynamic in the individual's life, and thus subtly elevate the tone and capacity of the individual's discharge of duty to the family, the municipality, the nation, or humanity at large. Simultaneously with this social transformation, the individual will experience a parallel transformation of inner desire and taste; for the companionship of an object that speaks beautifully in any of the accents of beauty, spiritual, æsthetical or intellectual, will release the individual who looks on it purposively from the bondage of ugliness, with its attachments to its instruments, into the

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freedom of beauty in feeling, thought, and action.

Other cultures have set high value on the use of art as the expressor of beauty. The expectant mothers of ancient Greece looked with intent on the sculptured representations of the Olympians in the hope that their coming children might look like Gods. Modern America uses arts and crafts in the treatment of juvenile delinquency; and advanced educators in various parts of the world are doing the same not only for the curing of delinquency but for its eradication by the inclusion of creative activity as an integral element of school education, a substitute adventure in creation for the adventures in destruction that youth will make just so long as education does not provide it with the incentive and opportunity and materials for satisfying its inherent but frustrated creativeness. But it is to the credit of India that, in the evaluation of the use of art just mentioned, she has given to humanity the loftiest, most inclusive, and most effective formula for the fulfilment of beauty, and for the attainment of a true and beautiful responsiveness to the idealistic impulses behind life.

It may be well to say here, that in all such considerations, involving references to authors past and present by way of substantiation and illustration of our study, no special value is attached to the old or the new as such. Ancient and modern are the Janus faces of one experience that is forever new to the percipient, though as old as humanity.

"When you return, the youngest of the seers,
Released from fetters of ancestral pose,
There will be beauty waiting down the years,
Re-visions of the ruby and the rose."

That is how an American girl of nine, Nathalia Crane, expressed her response to the eternal contemporaneousness of beauty. Re-visions will naturally come in adaptations of the outer appearnces of things to changed ways of looking at them. The unchanging thing is the ruby that outwears all crowns and rings, and the rose that survives the garden of Sadi and the vases of ancient Greece.

Emerson speaks up for modernity in his essay on "Art," where he says:

> "Beauty will not come at the call of a legislature, nor will it repeat in England or America its history in Greece. . . It is in vain that we look for genius to reiterate its miracles in the old arts; it is its instinct to find beauty and holiness in new and necessary facts. . . Proceeding from a religious heart, it will raise to a divine use the railroad, the insurance office, the joint stock company, our law, our primary assemblies, our commerce, the galvanic battery, the electric jar, the prism, and the chemist's retort, in which we seek now only an economical use. . ."

Emerson is here thinking of the creations of beauty by genius. But a much more modern, and everlasting, and universal, way of looking at beauty and art is not as special manifestations of genius, but as a right of every human being, no matter how far removed from the category of genius; the right to have the opportunity of becoming artistic, though not necessarily of becoming professional artists, just as everyone has the right to be given the opportunity to become literate, though not necessarily to become litterateurs.

It is notable, for its significance, though it is natural to Emerson, that his modernity, as expressed in the foregoing quotation, proceeds from "a religious heart." In the same essay he has said that "as soon as beauty is sought, not from religion and love, but from

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pleasure, it degrades the seeker." Behind this statement there is the principle that the satisfaction of the lower pleasures attaches the individual to the organs of satisfaction, and thus degrades him, whereas the satisfaction of the higher pleasures, such as are derived from true religious activity and true love, sets the individual free from lower desires. This is ultimately the most searching test of the fulfilment of beauty.

3. A third predisposing influence towards the non-fulfilment of beauty through the arts in life, is the modern commercializing of certain of them as publicity allurements to sense-gratification and the cultivation of luxuriousness. Emerson, in the passage already quoted, listed certain modern expedients in which, in his time two generations ago, only an "economical use" was sought. Since then the Occident has attempted to make an artistic, as well as an economical use of modern mechanical inventions, by making them subjects of poetry, music, sculpture and painting. This recognition of the aesthetical potentialities of modern inventions probably began with Tennyson's oblique and mistaken reference to railways as running in "ringing grooves." Since then, every addition to the "gadgets" of sensuous life has been made either the direct subject or an illustrative expedient of Occidental verse. European and American painting and sculpture have reacted somewhat similarly; and even architecture, in certain buildings labelled "modernistic," has aped the appearance of steamers and engine-rooms. In this and in other ways the special power of the arts has been used, not in its high service of the annunciation of the creative spirit in humanity, but as an infective agent of the debilitating suggestion that humanity's destiny is to become a slave to its own fabrications.

But not only has art thus made a more than adequate compensating movement away from the merely economical use of modern things, to which Emerson referred; it has even been reduced to the humiliation of acting as a pander to human vanity, greed and sensuality by being used in the always excessive and frequently mendacious effort to make people spend their small supply of money on things for which they have no real need. When excess and falsehood are given a spurious elevation in being tricked out in the appearances of beauty, they are capable of exerting a much more serious influence towards moral and intellectual ugliness and debasement than "plain unvarnished" lies; for those who are capable of utilizing power for gain through stimulating unnecessary and mainly deleterious appetites in their fellows, are capable also of inflicting destruction and death on their fellows in pursuit of any end that they may deem sufficient excuse for exercising their power over the forces of nature.

Aesthetical teleology, that is, the study of ultimates of art and beauty, points towards the fulfilment of beauty through the arts in life. The elevation of life, the building of "Jerusalem in England's green and pleasant land," the implementing of idealism in "the daily round, the common task," the organization of society on the basis of "the unity of life and the community of its forms," these are but expressional variants of an underlying effort to make life artistic—economically artistic, socially artistic, physically artistic, culturally artistic. Such an effort is integral in human necessity, and must ultimately be successful despite obstruction and deflection; and its agents must be in full affinity with its purpose, they must themselves be "aesthetic phenomena."

We recall the idea of Socrates that

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artists must be found who are fitted to surround the young men (who would be the leaders in the proposed Republic) with reminders of and incentives to beauty in character and conduct. In this, Greek and Vedantic thought are at one in their recognition of the influence of the arts on humanity and its institutions: we remember the teaching of the *Vishnudharmottaram* regarding the use of a good painting as a means to fulfilling one's duty and achieving liberation into one's higher nature. But the incongruity of slavery in Greece and of group exclusiveness in India, despite the eternal verities that each expressed in its highest thought, prevented the fulfilment of their vision of the high uses of art. The limitation in Grecian life is seen in the very idea of choosing artists to conform to an intellectually seen formula of a particular type of human organization.

Perhaps the most serious flaw in the Socratic application of art to the influencing of psychological conditions (a matter brought to the perfection of degradation in modern advertizing) was the restriction of its service, in a socalled "Republic", to "young rulers"; for the divisions between them and the people, and also the women, of Greece, would tend to cancel the "fellowship and harmony" intended to be inculcated by carefully chosen artists, by inducing a cultural priggishness which is one of the least artistic of human characteristics.

In order to meet the needs of our time, we have to better the exclusiveness of the "Republic," though we cannot better its method: indeed, India has not yet begun even to try either this or the parallel Upanishadic use of pictures in the development of artistic character, individual and social. The Indian States and Provinces, though their individual members enjoy music, have not had a glimmer of the sagacity of the ancient kings in China who put music into the education of the people because of its power to purify the mind. Some day Indian educational authorities will do so; and when they do, they will be wise to bear in mind the hint of Confucius on the relationship between virtue and music as an important point in educational technique. Confucius said that a man who did not possess the human virtues had nothing to do with music. The aphorism is true in two directions. A musician, or teacher of music, who lacks the human virtues, is liable, positively, to turn the emotional potency of music into the stimulation of sentimentality and over-sensuousness, or, negatively, for want of higher sympathies, to neutralize the power of music both to raise "a mortal to the skies" and to draw "an angel down." In the other direction, the choice of music to be used in education is a matter calling for keen judgment, in view of the power of music to add a special intensity to normal feeling and thinking, and thus to increase the possibilities of both good and evil in the character and action of the individual. And what applies to music and character applies to all the arts in some measure.

As a concluding general consideration, we take it that the two most threatening features of life today, in the world at large, are the falling away of reverence and the slackening of discipline. In the Christian world it has taken five centuries to bring the reaction from the millennium of religious mediaevalism to its fullest expression. In the Vedic world the reaction from circumstances roughly similar to those of the "Dark Ages" of Europe has only recently begun, but is moving at an ever accelerating pace as increased facilities for cultural invasion bring both challenge to and allurement away from traditional

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modes of thought, feeling and conduct. It is characteristic of such reactions that they have little time and less inclination to look into the implications of impulse. They cast away religion because certain historical creedal modes and institutions have not been prophetic enough to adapt themselves to enlarging knowledge: they renounce strict morality because certain of its inhibitions have become irksome to a growing sense of freedom. But this, to those who realise that the hunger of the spirit is at least as real as the hungers of the body, and that all life moves within essential law, is as unwise as giving up eating because some foods have become distasteful, or demolishing a house because it has restraining walls between its liberating doors.

But when such crises arise out of the depths of human nature, argument is of no more avail than lecturing on the inconsiderateness, not to mention the dangers, of seismic upheaval to an erupting volcano; and suppression is only calculated to aggravate matters, even as compression can turn the mild and beneficent air into a devasting explosive. The days of enforced reverence for religions have passed: Europe has, indeed, entered on a phase of enforced irreverence. The new Humanism seems to be but the usual substitution of one objective for another. Life without something of enlargement of desire beyond bodily satisfactions can only become an articulate animalism; and without discipline can only relapse into savagery. But reverence and discipline can no longer be imposed from outside. They must rest upon inherent worth, and arise inevitably out of the nature of circumstances.

We believe that humanity has, in the universal participation in creative art-activity, first in education and afterwards in life, the surest and most effective means of bringing into life the sense of enlargement, the glimpse of perfection, the touch of universality, that transforms apparently insignificant things into hieroglyphs and codes of illuminating and inspiring and purifying revelation and discovery and achievement. Such activity, which yields up its joy to the participant under accepted inevitable laws governing each particular art-form, produces in the participant a parallel understanding of the laws of individual and social life, and, by reducing egoistic deflections away from creative purpose, as well as by increasing responsiveness and effectiveness, makes the individual a much more accessible receiver and communicator of the Will behind life that is forever seeking instruments for its fulfilment.

ECONOMIC TIT-BITS

By Shib Chandra Dutt, M.A., B.L.

The Economic Situation in France

France is a great Republic and is one of the Great Powers of the world. It is a pity therefore to see how she is passing through a series of financial troubles of the first magnitude. A good idea of her economic situation can be derived from the article on that topic in the "International Affairs" (London) for March, April, 1938, by the Hon. George Peel. The main points in his article are put down here in a nut-shell.

It may cause surprise to many but it

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is a fact that proportionately to her revenue the debt of France is the heaviest in the world. Great difficulty has been experienced by a series of Governments in balancing her budget. Even if the ordinary Budget of 1938 is balanced, it is doubtful if the Extraordinary Budget can be balanced. The difficulty in her budgetory position has arisen from the fact that since 1870 France has devoted herself to the creation of a Colonial Empire. She has also had to increase her military forces and preparations to meet a possible onslaught from Germany. Expenses in connection with the Great War and those consequent upon the reconstruction of northern France were met with borrowed money. The realizaion of reparations from Germany was not sufficient to enable her to meet the expenses consequent upon the reconstruction. Since after Germany tore up Part V of the Treaty of Versailles and occupied the Rhineland, her military expenditure has had to be further added to. French economic life is practically on a War footing for the last 40 to 60 years. Considering the ordinary and the Extraordinary Budgets together, out of a total expenditure of 78 milliards in 1938, 42 milliards would go for military purposes.

Although the Chautemps Government has been imposing extra taxation, the French are usually averse to extra taxation, as a result of which debts increase more and more and a good deal of the revenue goes to meet the debt charges. Her present fiscal system is outwardly uneconomic. She mainly relies upon a large number of indirect taxes, many of which yield little revenue. Direct taxes were given up by Napoleon and have begun to be re-imposed since 1914. Because of evasions and fraud, the yield from her income-tax is meagre. She has tried to raise the wage level, but the cost of living has risen practically *pari passu*. Hence, the rise in the wage level has not brought forth any substantial benefit. The world depression of 1929 affected her in 1932, but because of the fluctuations in the value of the franc, France has not been able to share in the world recovery which set in in 1935. The uncertainty of the economic situation has accentuated the hoarding habit and has caused fluctuations in the rate of interest. Production has been greatly affected. Even now it is much below the 1929 figure. Fall in production has caused trade balance to be adverse.

Her economic ills are deep-rooted and numerous. All those may be traced to (1) the pressure of military expenditure and (2) the lack of able financiers. It has been aptly said, "She has had great statesmen, fine soldiers, but few eminent financiers."

Economic Germany in 1937

The information communicated by Dr. M. J. Elsas and published in Memorandum No. 70 of the Royal Economic Society (London) contains very useful details about the economic situation in Germany.

We learn from the information that the Four Year Plan for making Germany self-sufficient as regards raw materials has been going ahead. Artificial petrol and rubber have been produced. Methods have been found out for making wool substitutes from straw and from fish albumen and for making oil from grape pips. New methods are being introduced in all sorts of manufactures.

The State is becoming more and more responsible for enterprise and employment. As regards the supply of labour and materials private industry is more than ever dependent on State action.

State income in 1937 was nearly double that in 1932. Because of the

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very favourable unemployment figures, expenditure on unemployment relief has come down considerably. But the contributions to the unemployment insurance funds have not been reduced.

The acknowledged part of the Reich debt increased by 2,500 Mn. marks. The size of the unacknowledged portion of it is unknown.

The gold and foreign exchange holding of the Reichsbank remained within the limits of 74 to 76 Mn. marks throughout the year. The official mark rate of exchange remained practically unchanged throughout the year.

In spite of the programme for economic self-sufficiency, because of the rearmament programme and the heavy building of factories, the demand for foreign raw materials actually rose during that year. Because of poor harvest and because of a small carry-over from the previous year, the import of foreign food stuffs also rose.

The index of share prices rose during the first eight months of the year, and in the last quarter it fell very slightly. This shows that Germany was substantially unaffected by the declines in the other western countries. It also shows that industry is expected to be well employed for a long time ahead.

Wholesale prices rose during the first half of the year. In the second half of the year they fell slightly in response to the fall of world prices.

The cost of living figure at the end of December, 1937, was the same as a year before. Because of improvement in the quality of food, the cost of living must be considered as having risen. Money wages and wage rates have been practically the same during the last five years. The number of the employed reached the maximum figure of 20,146,000 in July, 1937. The number of the unemployed was 1,853,000 in January. It fell to 469,000 in September. If the number of unemployables be excluded it can be said that virtually there was no unemployment in Germany in September, 1937.

The Nutrition Report

The Final Report of the Mixed Committee on the Problem of Nutrition appointed by the Council of the League of Nations was published in 1937.

The Report covers a very wide field and contains a wealth of statistical data and several practical recommendations of first-class importance.

It is confined to the study of the problem in the western countries. Asia and Africa had to be excluded from the scope of inquiry for the reason that much preliminary work is necessary in those continents before the investigation can be carried on there.

We understand with interest that in the western countries there has been an increase in the consumption of relatively costly goods such as eggs, fruit, vegetables, dairy products, etc. This is due to change in the physiological requirements of the people. Due to reduction in hours of work, the number of people in the quasi-sedentary group has increased, thereby reducing the demand for energy-producing food necessary for manual workers. Greater appreciation of food-values, increase in national income, etc., are also some of the reasons which have led to the increase in the consumption of relatively costly food.

The question of influence of the price policy and the price structure, the family income and educational propaganda on the problem of nutrition has been exhaustively discussed.

"Improvement in the quality of the diet usually accompanies increased expenditure, consumption of bread, cereals and margarine tends to fall, and of protective foods to rise. When income is limited, the more numerous the family

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the less is the absolute food expenditure per consumption unit, and perhaps the most significant feature is the decline in the use of milk. Different measures have been applied for the purpose of supplementing incomes in the lower income groups—for example, through different methods of regulating wage incomes; through public works, unemployment subsidies, tax subsidies, tax remissions, etc., and through the provision of essential foods, such as milk, to mothers, infants and children."

"The *nutrition of a people*," it is stressed, "*is a matter of grave public concern.*" "It is not sufficient for doctors and scientists to lay down the requirements of an adequate dietary; producers of foodstuffs must be able to provide the necessary constituents in sufficient quantity at reasonable prices, and that production depends not only on the competence of agriculturists, but also on the assistance given to them to overcome economic and political difficulties outside their own control."

Stabilizing the Exchanges

In his article on "Stabilizing the Exchanges" in "Foreign Affairs" (New York) for January, 1938, Mr. James D. Mooney, President of the General Motor Export Company, tries to drive home a few homely truths about money and monetary affairs.

He stresses the points very vigorously that no stabilization of exchanges is possible unless there is stabilization at home and also that all endeavours for stabilization of exchanges are useless unless the tendencies towards economic nationalism are curbed.

In order that exchange rates may be stabilized it is necessary that within the country paper currency should have a fixed value in terms of gold. The Government should be prepared to exchange gold for paper money. All the gold of the country should not be concentrated in the Government treasury. The best reserve of a country's gold is in the vaults of the banks and in the houses of the citizens. Whenever necessary gold may be attracted to the Treasury by offering higher prices. To relieve the pressure upon the demand for gold, goods and services should be allowed to freely flow between country and country.

Swedish Iron Ore

Sweden has vast reserves of iron ore. She is the world's biggest exporter of that commodity. The mining district in northern Lapland is estimated to possess more than two billion tons of iron ore or over nine-tenths of the total high percentage iron ore in Europe.

The situation as regards the exports of Sweden's iron ore will be realized from the following figures (in millions of tons):—

1929—10.9

1932—2.2

1934—6.8

1936—11.2

The figure for 1937 bids fair to exceed 13 million tons.

The increase in the exports since 1932 reflects the increasing importance in the role that Swedish iron ore has been playing in the armament race in the world.

For many years, on an average, three quarters of her total iron ore exports have gone to Germany. For more than fifty per cent. of its requirements the German armament industry is dependent on Swedish ore. The less martial branches of the German steel industry depend on domestic and French ores.

Before the civil war Britain used to get the biggest supply of iron ore from

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the Spanish market. Her supply from Spain having suffered Britain is making good the loss in Sweden. In 1935 and 1936 Swedish iron ore exports to Britain were 773,478 and 1,231,520 tons respectively. In 1936 exports to Germany amounted to 7,990,000 tons. Germany, therefore, is undoubtedly yet the biggest customer of Swedish iron ore. But the importance of Britain as a customer in the Swedish iron ore market has been increasing.

PSYCHOLOGY IN THE GITA

By Drupad S. Desai, M.A., LL.B.

To keep up the ancient metaphor as it is: Just as the cows are, so is the milkman—both eternal and imperishable entities. The Divine Hand touches, and there flow forth streams of milk. They, in their turn, unite into one big ocean of milk,—the roaring billows whereof, to continue the metaphor, echo forth the din of the Music of the Spheres, the music that is sung in the "Song Celestial." What man, having but once gone up to the brink of that milky Ocean, would be so unfortunate as not to take even a sip out of that?

Indeed, this world-revered book of the Aryas, the *Bhagavad-Gitâ*, presents an endless expanse of knowledge. Not a decade, not a century, but several thousands of years have elapsed since this Divine Song was first sung; and still to-day it rings in our ears as if it were sung but yesterday. Pundits and savants of all climes and times have not been few who have spoken or written authoritatively on the Book. Literature round the same has grown to such an enormous extent that, if collected together at one place, it would run into a big library by itself. And yet the attraction for the study of the same has not the least abated; new and ever new layers of thought are being unearthed everyday. Such is the unrivalled excellence of that "Song Celestial."

Men have kept on churning this Ocean of Knowledge ever and anon, and obtained gems of the purest ray serene therefrom. Some have sought for the illumination of the Divine knowledge from it, some have visualized in it a shining torchlight, ever leading men to heights of philosophical knowledge, some have found therein aptly summarized rules of ethical conduct to which men must conform, and some have discerned lurking in it germs of social science, even socialism not excepted. Such is the all-embracing spirit of the teaching of the *Gitâ* that it appears to comprehend all sorts of 'logics' and all shades of 'isms' within its wide range. Try to concentrate on any one of these; keep your angle of vision steady; try to bring the various views embodied in the *Gitâ* into the ambit of your vision—and you have a new vista opened up before you.

Attempt is made in the present article to see whether principles of psychology can be shown to have been interwoven into the fine texture of the doctrines of the *Bhagavad-Gitâ*. For this purpose, it will, doubtless, be necessary to start with the assumption that the *Gitâ*, in its primary essence, being a Book aiming not exactly at expounding principles of Psychology as such, can hardly be expected to deal with the same in as orderly and methodical a manner as we find it ordinarily done in text books on the

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same. When we open any ordinary text book on Psychology, we find discussed, in its very opening chapters, topics such as "The Nature of the Science,' 'Its scope,' 'Its relations with kindred sciences,' and the like. But in the "Song Celestial" no musings of the kind above-mentioned can anywhere be heard. Yet, the line of labour the western philosophers and psychologists have pursued in drawing out a distinct definition of the science, as such, and the interesting discussions made to range round the same, till about so late as the beginning of the twentieth century, may very well be discerned, however dimly that may be, running through the teachings of the *Gitâ*.

A whole history may be said to have gathered round this attempt of arriving at a correct and up-to-date definition of the science. If we were to confine ourselves to tracing that alone, from the times of the ancient Greeks down to the present-day psycho-analysts, we might be able to collect material enough for a sufficiently large volume by itself. Such a treatment, however, being irrelevant for the purposes of the present article, we might rest satisfied with giving, in what follows, broad outlines of the same.

Originally, Psychology was defined as "a Science of the Psyche—the Soul." Derivatively, the definition sounds appealing; but its hollowness becomes evident, if we just go a little deep down, inasmuch as all the internal processes, with which Psychology, as a science, is concerned, are the least connected with what is known as "the Soul." The Soul, as a matter of fact, has nothing to do whatsoever with these processes. This will become patent, if we keep in view even the very ordinary expressions of language, in which all our experiences of the same are couched up. Grammatically, it is the First Person Singular Pronoun "I" which is spoken of as having experiences of all those processes. We say, *e.g.*, "I think," "I experience pleasure," "I act," and so on, and so forth. Whereas, if it were really "the Soul" that experienced all those processes, grammatically, the Third Person Singular Pronoun would have, most naturally, been used. Our mode of speech, in that case, would have been "The Soul thinks," "The Soul experiences pleasure," "The Soul acts," and so on. But the latter mode, on the very face of it, sounds absurd. What does that show? This, verily, shows that Soul can never be a subject for Psychology.

The significance of this seemingly simple and slight variation in the ordinary use of grammatical expressions, can hardly be sufficiently estimated. Viewed in its proper perspective, to all intents and purposes, it is but a prelude to the promulgation of that most important of all philosophical principles—the doctrine of the Soul which is finding its way of acceptance with the Westerners only very recently, but which the Easterners, be it said to their credit, had acclaimed as their own, some thousands of years ago—the principle, *viz.*, that what is known as the "Soul" is One, Indivisible, Eternal Being independent of, and unperturbed by, the manifold experiences that we, as human beings, ordinarily undergo.

Later on, Psychology seems to have been defined in a still cruder way. According to this conception of it, all our internal processes are supposed to have independent and separate seats of their own, in the constitution of the brain, which, being stimulated from without, result in the types of experiences we have. This is technically known as Faculty Psychology. But such a definition, or belief, howsoever it be denominated, sounds most unintelligent and ridiculous. Reasons are not far to

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seek. The number of such processes is, indeed, countless; and for all and every one of them to have a definite and distinct place allotted to it in the sphere of the brain is a conception which would stagger almost all thought. At the same time, if we accept this view, it would not be possible for us to account for the continuity and connectedness of all our internal processes, which hold up our experiences into one intelligible whole. Perhaps, it was mostly because there was this sort of confusion, writ large on its face, that the belief could not hold good for long, and was ruled out of court almost as immediately as it was born.

The attempt at defining Psychology seems to be assuming some concrete and reasoned shape in the period that followed.

Psychology, in this period, was beginning to be defined as "a Science of the mind,—mental processes." It was during this period that Psychology was definitely marked out and styled a mental science. By the bye, it may be interesting to note that even to this day, the notion does not seem to have died out, inasmuch as Professors of Philosophy are, more accurately speaking, designated as Professors of Mental and Moral Philosophy.

Till the end of the 19th century, nay, till the dawn of the 20th century, this was considered to be the most apt and accredited definition of the science. The 20th century, however, saw the pre-eminence of science in every phase of life. Scientific notions, scientific methods, scientific researches loomed large everywhere. Study of Psychology could remain no exception to this. Students of Psychology, under its influence, began to feel that even this definition was too wide of the mark. "Mind," they thought, included the sub-conscious and even the unconscious as well—and all these presented no subjects for psychological investigation. They, therefore, tried to narrow down the definition. Psychology, accordingly, came to be defined as a "Science of the states of consciousness."

Scientific leanings and scientific insight were bound to probe a little too deep, and tackle the subject more analytically and experimentally. Experimental methods began to be employed more and more in the study of this science, Psycho-Analysis being the most interesting and important outcome of these all. Mental processes were actually being weighed in the balance and tested like tangible concrete objects. Thus, fresh fields began to be explored, and new regions of study came to the fore, so far as the science of Psychology was concerned.

It is needless to recount the history of all these. Still, in the last analysis, the question comes uppermost to our minds, "What is the ultimate result of all these attempts of Western philosophers?" That result actually may be there or not; as a matter of fact, that may or may not be the end in view of all those attempts, still, the inference is irresistible that they all seem leading to only one and all-embracing principle that what we call the "Soul" is not a fit subject for Psychology, and is not in any way concerned with our internal processes. The Soul in the midst of all these processes is like a lotus in the pond—untouched by the very waters in which it grows.

And that is exactly the burthen of the "Song Celestial." The feeling of utter despondency that obsessed the mind of Arjuna, the Man *par excellence*, at a time when judgment and action were most urgently required of him, could only be shaken off by a preaching that amounted to a searching psychological analysis. And the most thoroughgoing

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exposition of the Doctrine of the Soul, resorted to in Chapter Second, aims at supplying the same. In other words, the chapter may well be said to define the scope and extent of the Science of Psychology, in a strain of thought somewhat similar to that, already hinted at, in the foregoing pages.

HINDU ASTRONOMY AND ASTROLOGY

By Jyotirbhushan Dr. V. V. Ramana Sastri, M.A., Ph.D., F.R.A.S., M.R.A.S.

In India, as in the ancient West, the study of astronomy was never dissociated from astrology, whether calendric, natural or judicial. It is now presumed, according to the trend of the latest researches, that the archetypes of the Indian Solar Zodiac, with all that it implies, of the so-called 'false' co-ordinates employed in the celestial measurements of Indian astronomy and alstrology, and of the other fundamentals of Indian astronomical theory, including the sexagesimal measures of time and space, the system of eccentric deferents and epicycles and the canon of sines, were taken over from Babylonia, towards the middle of the 6th century B.C., if not earlier, when the North-Western regions of India formed a satrapy of the Achaemenid Persian Empire extending its confines as far West as beyond Egypt and Ionia. This astronomical, with its associated astrological, lore continued to leaven India down to the days of Darius, and thereby rendered it fit to relieve the comparatively fuller Hellenized or Hellenistic teaching which started flowing into it, without cease, from the Lagide Egypt and the Seleucid Syria, soon after Alexander's expedition to India, later than the middle of the 4th century B.C. When the Indo-Greek rule gradually came to a close, as a result of slow attrition, both internal and external, somewhere about the middle of the 1st century A.D., or perhaps earlier, India lost the opportunity of living contact with contemporary astronomical and astrological culture of Egypt and Syria, then under Roman domination, and was sure to have drifted into a condition of listless inanition, were it not for the dogged endeavour, on the part of a handful of half-Greek polyhistors, descendants of old Indo-Greek potentates and princes, or colonists, to keep alive, by constant teaching and writing, the tradition of Berossus, Epigenes and Artemidor, of Eudoxus, Manetho and Serapion, of Hypsikles, Hipparchus and the *Salmeskhoiniaka* (*Genethlialogia*) attributed to Hermes Thrismegistos, of the *Astrologoumena* of Nechepso-Petosiris, of Naburiannu, Kidinnu and Cleostratus, and of a whole body of other authors and writings on astronomy and astrology, imported into India during the springtide of Greek ascendancy, and were it not also for the seasonable, fresh fillip which the Indo-Scythians, known sometimes as the Mins, gave to the study of astronomy and astrology, when once they finally established themselves as rulers of the Punjab and Doab, about 78 A.D. The Indo-Scythians of those days were great astronomers, and brainy admirers of the Hellenistic star-love, and they, in conjunction with the surviving half-Greek descendants of the moribund, if not defunct, Indo-Greeks, were mainly responsible for the renaissance of astronomy and astrology in

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India, by bringing about, as a first step, the systematization of a novel *corpus*, in Sanskrit, of technique and exposition, relative to the available pre-Christian material, in astronomy and astrology, of the Indo-Greek period, under the names of the *Siddhântas*, the *Samhitâs* and the *Horas*, through the second and third centuries of the Christian era. From the fourth century A. D. onwards, India was content to get on with this rebuilt learning, begotten of the said renaissance, without any exotic cultural aid, but, that learning was maintained at a high level of efficiency in theory and practice, by means of sedulous attention to the cultivation of its several phases. When, however, the Muslim rule was first established in India, in Sindh, in A.D. 712 under Muhammad-bin-Kasim, that is to say, 80 years after the Prophet's death, and eventually spread all over India, she was forced into touch, in one way or another, with the teaching and the developments of the Baghdad school of astronomy and astrology, a school modelled primarily on the sum-total of the later Greek culture of the Roman Egypt, the Roman Syria and the Roman Greece, during the first four centuries of the Christian era; but far from being taken up with the learning that thus was available at her door, she sought as a rule to fight shy of whatever was finally traceable to the intellectual activity of Baghdad, though, on the other hand, she was not chary of giving the Baghdad school of the best of the culture she had made her own, since she became a part of the Achaemenid empire. The first Indian astronomer and astrologer of distinction to leave India, and live in learned exile at Baghdad, as the *munajjim* of Harun-al-Rashîd (786-808 A.D.), was Kanaka, a native of Sindh. He was apparently born round about the middle of the 8th century A.D., and is relied on as an unerring authority both by the Hindu royal author, Kalyâna-varmman (floruit 775 A.D.), and by the Baghdad writer on astronomy and astrology, Abu-Masar (805-886 A.D.). Abu-Masar and his celebrated *confrere*, Alkindi (who was first introduced to Hindu astrology by Samarasimha at the beginning of the thirteenth century A.D.), are flowers of the later eclectic culture of Baghdad in astronomy and astrology, which, being the outcome of an apt absorption of the recent Hindu, Persian and Greek (*scil.* Roman and Byzantine) material, reached the apogee of its brilliance during the time of these two Muslim writers on astronomy and astrology. And it was this culture, of which Alberuni (*munajjim* of Mahmud of Ghazni) is such a well-known product, that, in its new-flanged, attractive phases, under the aegis of the Moghal sway in India, sporadically excited the production of the *Tâjikatantrasâra* (also known as the *Manusya-jâtaka*) of Samarasinha (*C.* 1225 A.D.), a digest of the Persi-Arabic rehabilitation of Ptolemaic astrology, of Mahendrasuri's *Yantrarâja* (1370 A.D.), a work of value for observational astronomy, of Makaranda's *Makaranda* (1478 A. D.), a useful handbook of tables for determining the places of the sun, moon and planets, much affected by both astronomers and astrologers in India, of Jñânarâja's *Siddhântasundara* (1503 A.D.), of Ganesa's *Grahalâghava* (1520 A.D.), a first-rate treatise on practical astronomy of the so-called *karana* class, said to have been written by its author when he was but thirteen years old, of Nityânanda's *Siddhântarâja* (1639 A.D.), a work *sui generis* by reason of its wholesale rejection of the *nirayana* mode of reckoning, and its complete adoption of the tropical sphere, so unmistakably adumbrated by the extant rehash of the

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Romaka-Siddhânta of pre-Christian lineage, of Munisvara's *Siddhânta-Sârvabhauma* (1646 A.D.), a whole-hearted vindication of Bhâskara's *Siddhântasiromani* (1160 A.D.), against the onslaughts and superior pretensions of authors nurtured on the Persi-Arabic teaching, of Kamalakara's *Siddhânta-tattvaviveka* (1658 A.D.), a weighty, full-dress exposition of the current Persi-Arabic astronomy as elucidative of the doctrines of the old-time *Surya-Siddhânta*, managing as frequently as possible to find occasion to severely criticize the findings and methods of the *Siddhântasiromani* (1160 A.D.), and of Jagannâtha's *Siddhânta-Samrâj*, a paraphrase into Sanskrit of the Arabic version of Ptolemy's great astronomical work of the 2nd century A.D.

But these sporadic fulminations on the part of Indian authors, brought about by their enforced combustible contact with the astronomical and astrological culture of Baghdad and its developments and connexions, did not materially alter the prevalent Hellenistic character of the rebuilt learning of Indo-Scythian initiative, a learning which has never ceased to claim the paramount allegiance of the best Hindu, and possibly half-Hindu, intellects of post-Sakan India, *from*, for instance, Vasistha, the redactor of the *Paitâmahasiddhânta* (sometimes called the *Brahmasiddhânta*, and based, according to orthodox conceptions, on the pre-Hellenistic *Corpus* of the *Vedânga-Jyutisa*, both *Arca* and *Yâjusa*), Parâsara, the redactor of the *Vâsisthasiddhânta* (of ancient Babylonian flavour, and containing the earliest adumbration of the puzzlingly facile, adroit and withal accurate, processes of the South Indian *Vâkyaganana*, generally associated with Aryabhatta III and Vararuchi), as well as of the *Parâsarasiddhânta*, the *Parâsarasamhitâ* and the *Parâsarajâtaka* (known to Varâhamihira in the middle of the 6th century A.D., but unknown to Bhattotpala of Kashmir, towards the end of the 10th century A.D.), Maya, the redactor of the *Sauras-siddhânta* (also called the *Suryasiddhânta*), the *Mayasamhitâ* and the *Mayahorâ*, Garga II, the redactor of the *Paulisasiddhânta*, the *Paulisahorâ*, the *Gargasamhitâ* and the *Gargahorâ*, and one who was thoroughly at home in the Greek astronomy and astrology of the Hellenistic period, Romaka (a protagonist of the tropical sphere in India for astronomical and astrological reckoning), the redactor of the *Romakasiddhânta* and the *Romakahorâ*, the so-called Purânayavanâchâryau, the putative joint-authors of the *Jâtakasangraha*, the Yavanaguru who is the compiler of a *Yavanasiddhânta*, the Minarâja who is the author of a *Vriddhayavanajâtaka*, and Âsphujiddhvaja, the compiler of a *Yavanajâtaka*, a metrical metaphrase of an earlier text-book on Greek astrology, compiled from Greek, by a certain Yavanesvara (Âsphujiddhvaja himself being a half-Greek prince), on through Âryabhata, the father of the epicyclic system of Hindu astronomy in the sense that he methodized the application of it in practical work, and the author of the *Âryabhatiya* (499 A.D.), Lâta (*c.* 505 A.D.), an astronomer of distinct renown and the commentator on the *Romakasiddhânta* and the *Paulisasiddhânta*, the world-known Varâhamihira (*ob.* 587 A.D.), the author of the earliest extant *karana*-like astronomical digest, the *Panchasiddhântikâ*, Lalla (*c.* 638 A.D.), author of the *Sishyadhivriddhidatantra* and a manual of astrology, Âryabhata II, the author of the *Âryabhatasiddhânta*, alleged to be based on a redaction of the *Parâsarasiddhânta*, Srishena, a remodeller of the *Romakasiddhânta* on eclectic lines, albeit deleteriously so, Vishnuchandra, a

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remodeller likewise of the *Vâsishtha-siddhânta*, Brahmagupta, the idol of *Bhâskarâchârya*, and the author of the celebrated *Sphutasiddhânta* (628 A.D.), a work which, in the course of the eleventh century A.D., called forth a classical, cyclopædic commentary from Prithudakasvâmin, surnamed *honoris causa* Chaturvedâchârya, and of the valuable *karana*, the *Khanda-khâdya* (665 A.D.), expounded by Bhattotpala about 950 A.D., as also by Âmarâja, and addressed in the main to an amplification of Âryabhata's *ârdharâtrika* system of measuring the nyathemeron, a system not however to be met with in the received *Âryabhatiya*, Bhattotpala (*c.* 950 A.D.), whose extant commentaries on the works of Varâha-Mihira, Prithuyasas and Brahmagupta, form *inter alia* finished florilegia of extracts from, or chrestomathies of, astronomical and astrological authors, known otherwise, for the most part, only by name, and who quotes (*apud* the *Brihajjâtaka*, VII, 9) a verse from Âsphujiddhvaja, in the nature of a veritable chronographic and semantic *crux interpretum*, which, if duly verified with an authentic ancient codex, like that reported from the Nepal Durbar Library by the late Hara Prasad Sastri of Calcutta, and puzzled out, will not fail to throw a flood of welcome light on the ticklish question of Saka chronology in general, and on that of a plurality of Saka eras, once in vogue, in particular, but which scholars have thus far been content only to funk, unable to be on their mettle and face the problem in a workmanlike spirit, by discerningly unravelling and interpreting the verse and Bhattotpala's observations thereon, Munjâla (*c.* 962 A.D.), the author of a *karana* named the *Laghu-mânasa* which, in the opinion of some, is but a *résumé* of an earlier work of larger compass, the *Mânasa* of a certain Manu, Bhoja, the versatile royal auth... and ardent Saivâgamic, who also wro... (*c.* 1042 A.D.) the *karana*, the *Râj...* *mrigânka*, Brahmadeva, the author o... the *Karanaprakâsa* (*c.* 1092 A.D.), Satânanda, who wrote the *karana* treatise known as the *Bhâsvati*, distinct... ly related to the school of the *Surya-siddhânta* in its current redaction, and having for its epoch 1099 A.D., and the magistral Bhâskara, who wrote his *Siddhântasiromani* in two parts, the *Grahaganitâdhyâya* and the *Gola-dhyâya*, in 1150 A.D. (though it is a standing reproach to the character of the present-day indigenous scholarship in Sanskrit astronomy and astrology, that verses from both the *Grahaganitâdhyâya* and the *Golâdhyâya* should be allowed to blatantly masquerade, in the printed non-Madras editions of Bhattotpala's classical commentary, of 966 A.D., on the *Brihajjâtaka*, as citations from a so-called *Bhâskarasiddhânta*, seeming anonymous and therefore hoarily antique, the misleadingly intriguing, clever neologism, *Bhâskarasiddhânta*, easily lending itself to throw anachronismatical dust in the eyes of the unwary or the credulous, and to make them think of it as the name of a work actually handled by Bhattotpala, by reason of the all-round reputability of Bhattotpala as an unfailing store-house of accurate, astronomical and astrological tradition) and his *karana*, the *Brahmatulya*, otherwise known as the *Karana-kutuhala*, in 1183 A.D., *down to the late* V. B. Ketkar (the author of the *Jyotir-ganita*, a practical work on astronomy, avowedly allied to Bhâskara, but exhibiting a lot of original skill and up-to-date knowledge, and published in Poona in 1898) of our own time, in the gale of the crushing political vicissitudes, which it has been the lot of India to pass through, during this long interval. Indeed, the deep passion for Hellenistic

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culture, which inspired the Indo-Scythians, comprising the Sakas and the Kushânas, in their active patronage to the Hindus for the cultivation of astronomy and astrology, did not fail to show itself also in their inscriptions in North-Western India, in which they went the glaring length of employing the very names of the Macedonian months, alongside of those of the Indian.

For considerably longer than two millenniums before the dawn of a knowledge of the solar zodiac upon it, India seems to have had as her substantial heritage, in astronomy and astrology, a lunar zodiac, which, with its twenty-seven or twenty-eight star-groups headed by Pleiades, finding such conspicuous mention in the *Taittiriya-Samhitâ* and the *Taittiriya-Brâhmana* of the *Krishna-Yajur-Veda*, and with the system of time-measure by lunar reckoning, which is the staple of the Vedânga-Jyautisha, is, after close study, affiliated, by recent Assyriologists of discernment and repute, to the scheme of Babylonian "moon-stations," revealed by cuneiform tablets of considerable antiquity. The period when India came under the intellectual influence of Babylonia, and took over from it the prototype of the extant asterismal series that roughly define the Indian lunar zodiac, which, in its turn, subsumes the characteristic graduation of the lunar orbit into as many isometric arcs as there are roughly days in the course of a single sidereal revolution of the moon, beginning from the first point of the lunar zodiac, with the help of the asterismal series as landmarks, in order to use the lunar orbit as a fixed scale for measuring by daily observation the extent of the moon's sidereal revolution from time to time, must be earlier than that of the *Taittiraya-Brâhmana* and that of the *Taittiriya-Samhitâ*. The Babylonian "moon-stations" that are made out from the cuneiform tablets begin, like the Vedic asterismal series associated with the lunar zodiac, only with Pleiades (*mul.mul* in Babylonian and Krittikâ in Sanskrit), and contain in all seventeen or eighteen constellations "on the track of the moon." Kugler's labours are ably continued by Schaumberger, and the concluding supplemental part of the epoch-making "Sternkunde Und Sterndienst in Babel," which is in preparation, is sure to assemble and marshal a mass of illuminative material otherwise hard of access to the student of Indian astronomy and astrology. At this point it will be worth while quoting the following from a recent, interesting writer, as germane to the chronologically probative value of the bearings of the Hindu lunar zodiac: "The *nakshatras* are certain conspicuous asterisms lying more or less in the neighbourhood of the ecliptic (which is divided into equal divisions). The principal star in the asterism is called the Yoga-târâ, and is connected with the "first point" on the ecliptic of its *nakshatra*, by a small arc of the apparent difference of longitude between them, called its *bhoga*. A century or more ago, Colebrooke formed from the various Siddhântas (Surya and Brahma-Siddhântas etc.) the longitudes and latitudes of the Yogatârâs, and later Bentley and Burgess gave similar lists (all giving identifications which I have by no means always accepted). These longitudes give an unmistakable indication of the date at which they came into being. The first *nakshatra* is Asvini, whose "first point" coincides with the "first point" of Mesha, the first month of the year; according to the Siddhântas Asvini's Yogatârâ has longitude 8°, and latitude 10°N. The last *nakshatra* is Revati, with Yogatârâ at 359° 50′ and 0°. It is obvious that these two first and last stars are α and 54 Arietis

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respectively. Now the astrologer Vettius Valens, who wrote under the Antonines, tells us that he attempted to make for himself a canon of the sun and the moon for the purpose of determining eclipses, but as time failed him he resolved to make use of Hipparchus for the sun, and Soudines, Kidenas and Apollonius for the moon, putting in their proper places the equinoxes and solstices at the *eighth degree of the signs of the Zodiac*. Kidenas, as the Greeks called him, was a famous Babylonian astronomer living in the latter half of the 3rd century B.C., and there is a lunar table extent, bearing in cuneifrom characters his signature, *Ki-din-nu;* this same table placing the *equinoxes and the solstices at the 8th degree of the signs of the Zodiac*, as did Valens, who quotes the canons of Kidenas. In the same way the Roman calendars continued to adopt the 8th degree long after the Christian era, just as the earlier Babylonians did, even though Hipparchus had found that the zero of longitude had moved from the 8th degree (Hamal) to the border of the constellation of Aries where this lies on the ecliptic. It is this tradition of the Vernal Equinox coinciding with the 8th degree of the sign and of the constellation of Aries (whose "first points" on the ecliptic are for this epoch coincident) that is found in the Siddhântas. The man in India who made this observation must have been an astronomer of the first order. It was no astrologer or mere almanac-maker who was capable at that period of observing the longitude of the 6th magnitude star, 54 Arietis, to within 10′ of arc. The unknown astronomer who did this was author both of the signs of the zodiac and of the *nakshatras* and he must have been active close to 700 B.C." It is strange that the author of the above extract should betray such a colossal ignorance of the fact that the cited longitudes and latitudes of the Yogatârâs of Asvini and Revati are the so-called false ones, like those employed by Hipparchus in his commentary on Aratus, and by Varâhamihira in his *Panchasiddhântikâ*, and that they must be reduced to the true ones before they could be put to the use so egregiously made of them in the course of the extract: the conclusions reached are thus to a large extent vitiated, and carry with them their own condemnation. But it is of value to note that the non-tropical Zodiac of signs which took kindly to the soil of India under Hellenistic sway had for its permanent point of departure a portion on the ecliptic which is 8° west of α Arietis (Hamal). This is testified to not only by Soudines, Kidenas, Apollonius, Hipparchus and Vettius Valens, but also by Menilius, Manatho, Vitruvius and others. The false celestial longitudes and latitudes were made use of in India as a matter of routine for astronomical and astrological purposes, in citing the positions of both stars and planets. The first points of the non-tropical signs, Aries, Les and Sagittarius are always respectively coincident with the first points of the non-tropical moon-stations, Asvini, Maghâ and Mulâ. Varâhamihira's non-tropical Zodiac of signs which is the same as Garga's cannot be anything different to what we are considering here.

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THE STORY OF THE INDIAN KING AND THE CORPSE*

By Prof. H. Zimmer

"My spectre around me night and day" (Blake).

Fairy tales are built upon a foundation of miracle. It is this miraculous element in them which not only forms the base of their structure but builds their highest pinnacles of fantasy. This miracle within them, however, is an enigma to every-day life. That is why enigmas play such an important part in fairy tale events. The fortunes of their characters become entangled in enigmatical situations; their destiny breathlessly resolves itself; but the real turning point, the true triumphant ending is attained by the solution of the enigma itself. And, too, besides the main narrative question and its answer, the main enigma and its solution which stand out like knots in the tissue of the tale, the whole network of a fairy tale is woven and interwoven with lesser enigmas. The tasks, for example, that block the way of its characters, are each an enigma which must be solved. Each situation, too, is an enigma whose happy solution brings release, whose wrong, disaster. The princess in the glass coffin is an enigma, for, in spite of her deathlike appearance, she is not dead. The question to solve is: How may she be recalled to life? Plunged in enigmatical sleep lies the castle of the Sleeping Beauty. How did this deathlike slumber come to pass? Who was it that had spun this impenetrable magic barrier of secrecy and dream around its walls? Who is to break the enigma-spell? And the little gingerbread cottage of Hansel and Gretel,—is this not too a house of enigma, this perfect dream of childhood fashioned of sweetmeats and tit-bits? How did such an innocent little house come to be built in this sinister forest? The answer to its enigma is the cannibal witch who wishes to fatten the two children like geese for her table.

Such riddles are questions: What is the real beneath the given semblance? What is the true essence hidden under the character of the princess "white as snow, red as blood, with hair as black as ebony," that portrayal of life lying so long yet so imperishably in the coffin mourned by the dwarfs? Is she truly dead forever, or is there some miracle by which she may be recalled from apparent death into real life? And the Sleeping Beauty—is her slumber the whole reality? Is there not another secret hidden therein as a kernel is hidden beneath pulp and shell?

To solve an enigma is to take away the outer semblance and extract from under the iridescent surface covering the core of reality. This striving for the truth which by its own outward semblance deceives us; which we must win ever anew, not only from itself but from our own selves, from our indolence, our predilection for externals, from our satisfaction in the apparent, our instinct for the customary, this striving belongs actually to the deepest moral duties that our human existence incessantly presents. That is why fairy tales delight so particularly in the setting of tasks and the

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struggle to overcome them. This delight seems to be justified only by the existence of something deeper. The clever solving of difficulties, the appreciation of sagacity, the insatiable thirst for the extraordinary, all these are not enough in themselves; for the strange and surprising grows stale in time with change and repetition; it is bound to its own time and space; it fades with them and darkens into the unrecognizable; but the core of the fairy tale remains imperishably fresh.

To snatch the real from the apparent is the eternal duty of man, if he wishes to fulfil his destiny and not drift toward death only as a shadow of himself, as an uprooted tree drifts upon a torrent. This is the duty that man is faced with all his life, to be real, to overcome the semblance both within and outside himself. The expression of this duty in fairy tale enigmas and enigmatic situations touches always upon a mysterious hidden depth in man. This depth is removed from his conscious will as though encased in glass and as though hemmed in by thorns in the guise of slumber. Who will break into it? The magic of the tale drifts in like sound, and the hidden depth listens. It comprehends, without our quite realizing it ourselves, the riddles set before us when they are attired in this fairylike form, and it nourishes its dream with this related substance. These tales and fables are symbols of its own riddle-situation written by an invisible hand on the wall of man's innermost precincts. There are always riddles to be solved. Life sets us riddles every hour. We are encompassed by the most wonderful questions whose solution would bring enlightenment and guidance, if only we could perceive the enigmas within them and comprehend them as such. We seldom suspect their existence, however, and we remain enigmas to ourselves and puzzle about them all through our life. The virgin, for example, is a riddle to hereslf. Not yet having been "known by man," as the Bible puts it, she does not know herself. This is one of the truths contained in the story of Turandot.

The only child of Altum Khan, a princess of the blood, is heiress to the Dragon Throne of China. Among her splendid princely suitors, only he who excels in true manly superiority may win her hand. He must be wise; he must know the answer to all riddles, be able to fathom the hidden meaning, the reality beneath the semblance. Cruel and smiling like the Sphinx in the Oedipus myth, she sets her riddle-questions. So it is she guards her virginity from the desire of princely wooers. Only he who unriddles her question may be allowed to be her lover, as Oedipus wins Jocasta after he has discovered the riddle of the Sphinx. And as it happens to those others of Jocasta's wooers, those who braved the riddle monster in vain, so it is with Turandot's suitors, the unsuccessful are condemned to death. The difference seems to be, however, that, whereas Turandot plays the part herself of Sphinx in her own enigma, Jocasta keeps her enigma lying at the threshold of her town in the form of the animal itself. In Oedipus' life at least Jocasta remains forever a riddle. How may she be to him both his mother and his wife? How is it that she gives to him children who are at the same time his brothers and sisters? This is the enigma-fate of his life and it is embodied in her. That is why the Sphinx lets pass no one till Oedipus appears. Winning Jocasta's hand, he wins kingdom, crown and kingly sword of Thebes. It is to the fulfilment of his own mysterious destiny that the Sphinx opens the path. Jocasta being the enigma of his life as he is of hers, he is the one allowed to "loose

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her girdle of virginity." The womb it guards is the secret of their mutual endlessly interwoven destiny. It is the fatewomb of Oedipus, the womb from which breeds for him all fulfilment, all fatality. In the same way Turandot, rich in enigmas, is the destiny of the foreign Prince, Timmir's son, who passes incognito through her kingdom. Ever since he has seen her picture, and has heard of her cruel sport with the heads of her suitors, "Death or Turandot" is his motto. But just as Turandot is Kalaf's fate, so is he her own, for only he is able to solve her riddle.

Beauty and worth have various needs. Not only have they those of being admired and enjoyed, of giving and contenting (Turandot's charm could guarantee for her the fulfilment of those needs, for did not each one of her wooers risk his very head but for her sake?), Beauty has another need more deeply urgent still than these, the need of being vanquished in its own superiority, of being recognized in the secret of its own force. Brunhilde at the Isenstein, for example, gives herself only to the hero who outrivals her in the arts of spear-throwing, stone-propelling, and high jump. It is not only that she wishes to be admired for her manlike actions and desired as heroic woman, but in all that she does, he must go further. There must be no hidden forces in her that remain undiscovered and unexcelled by him. She wishes to come to him weakened by his superior strength, obvious in her weakness, with no trace of miraculous force or mysterious supremacy held back.

Amongst prehistoric Nordic peoples, the miraculous and enigmatic in women is epitomized by heroism and physical male force. In China, full of ancient wisdom, the miracle lies rather in the mind which feels the need of acknowledging something higher than the all-wise intelligence with which it conceals itself. So Turandot needs to have her riddle solved before she may give herself; so Kalaf, who easily solves her riddles, wishes to have his own riddle solved. He generously permits her to guess herself free of his claim upon her. He, the unknown prince, wishes to be recognized for what he is. Not only is he a prince from a foreign country, led to Turandot along a miraculous path, not only is he a prince like others, he is himself, and that means something special in itself, his secret as well as his reality. To penetrate this secret means to conquer him as he has conquered Turandot. Only in the understanding of another's secret, may one being have power to bind another. It is out of one's secret depths that one emerges and lives and submerges again. Two forces working one upon the other, poised in equally levelled balance daily fulfilling themselves anew, ever newly inflamed one upon the other, this is love. Assuredly to penetrate another's secret means to destroy his power. What is fully explained loses its enchantment. The charm of the unknown is that it may withdraw from us and mock us. When we give it a name, we break its spell.

Now just as Turandot gives herself against her will into Kalaf's hand, because he had found the solution to her riddle, so is he willing to return to her freedom, if she discovers his secret. If she pronounces his name, he will not only be without secret but without power, like a genie who is conjured into service by his name, like Rumpelstilzken in the fairy tale. The magic spell cast by love over two human beings, binding them together and attracting them so forcibly and inextricably one to the other, is simply that they are for one another unfathomable depths. If one could entirely sound the secret deeps of

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another's being, the discovered one would soon be abandoned for another more mysterious partner. With the bare repetition of the known, pleasant and respectable though it may be, a lifelong comradeship is possible perhaps, one based on duty and usage, but not a love-relation, for Eros is attracted only by what is hidden—the secret of the body and the mystery of the personality —Eros, the swift-winged, whom even a beam from Psyche's lamp dispels.

Now Turandot discovers Kalaf's name in the following way:

A princess in her suite, imprisoned for some fault, is herself jealously in love with the prince. She plots to make him flee with her from prison during the night by means of a lie. She tells him that Turandot would prefer to have him murdered on the way to the answer-ceremony next morning than appear before him not knowing his name. The prince then, in an outburst of disillusion over his beloved, utters the name himself. The girl perceiving her plot scorned, tells the name to Turandot. Knowing Kalaf's name, Turandot is now in possession of his secret, but by this very happening the mystery in him deepens and becomes other than it was. To certain death he stalks. In every court and hall of the palace death threatens him. Every sentinel, every dignitary and sword-bearer who hems his path and guides his step is for him an enemy. Every moment he imagines a murderous sword-flash in his back. Each look that meets his or hides itself under heavy lids is that of a murderer. Nevertheless he stalks on, surrendering himself completely with each step to a goal that withdraws yet lures him on, that spells death yet promises fulfilment of life, this fidelity to his doom, "Death or Turandot," grown out of all proportion, this singleness of purpose is the true secret of his existence and remains an inexhaustible depth for life. This is his destiny, part of his innermost being to forsake Turandot never, even if he is not to possess her, even though he may die by her hand. Her treachery and ingratitude may kill him, but his claim, his generosity must express itself. It is this complete compliance with the fulfilment of his destiny, "Death or Turandot," which constitutes the true force within him. This is the magic; this, not his riddle-solving power, breaks at last her demoniacal resistance. Here is no ordinary man, powerless and presumptuous, who utters the dangerous word as the other wooers have done before him, but a chosen one. His incantation turns against the others, as magic ever turns against those who have not the right to use it. The timid novice in occultism is consumed by the supernatural powers he invokes. For the others of Turandot's wooers, the judgment of destiny is also accomplished in a sense; but it is only Kalaf who in his power can conjure fate evoking its happy accomplishment, the happy ending that all those others had wished for themselves.

Kalaf's riddle, the inner secret of his being, is far beyond the secret of his name, it cannot be put into words. In the same way Turandot's inner being is something beyond Kalaf's understanding of her when he believes her capable of having him murdered. It is from the mouth of the treacherous princess who killed herself from disappointed love that this false valuation of Turandot came. Turandot did not plan such a perfidious betrayal. She even refuses the freedom she obtains by knowing Kalaf's name. Vanquished by this persistent willingness to fulfil his destiny, she gives herself to him. "Death or Turandot," to be ready to die for her without possessing her, this is what conquers her in the end. Always they remain for each other both

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recognized and mysterious, elective affinities, equal in the impenetrability of their natures, in their attitude of truth towards themselves and their essential beings. That is why a union of these two is possible. Beneath all comprehending of the one by the other, glows a secret depth, a miraculous impenetrable light.

Just as Turandot needs her prince, so we all need another being to solve the enigma of ourselves. When will he come, that one who will know how to rescue us from the spell of our own natures, that same form of spell which forced Turandot to breathe death instead of love? Long, long is the slumber of the Sleeping Beauty. Snowwhite sleeps too and her mystical sister Brunhilde enclosed by flames. With closed eyes they sleep toward their own destinies, that reality which calls them from this death-semblance into real life.

In the fairy tales of our soul, he takes many forms, the shining liberator, the prince who breaks from the world of life into the spell-bound shadow world. To the virgin soul it must be a prince who comes to kiss awake a sleeping maiden. The experienced heart knows it otherwise. To him the awakener may come as a ghost.

From India comes such a tale, the tale of a king with a strange doom, that of fetching the body of a hanged man from the gallows. Within that body dwells a ghost who contrives always by means of his skill in witchcraft ever and again to return the corpse to the place where it was hanging. Twenty-four times the brave king is forced to wander to the execution-ground above the burial place of his city. To and fro he must go, passing on his way the dead and the ghosts of the dead, on the night of the witches' Sabbath, on the infamous night of the new moon. And twenty-four tales he must hear from the mouth of the ghost as he goes, each one of which ends in a riddle for him to solve. What is it that so fascinates us in this king, and what has so fascinated India that amid all the wealth of her legends, she has preserved his story through ten centuries, so that it falls at last into the "Ocean of Tales," to which the poet Somadeva from Kashmir gave its final imperishable form in the 11th century? What brought this tale that India tells in many guises across her borders to other peoples, to us as well as to the Kalmucks?

(To be Continued)

RECONCILIATION OF CONTRADICTORIES IN THE LIFE AND TEACHINGS OF SRI RAMAKRISHNA

By Prof. P. S. Naidu, M.A.

They who are enamoured of the achievements of the materialistic sciences of the West speak of the absence of contradiction as the supreme test of rationality or reasonableness. In their contention they hold that they are supported by the most exact of all sciences, mathematics. Pure mathematics is a rigorous discipline, which insists upon the complete absence of all contradiction from its first principles, as well as from its method of deduction from those principles. And as all sciences worth the name depend more or less on mathematics, the more the dependence the greater is their claim to be called pure

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science and the absence of contradiction is postulated as the supreme test of rationality. Yet, within our own experience, we have witnessed the passing away of several principles so dear to the heart of the rationalist. The growth of non-Euclidean geometries of various types, the development of quantum dynamics, the establishment of the principle of relativity, and last but not least the formulation of the law of uncertainty by the brilliant young mathematical physicist, Heisenberg, are so many indications of the fact that the human mind holds within its inscrutable depths mysteries of an unfathomable nature. The very laws of thought are being called into question, and the law of contradiction is wincing most painfully under the blinding beam of higher criticism thrown upon it. He who speaks so glibly of the so-called 'reason' being the guiding principle of life finds himself moored to an anchor which seems to be adrift in the wide ocean of experience.

Several years ago the writer of this article had the good fortune to listen to a short but delectable sermon delivered in a Wesleyan Methodist Chapel on the 'Apparent contradictions in the life of Christ.' The English divine, who was deputed by the Student Christian Organisation to tour India, spoke of the manner in which Jesus embraced, with equal zest, principles which appeared to be irreconcilable to the ordinary mind. He stressed three points in particular—speed and rest; tolerance and intolerance ; extreme rigour and extreme lenience. Quoting freely from the gospels, the lecturer showed how Christ was capable of hurrying himself and others at terrific speed, and was at the same time capable of possessing himself in perfect calm and peace. He would be very impatient with a disciple at one time, but put up with intolerable conduct at another time. The most uncompromising of moral purists, he would, at the same time, look with compassion upon the fallen and promise them redemption from this world.

Great minds have always displayed this remarkable trait of accepting a proposition and its contradictory at the same time. They did so, not because they saw them as contradictories, but because they were able to grasp the inner unity invisible to the ordinary minds which revel in rationalism. Divine Avataras went further and were able, so to say, to live contradictories in their life on earth.

Sri Ramakrishna, being an Avatara, was able to demonstrate in a practical way the illusory nature of the so-called contradictories of the man of the world, who is allured by the false scale of values which he has built up for himself and which he worships as his god. It is well nigh impossible to comprehend the divine personality of an Avatara in all its fulness. We shall, therefore, confine ourselves to the study of one or two aspects which our limited intelligence can understand.

The first important pair of contradictions which Sri Ramakrishna comprehended in his daily practice was the personal and impersonal aspect of God. God is with form and is also without form. The greatest of Advaitic Siddhas, Sri Ramakrishna had realised the supreme aspect of God, yet in his daily life he worshipped at the various shrines, specially at the Radhakanta temple, sang songs, and took part in Vaishnava devotional dances. He made his guru Totapuri, the confirmed monist who could not see how love would lead man to God, realise the Blissful Mother with all her auspicious attributes. Our Master was never tired of saying that God is without any attributes, and yet He is full of auspicious attributes. 'What aspect of God

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appeals to you—with form or without form?' he asked Mahendra. Mahendra was puzzled to think how He could be both, as it involved a contradiction. But he answered, 'His formless aspect, Sir.' 'Very well,' said the Master, 'one should hold to one ideal. It is excellent that you believe in the impersonal God. But you must not have the idea that your view alone is right and all others are wrong. *You must know that both aspects are equally true. . . . . .*' Mahendra was surprised to hear this.[1]

Our Master was not merely expounding some speculative truth but something that he had realised in a practical manner. The Blissful Mother and the various Avataras, all of whom he had realised during the various stages of his *sâdhanâ*, represented God with form, while the highest stage of unspeakable bliss which also was reached by him, was God the formless.

In a far distant land, surrounded by an entirely different environment, there lived a mystic of the highest order who gave expression to the same truth. Did not the blessed Spinoza declare that God is without attributes, and yet He is full of innumerable auspicious attributes? His ultra-rational critics failing to recognise the fact that the Benedict was speaking from practical personal experience of God which he had during his mystical life, accuse him of self-contradiction and trace the so-called defects in Spinozistic Philosophy to what they consider to be a rift in the lute, namely, accepting God with form and without form at the same time. Very few Western students of Spinoza have realised that it was Spinoza the Mystic who was speaking through the mouth of Spinoza the philosopher.

[1] *Life of Sri Ramakrishna.* The Advaita Ashrama edition, p. 436.

The second great pair of contradictories which the Master comprehended in his own life was the one relating to woman. He makes no secret of the fact that the only true and universal ideal of marriage is the ideal that he himself practised in his life. He denounces vehemently the usual notion of marriage that it is an institution meant for begetting *innumerable* progeny. Somewhere he remarks that a few flowers and the chanting of a few hymns cannot glorify what is in itself an inglorious thing. Men and women may marry in order to keep off the evil influences of the environment, social and material, but the idea of physical contact, the idea of sex should not enter into marital relationship. The aim of the husband and wife should be to realise God through this marital life and to seek a speedy deliverance from this unhappy world. But he who can live without any such relationship with the other sex is thrice blessed. If he cannot do so let him marry, seeing that the institution of marriage is a necessary evil in the present state of the evolution of the world, but let him and his wife gradually de-sex themselves. Despite the very rigorous principle, which our Master himself followed in his own life, Sri Ramakrishna made considerable allowances in favour of the men of the world. Once again we see the mastermind comprehending contradictories in an inscrutable manner. The man of the world may live the life of so-called conventional respectability until one or two children are born, and then follow the ideal set up by the Master. When Sri Ramakrishna, at the first meeting with Mahendra, learnt that the latter was married and had children, he was immensely pained at heart, but he said that he discerned certain very favourable *samskâras* in M's physiognomy which would lead him Godward. Devendranath Tagore had several

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very young children in his advanced age, yet Sri Ramakrishna remarked that like king Janaka of old, the sage was in this world and at the same time was God-conscious.

Here is a scriptural lesson which is of immense value to our countrymen at this particular moment in our history. The misery and poverty in our country can be traced ultimately to the peculiar ideas we have of marriage, and to the over-population resulting therefrom. The various measures which economists, social workers, and the Congress governments are advocating for the amelioration of the condition of the masses will merely touch the superficial symptom of the deep-seated malady; they will not go down to the root of the disease and attack it at its very source. The only remedy that would do so is the one drawn from the precepts of our Master and the most effective way of attacking the fell disease is to begin with the younger generation.

Sri Ramakrishna displayed the greatest solicitude for the feelings of Nature. In a beautiful little interlude he tells us that while he was plucking flowers for worship he suddenly saw that these flowers were a part of the Mother and that there was no need to pluck them to offer them to Her. What he seems to have realised was that he was causing pain by wrenching off the blossoms from the plants. Yet we are told that when he was troubled by bugs he took them out of his pillow one by one and squeezed them. Once he directed a young disciple to kill a cock-roach, and when the latter, out of sentimentality, failed to carry out the Master's command, he was very severely reproved for his disobedience. How are we to reconcile these incidents with his extremely tender feeling for Nature? The answer is to be found in a remarkable vision which our Master had. 'The Universal Mother steps out of the river Ganges and walks into the grove. It looks as though she is *enceinte*. Presently the child is born and is nursed with the greatest care and tenderness by the Mother. A little while after, Mother assumes her terrific form and crushes the tender child between her awful teeth.' Let him, who has the capacity, understand the meaning of this vision.

These and a score of other contradictories may be cited by critics of small understanding to inveigh against the mystic way of life. But we should remember that only he who has scaled the heights of the mystic life can understand the mystic's life.

THE PHILOSOPHY OF SELF-SURRENDER

By Sridhar Mazumdar, M.A.

Full surrender to the All-pervading Infinite Spirit makes a man fit to lead a liberated life even in this world. *Srimad Bhagavad-Gitâ* enjoins (Chap. XVIII, 66) the taking of refuge in Him in every way, with a view to attain supreme peace and eternal resting place.

Union of matter with Spirit has been described in *Pâtanjala Yoga-Sutra* as the cause of the all unforeseen sorrows, and prevention of such union in any way, whatsoever, as the *summum bonum* of life. The effect of resignation to the Spirit Infinite has also been described therein (*Sutra* 45, *Sâdhana Pâda*) to be 'absorption in the Spirit'; and this absorption necessarily causes prevention of union with matter, and thus

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leads to the *summum bonum* of life, as laid down by Patanjali.

Vedanta proclaims that mind alone is the cause of bondage or emancipation for a human being, that bondage is attachment to the objects of the senses, and emancipation is freedom from such attachment (*Brahma-vindu-panishad* I, 2). Surrender makes the mind one-pointed to the Infinite Spirit and forgetful of all other objects including the objects of the senses, and thereby leads into the way to salvation.

There are, broadly speaking, two processes for the realization of the All-pervading Infinite Spirit which is described in Vedanta as the Supreme Spirit, the sole cause of the universe, the only reality, the immutable substratum behind the phenomenal world. These two processes are, as they say, 'knowledge' and 'devotion'. The followers of these two alleged different schools of thought display their prodigious intellectual power to establish the superiority of the one over the other; but they forget that these two so-called processes are in reality two stages of the one and the same process,—one being concomitant with the other, and that both are essential for the attainment of success; that firmness in knowledge produces firmness in devotion, and that supreme devotion is the ripened stage of knowledge (*vide Sândilya Sutra*, Chap. 1, 15, as well as *Srimad Bhagavad-Gitâ*, Chap. XVIII, 54), and that knowledge in reality again, arises out of devotion (*Srimad Bhagavad-Gitâ*, Chap. XVIII, 55). Resignation begets implicit faith; implicit faith leads to knowledge (*Srimad Bhagavad-Gitâ*, Chap. IV., 39); and with knowledge comes supreme devotion as said before, leading ultimately to the realization of the Supreme Spirit. So both knowledge and devotion are concomitant and both may arise out of resignation. Hence, the ultimate effect of surrender is realization of the Supreme Soul, the fountain of Bliss Immense (*Brahma-Sutra*, Chap. 1. 1. 13); and this realization has been described in Vedanta as the *summum bonum* of life.

Surrender to the Supreme Soul begets renunciation of everything mundane and makes the resigner indifferent to prosperity or adversity, cold or heat, attraction or repulsion, good or evil, pleasure or pain, honour or dishonour, fear or wrath, and similar opposite feelings. The resigner remains focussed on the Supreme Soul only, when all his sorrows are destroyed and his intellect is soon established in firmness (*Srimad Bhagavad-Gitâ*, Chap. II, 65); he lives and moves free from all desires and the sense of 'I' and 'mine', his intellect is absorbed in Him, his ego is in Him, his steadfastness is in Him, and his perfection in life is in Him, and he sees Him in all things and sees all things in Him.

The highest good for a human being, as promulgated in the Sankhya system, is prevention of the union of Spirit with matter; and Vedanta goes a step further and proclaims that the highest good for a human being is absorption in the Spirit. The difference in the two systems is only verbal, but the ultimate effect is the same. When the heart comes to be unattached to external objects, a glimpse of joy, inherent in the Spirit, becomes perceptible; this is the effect suggested in the Sankhya system. But the inevitable effect of continuous perception of such joy of the Spirit is absorption in the Spirit which is the effect suggested in Vedanta. That the latter is the inevitable effect of the former is proved in the Yoga system also, where it is shown that it is through the principle of meditation, that is, by constant thought of one thing, that the thought loses its own character and

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assumes the state of the thing thought of (*Pâtanjala Yoga-Sûtra, Bibhuti Pâda*, 3). The difference may be well understood from *Srimad Bhagavad-Gitâ* (Chap. V. 21), where it is stated that one unattached to external objects, realizes the bliss in the Spirit and that he, when absorbed in the Spirit, enjoys immortal bliss. The one advocates separation from matter, and the other absorption in the Spirit, but the ultimate effect of separation from matter cannot but be absorption in the Spirit; so the ultimate effect in both the systems is the same. The resigner to the Supreme Spirit also becomes indifferent to matter and is gradually led to the absorption in the Spirit; he lives in cosmic consciousness, in consciousness of the Spirit described in the Sruti as "the Indwelling Spirit of all the living beings, whose head is the bright sky, whose eyes are the sun and the moon, whose ears are the quarters of the horizon, whose utterances are the Vedas, whose breath is the air, whose heart is the universe, and from whose feet has sprung the earth" (*Mundaka*, Chap. II. 1. 4).

By the practice of constant resignation to the Supreme Spirit the mind loses its own identity and attains to the state of the Supreme Spirit, "where the sun shines not, nor the moon, nor the stars, nor these flashes of lightening, what to speak of the fire?"—where all idea of relativity vanishes, and only the Absolute reigns, who is beyond the reach of the ear, the touch, the eye, the taste and the smell; who is eternal, without change, without beginning and without end; who is the permanent reality and, at the same time, superior to the prolific nature, and by knowing whom one becomes released from the grip of Death (*Katha Up.*, Chap. 1. 3. 15); who is incomprehensible, unspeakable, infinite in form, all-good, all-peace, immortal, the parent of the universe, without rival, all-pervading, all-conscious, all-bliss, invisible and inscrutable (*Kaivalyopanishad*, Part 1. 6). This is a state which cannot be described in words nor apprehended by the senses but can be realized by the enlightened only; "When the seer sees the Glorious Lord, the Maker and the Cause of the universe, the Great God, then the enlightened seer has his virtues and vices washed away and becoming purified, attains the excellent state of equilibrium —the highest tranquillity" (*Mundaka*, Chap. III. 1. 3); "When the Supreme Spirit, in both His superior and inferior aspects, is realized, the knot of the heart (egoism) is pierced through, all doubts are dispelled and effects of works are destroyed (*Mundaka*, Chap. II. 2. 8). This is not a negative or unconscious state, but a state beyond dullness, where all nescience is burnt down and the Reality is revealed in all Its pristine glory. Achârya Bâdarâyana also proves the same to be true, in his *Brahma-Sutra* (Chap. I, 3, 8 as well as Chap. IV. 4, 16). This is our goal; this is the *summum bonum* of our life, which every one should aspire after, at any cost whatsoever, under the guidance of a worthy spiritual guide.

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SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

Nescience cannot be proved

The Advaitins say: "The non-dual Brahman alone is the reality and this manifoldness brought about by Nescience which covers the true nature of Brahman and makes It see this manifoldness in Itself is unreal. Scriptures too uphold this view. 'By the unreal is all this covered' (*Chh.* 8. 3. 2). This Nescience is removed by the full comprehension of Vedic texts like, 'That thou art.' Though a positive entity, Nescience is neither real nor unreal but unspeakable (*anirvachaniyâ*)." All this is untenable. What is the seat or substrate of this Nescience or ignorance? Does it inhere in the individual soul or Brahman? It cannot be the former for the individual soul (*jiva*) comes into existence only after Brahman is covered by ignorance. Neither can it be Brahman, for It is self-proved and of the nature of knowledge and so opposed to ignorance. Since Nescience is destroyed by Knowledge the two cannot co-exist. It cannot be said that what is opposed to Nescience is not the knowledge which is Brahman's nature but the knowledge that Brahman is Pure Knowledge, for there is no difference between the two, *viz.*, the knowledge which is Brahman's nature and the knowledge about Brahman's true nature, both being self-luminous and so the latter cannot be said to be particularly opposed to Nescience and the other not. The nature of Brahman, proved by this second knowledge, itself shines forth since It is self-luminous and so we cannot differentiate between the two kinds of knowledge. Moreover, knowledge about Brahman's true nature is not possible, for that would make Brahman an object of knowledge and the Advaitins deny it. So if knowledge is opposed to Nescience, then the true nature of Brahman which is knowledge itself is also opposed to Nescience and so it cannot exist in Brahman. Brahman's nature being self-luminous and self-proved It appears to Itself as It is and so is opposed to Nescience or ignorance and therefore it cannot exist in Brahman. But the case of the rope and the snake is different, for there the rope is not self-luminous and therefore is not contradictory to ignorance of itself and therefore such ignorance is removed by some other knowledge. Brahman being self-luminous is opposed to ignorance of Itself and therefore does not depend on another knowledge for the destruction of that ignorance.

If it be said that what destroys Nescience is the knowledge of the unreality of manifoldness, then such knowledge cannot destroy the ignorance about the true nature of Brahman, for this knowledge and Nescience do not refer to the same object. The knowledge of the unreality about one object cannot

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destroy the ignorance with respect to the nature of another object. To be nullified knowledge and ignorance must refer to the same substrate. Knowledge of the unreality of the manifoldness can only destroy the notion of the reality of the manifoldness and not the ignorance about Brahman's nature. It may, however, be argued that ignorance about Brahman's nature is nothing but regarding that there are other real things besides Brahman and therefore this ignorance is destroyed when other objects are shown to be unreal. But this is not correct, for the non-dual nature of Brahman being self-proved no notion contradictory in nature to it, *viz.*, the reality of the manifoldness, can arise. Moreover, this non-duality must be either Brahman's nature or Its attribute. It cannot be Its nature, for in that case it cannot be the object of knowledge. Nor can non-duality be an attribute of Brahman for the Advaitins say that Brahman which is Pure Consciousness is free from attributes which are objects of consciousness and this non-duality is perceived and so cannot be Its attribute.

So Brahman which is Pure Knowledge cannot be the substrate of Nescience.

Again when the Advaitins say that Brahman which is self-luminous Pure Consciousness is covered by Nescience, they only establish that Brahman is destroyed; for this covering means either an obstruction to the origination of consciousness or the destruction of what exists. It is not the former, for the Advaitins do not accept the origination of consciousness and therefore it means the destruction of consciousness which exists, and this consciousness is the very nature of Brahman and therefore its destruction means the destruction of Brahman. Further, is this Nescience which makes the non-dual Brahman appear as manifold real or unreal? It is not real since the Advaitins do not accept it. Nor can it be unreal, for in that case it must be either the knower, the object known or perception or Pure Knowledge. It cannot be knowledge, for in that case it must be either identical with or different from it. It cannot be identical, for in that case it would be identical with Brahman which is Pure Knowledge and as a result, since Nescience is unreal, Brahman too would be unreal. It cannot also be non-identical, for knowledge according to the Advaitins is non-differentiated. If Nescience is of the nature of consciousness and at the same time unreal, it would mean we have two kinds of consciousness and this would contradict the Advaita doctrine of oneness. The unreal Nescience cannot be the knower, the object known or the perception connecting the two, for in that case there must be some other Nescience which is the cause of this unreal Nescience even as this first Nescience is the cause of the unreal world. That second Nescience must have a third Nescience which gives rise to the second and so on *ad infinitum*. To get over this regressus if it be said that Brahman Itself is the defect, *viz.*, Nescience, then Brahman Itself can be the cause of this universe and there is no need to imagine a Nescience for this. Again, if Brahman is this imperfection (Avidyâ), then since Brahman is eternal this Nescience will also be eternal and so can never be destroyed and consequently liberation would be impossible. So unless some real defect besides Brahman is accepted erroneous perception of this world cannot be accounted for.

Again the Advaitins say that Avidyâ (Nescience) is *anirvachaniyâ*, *i.e.*, it is neither real nor unreal—it is unspeakable. Now our perception which characterizes the nature of objects in this world classifies them as either existing or non-

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existing. So if we should have to accept that perception has for its objects things which are neither real or unreal it would lead to the fact that every perception will be capable of cognizing all things.

The Advaitins' view with respect to Nescience can be summed up as follows: Nescience is an entity that is experienced by direct perception and whose existence can also be inferred. It is perceived directly as can be known from expressions like, 'I am ignorant' (non-knowing) which is an expression like, 'I am happy' where happiness is directly experienced. This Nescience has a two-fold function or capacity. It covers the object Brahman and thus prevents It from appearing as It is and creates the manifold world of internal and external objects by its *âvarana* and *vikshepa* powers respectively. It is neither real nor unreal but *anirvachaniyâ*. It is antagonistic to knowledge and therefore is removed by the knowledge of Brahman. 'Antagonistic to knowledge,' however, does not mean non-knowledge or previous non-existence of knowledge (*Prâgabhâva*), for it is not a negative entity but a positive one. It cannot mean non-existence for such non-existence of knowledge is experienced through *anupalabdhi* (one of the means to knowledge accepted by the Advaita Vedantins) and not by direct perception as is Nescience. Even if we regard non-existence as an object of perception still Nescience and non-knowledge cannot be identical. To have a knowledge of the non-existence of a pot for example, we must have a knowledge of the pot and of the place where its absence is experienced. So in the experience, 'I am ignorant; I do not know myself or anything else', if ignorance means mere non-knowledge then it would mean, 'there is non-knowledge in me.' To know this non-knowledge I must have knowledge about myself and of knowledge, *i.e.*, the counter entity of non-knowledge, even as in the case of non-existence of the pot I must have a knowledge of the pot and the ground where it is non-existent. Now if I have knowledge of myself and of knowledge, the counter entity of non-knowledge, then a statement like, 'I am ignorant of myself', cannot possibly be made. If there is no knowledge of myself and of the counter entity, knowledge, then since these are necessary for the perception of non-knowledge there cannot be perception of non-knowledge and so the statement, 'I am ignorant (non-knowing); I do not know myself or anything else', cannot be made. In the first case kowledge and non-knowledge of myself cannot exist in me at the same time and in the second the conditions necessary for the perception of the non-knowledge do not exist and so we cannot have perception of this non-knowledge. The same difficulty exists even if non-existence of knowledge be an object of inference or *anupalabdhi*, for even here though the object to be experienced need not exist at the time yet this non-knowledge is expressed as a present object. But if we regard Nescience as a positive entity and not mere non-knowledge, a negative entity, then we can get over this difficulty, for there will be no conflict between this Nescience and the knowledge of myself and knowledge. The perception, 'I am ignorant etc.,' has this ignorance or Nescience for its object while the object of knowledge would be myself something different from it. It may be objected that the positive entity, Nescience, conflicts with Consciousness (Brahman) whose nature is to manifest the true nature of things. This is not correct. The witnessing Consciousness is what manifests objects and produces knowledge in us. No mental function can illumine an object unless it has the Self at its back. Every object is known in and through the Self. It is the Wit-

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ness of all our knowledge and without it we cannot have knowledge. It manifests all objects which the intellect presents before it whether real or unreal. But since there is no reality except the Self and this Self is self-luminous and therefore never an object, all objects of this witnessing Consciousness are false things. So this Witness has not the true nature of things for objects but only Nescience. Otherwise it would be difficult to explain unreal things like the world. Knowledge which has for its object Nescience does not put an end to Nescience. Hence there is no conflict between Consciousness and Nescience.

A fresh objection may be raised: Nescience becomes an object of perception only as limited by an object which is known through some means of knowledge (*pramânas*). Therefore, in the perception, 'I do not know myself,' as Nescience is limited by the Self, the Self also becomes an object of perception. But since this is not accepted by the Advaitins, how can such a perception separate merely Nescience as its object from the Self? This objection is not valid. All things are objects of knowledge, some as known and some as not known, and in them again those which are material and are perceived only through some means of knowledge, depend on some means of knowledge. That which is not material, *viz.*, the Self, is self-luminous and does not depend on those means and, therefore, can always shine as different from Nescience. Therefore, consciousness of Nescience is always possible even in the perception 'I do not know myself', since the Witness is always capable of limiting the Nescience. Hence Nescience is perceived through perception as a positive entity.

Inference also leads to the same conclusion. The inference is as follows: In a dark room where there are many objects, when a bright light is lit, the darkness is destroyed and all objects are revealed as well as the lamp. Here darkness which had its seat in the lamp before it was lighted covered all objects in the room which were revealed later by the lamp. This darkness which covers all objects is not mere absence of light but something positive as is known from statements like 'pitch dark' and 'darkness visible' which show different states of this darkness as dense or light. It has form and therefore is something positive. From this it follows that in all cases where things come into existence and on coming into existence manifest objects which were not known before there was before the origination of such things a certain something at these particular places which was capable of being destroyed by the thing which came into existence later and which something covered all objects that were later revealed by that which was originated later. This something is not the mere previous non-existence of the thing that is originated but a positive entity. Taking the analogy in the case of Nescience we can also infer it as a positive entity. When objects are brought into contact with our senses we perceive them and have knowledge of those things. This knowledge when it originates manifests objects which were not known before. So before the origination of this knowledge there was something which was capable of being destroyed by this knowledge and which kept all objects covered. It was inherent in the Self where also true knowledge is produced and this something is not mere non-existence of knowledge but a positive entity. This entity is what is perceived in a perception like, 'I am ignorant; I do not know myself or anything else.'

(Refutation): All this is untenable. In the perception, 'I am ignorant; I do not know myself', Nescience is not perceived as a positive entity. The defects

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shown with respect to Nescience being non-knowledge equally apply to Nescience taken as a positive entity and not a mere negation of knowledge. In this perception cited above, is there knowledge of the Self or not? If there is, then ignorance and knowledge cannot exist in the Self at the same time since they are antagonistic. If there is no knowledge of the Self then we cannot predicate where this Nescience exists and with respect to what and so ignorance cannot be perceived at all. Even if it be said that what is antagonistic to ignorance is the knowledge of the real Self and not of the Self which is the seat and object of Nescience which is an obscured vision of the Self due to the presence of ignorance (*i.e.*, being contaminated by ignorance) and so there is no contradiction between the knowledge of this obscure Self and Nescience perceived, yet this does not prove ignorance as a positive entity, for even where Nescience is taken as the previous non-existence of knowledge (*prâgabhâva*) it relates to the real Self and the knowledge of the seat and the object of non-knowledge is only this obscure Self and not the real Self and hence the difficulties pointed out by the Advaitins do not exist. Whether Nescience is taken as a positive entity or the negation of knowledge, it means nothing but non-knowledge and so there is the need of the counter entity, knowledge, for its perception. It means either non-knowledge, something different from knowledge or antagonistic to knowledge —in all these cases its perception depends on the knowledge of the counter entity, knowledge. Though darkness is capable of being known independently yet to know it as antagonistic to light the knowledge of light is essential. The ignorance of the Advaitins is not known independently but merely as antagonistic to knowledge and therefore depends on the counter entity, knowledge, like the non-knowledge which is the negation of knowledge. Previous non-existence of kowledge or the negation of knowledge is recognised by the Advaitins, for knowledge which removes Avidyâ was absent previously. If it were not so, knowledge would be permanent and consequently there would be no Avidyâ. Hence it is more reasonable to accept that this non-knowledge or negation of knowledge alone is what is perceived and not any positive entity called Nescience in perceptions like, 'I am non-knowing.'

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have attempted to give a pen-picture of the pilgrimage of the human soul to the realm of eternal felicity, and have pointed out, in the light of the Vedantic scriptures, the essential requisites for such a spiritual sojourn. Swami Akhandananda, one of the direct Sannyâsin-disciples of Sri Ramakrishna, gives in the *Sacred Memories of Sri Ramakrishna* his early reminiscences of the Master. In *The Fulfilment of Beauty* Dr. James H. Cousins, D. Litt., formerly Principal of the Madanapalle College, S. India, and a well-known writer on Oriental art and literature, has shown in his characteristic classical style the significant role art plays in human life and society. He says that, to make life and culture a living reality and to enable human beings to express the divine creative impulse that is in all nature, art must

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be universal and continuous experience. The readers will get a fair idea of the present economic condition of some of the leading States of Europe from the article on *Economic Tit-bits* by Shib Chandra Dutt, M.A., B.L. In the *Psychology in the Gita*, Drupad S. Desai, M.A., LL.B., of Baroda, points out that though the principles of psychology are found woven into the fine texture of the doctrines of the Gitâ, the one and all-embracing principle called Soul is not the fit subject for psychology, inasmuch as it is not in any way connected with our internal processes. The article on *Hindu Astronomy and Astrology* by Jyotirbhusan Dr. V. V. Ramana Sastri, M.A., Ph.D., F.R.A.S., M.R.A.S., of Vedaraniam, Tanjore, is a graphic historical survey of the evolution of Indian astronomy and astrology from the earliest times to the end of the Mughal period. Prof. Heinrich Zimmer, a great Indologist and Professor of Sanskrit in the University of Heidelberg, Germany, in his thoughtful contribution on *The story of the Indian King and the Corpse*, has made a critical study of the interesting anecdotes embodied in Somadeva's Kathâsaritsâgara, in the light of the psychology of the unconscious, and has interpreted them according to their religious and philosophical meaning. In the *Reconciliation of Contradictories in the Life and Teachings of Sri Ramakrishna*, Prof. P. S. Naidu, M.A., of the Annamalai University, shows the underlying harmony in some of the apparent contradictories in the life of Sri Ramakrishna. Sridhar Majumdar, M.A., the author of the Vedanta Philosophy and formerly Professor of the B. M. College, Barisal, points out in his article on *The Philosophy of Self-surrender* how, through complete resignation to the Lord, an aspirant after Truth can attain to supreme devotion and knowledge.

THE SPIRIT OF INDIAN CULTURE AND PHILOSOPHY

Presiding over the Philosophical Section of the Indian Cultural Conference, held in December last in Calcutta, Dr. Prabhu Dutt Shastri, I.E.S., has very ably drawn our attention to the meaning of culture and the true spirit of Indian philosophy. Culture is often confused with material achievements, and the worth of a civilization is not infrequently rated in terms of its command of the forces of external nature and the amenities of life. This is scarcely correct. Says the Doctor: "The world today may boast of progressive civilization inasmuch as we have by our scientific knowledge achieved a great measure of conquest over nature. Our passion for work has achieved greater and greater triumphs and we may be said to live in greater ease and comfort today. But all this is not culture. A peaceful organization of our worldly existence may be an indication of our 'civilization' but this civilization is not culture. Culturally we may be said to have retarded our progress. Culture is indicated by the evolution of our spiritual life, while the so-called civilization has a direct bearing on our external life only."

Recently we have learnt to refer to our philosophical heritage with an element of pride. But this abstract pride is not enough. If we desire a bright future before us, we have to make our philosophical heritage living; we have to return to the original source of our inspiration. What is that? It has been admirably set forth by the Doctor in the following words:

"What is the spirit of our culture and philosophy? Is it not possible to revive this spirit in its present setting, so that we may make a still greater contribution to world-culture and world-peace? Yes, we can do so by not forgetting

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the essential characteristic of our philosophy which is that in this country all our philosophy has been and ought to be a philosophy of life, that our culture has always put to the forefront the claims of our spiritual life, which shapes us from within and transforms the whole of our existence whereby we rise above all divisions and separations and realize the depth of our being. It is this contact with our inner spiritual nature which vitalizes our whole life and makes it possible for us to go beyond ourselves in the ultimate unity of spirit. Each one of us is potentially divine, we have only to realize it and demonstrate it in our life. That is the task of our true culture and our true philosophy. We may talk a good deal, but no substantial progress in the sphere of culture and philosophy could be made unless we have a will to 'live' our philosophy, and mirror forth in our conduct the depth of our spiritual being. We have rich treasures of philosophy in the Upanishads, the *Bhagavad-Gitâ*, and innumerable other books. Let all be students of philosophy but let only such of them profess and teach philosophy as are really serious-minded and pledged to live the philosophy they teach. Until that is done, we cannot expect that philosophers would be consulted by statesmen with regard to the conditions of the possibility of 'a public peace', as was advocated by Kant. The world yearns after peace but peace shall not be established so long as freedom is fettered by hypocrisy, suspicion, moral conventions, pedantry, prejudice and selfishness. The life of the spirit demands truth, honesty, sincerity and good-will. Can it be said that these demands are being met?

"Let us all try to live up to the great ideal of the *Bhagavad-Gitâ* by cultivating a spirit of renunciation while taking part in the struggles of our life, by developing our spiritual life in contemplation, in self-control, and in bringing about a true consistency between our thoughts and deeds. That is the way to progress, and that is the way to peace."

A philosophy of life is the unseen foundation of every civilization, and each culture is the embodiment in concrete forms of its outlook on life and the universe. A people which repudiates its source of culture dies. In recent years there has been in evidence an imitation of the methods of the West by Indian writers in approaching philosophical problems. In spite of a few anti-intellectualistic tendencies, philosophical speculations in the West have tried to solve the mysteries of existence rationally by organizing in a logical and coherent system the data presented to the senses in our normal consciousness. But life escapes logic and overflows the narrow limits of our normal consciousness. Every system which has been built upon reason offers points which are exposed to most damaging criticisms. The Indians, however, approached the mysteries of life with life. They realized that Reality is seen, as it were, through a slit from the plane of our normal consciousness and that to pursue the meaning of existence with the help of reason is a wild goose chase. But if reason is barren, shall we bid adieu to all speculation? Far from it. For, the ineffable always cries for expression however feeble that be, and the human mind always yearns to have a glimpse into that reserve of truth which it cannot fully comprehend. Speculation should spring from a vision of the real, it has to be related to the integrated experience of our life. If we do not want that our culture should become atrophied due to lack of individual quality and inspiration, we must return to the original spirit of our philosophy. We shall create our own methods, our own systems.

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REVIEWS AND NOTICES

THE POSITIVE BACKGROUND OF HINDU SOCIOLOGY, BOOK I. INTRODUCTION TO HINDU POSITIVISM. By Benoy Kumar Sarkar. *Published by Dr. Lalit Mohan Das, Panini Office, 49, Leader Road, Allahabad. Pp. 697. Price Rs. 16.*

Nineteenth century Indology represented the ancient Hindus as pre-dominantly a race of self-ruminating and life-denying metaphysicians who scarcely troubled themselves about secular questions. This cramped view of Indian civilization is by no means defunct now as recent literature on Indian *weltanschauung* and *eigenart* by writers like Heimann, Geiger, and Schweitzer shows. Still a change of outlook is evident in the writings of many Indologists of reputation, who are recognizing the extensive contributions of the ancient Hindus in the various branches of positivistic knowledge. The enlarged vision of the twentieth century Indology is not a little due to the early writings of scholars like Prof. Sarkar, whose aim in bringing out the first edition of the work in 1912-1914 was to supply a much-needed corrective to that kind of Indological researches which emphasized the idealistic trends of the Hindu culture to the exclusion of its valuable contribution to positive sciences.

Originally written as an introduction to the author's translation of the *Sukraniti*, the book was based on an analytical study of the code. It reflects those phases of Hindu culture which have left their impress upon the writers of the Sukra cycle. In the treatment of his subject the author has pursued the historico-comparative method which has displayed within a short compass the main strands of Hindu positivistic thinking from the remotest period of history right up to the advent of the modern epoch in India, which was heralded by Raja Rammohan Roy. The recourse to this methodology has been found necessary for two reasons. In the first place, the code of Sukrâchârya as well as the data of Hindu life portrayed in it could not be presented in their proper perspective, and their dates as well as *locales* could not be ascertained unless Indian literature were studied chronologically as well as in a comparative manner. In the second place, an acquaintance with the landmarks in the history of Western science is a desideratum for the proper appraisement of the Hindu achievements in science, abstract or applied. "For all Indologists should remember that the wonderful achievements of the Western nations in science, technocracy, industrialism, democracy and so forth are, strictly speaking, more or less but a century old. So that if while instituting a comparison between Hindu and Occidental cultures on the score of physical 'sciences' properly so-called and applied arts and industries, care were taken to eliminate from one's consideration the triumphs and discoveries of the last few generations, the Hindu scientific intellect and materialistic genius would be found to have been more or less similar to the Western. A chief corrective of false notions about Hindu civilization is this 'sense of historic perspective', which for the present generation of Indologists should be tantamount to a thorough familiarity with the history of European thought, which as a rule is absent even among Western Indologists." The fairness of the observation will be evident to one who has perused the recent monumental work of Peter Sorokin, *Social and Cultural Dynamics* (1937), where the author forgets to take note of this preliminary consideration in instituting a comparison between Indian and Western cultures.

This comprehensive presentation of the Hindu socio-cultural data and the application of a correct methodology for their elucidation and interpretation are sure to react forcefully on the vigorous growth of a "new Indology", whose signs are already discernible.

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NEWS AND REPORTS

MAYAVATI CHARITABLE DISPENSARY

Report for 1937

Swami Vivekananda, the "Patriot-Saint of Modern India," started the Advaita Ashrama at Mayavati, in the interior of the Himalayas, to be a centre for practising and disseminating the Highest Truth in life. The Mayavati Charitable Dispensary, however, came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 30 or 40 miles.

The dispensary stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. He has often to go to the villages to call on patients who cannot come to the hospital. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

Last year we had to construct a new building—with 12 beds and an operation room—as the one already existing was found too incommodious for the purpose. But now we find even this new building is too small for the high demand on the hospital. For about six months of the year we had to make arrangement for about 20 indoor patients, though there are regular beds for only 12 of them. In the Indoor Department the number of patients has been more than double of what was last year, while in the Outdoor Department the number is about the double.

The following comparative chart will indicate the gradual evolution of the dispensary.

Year	No. of Patients Outdoor	Indoor
1915	1,173	...
1925	3,162	35
1930	5,014	203
1933	7,900	140
1936	9,060	130
1937	14,407	280

The total number of patients relieved during the year at the Outdoor Dispensary was 14,407 of which 11,121 were new cases and 3,286 repeated cases. Of these new cases, 4,760 were men, 2,365 women and 3,996 children. In the Indoor Hospital the total number treated was 280, of which 224 were cured and discharged, 11 left treatment, 38 were relieved, and 7 died. Of these 181 were men, 62 women, and 37 children.

STATEMENT OF DISEASES

(Indoor Included)

Dysentery	272
Diarrhœa	281
Enteric Fever	59
Syphilis	75
Gonorrhœa	53
Influenza	298
Leprosy	13
Malaria	1,029
Pneumonia	23
Rheumatic Fever	11
T. B. of the Lungs	15
Pyrexia of uncertain origin and other diseases due to infection ...	166
Other forms of T. B.	21
Intestinal Worms	153
Scabies	1,307
Other diseases due to Metazoan Parasites	270
Diseases of the Nervous System ...	863
Diseases of the Eye	2,900
Diseases of the Ear	199
Diseases of the Nose	75
Diseases of the Circulatory System	8
Diseases of the Blood and Spleen ...	32
Inflammation of the Lymphatic Glands and System	38
Goiter	128

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Other diseases of the Ductless Glands	37
Rickets	5
Other diseases due to disorder of Nutrition and Metabolism ...	67
Diseases of the Generative System ...	100
Diseases of the Bone, Joint, Muscles, etc.	568
Other diseases of the Areolar Tissues	178
Ulcerative inflammation	483
Nephritis	27
Stone in the Bladder	7
Other diseases of the Urinary System	58
Injuries (Local and General) ...	12
Other diseases of the Respiratory System	62
Diseases of the Teeth and Gum ...	69
Diseases of the Stomach ...	193
Diseases of the Intestine ...	17
Diseases of the Liver	52
Other diseases of the Digestive System	78
TOTAL ...	11,8
Surgical operations	15
Injections intravenous	15
Injections intramuscular and subcutaneous	1,52

SUMMARY OF ACCOUNTS FOR 1937

RECEIPTS

	Rs. A. P.	Rs. A. P.
General Fund :		
Last Year's Balance ...	2,156 2 7	
Advance (out of the loan Rs. 2,650-8-9) paid by the Building Fund	1,483 11 3	
Subscriptions & Donations ...	846 3 0	
Interest ...	523 8 0	
		5,009 8 10
Building Fund :		
J. M. Billimoria	1,000 0 0	
Thakore Saheb of Limbdi ...	500 0 0	
Sale proceeds of Building materials ...	65 5 3	
		1,565 5 3
Endowments :		
Last Year's Balance ...	7,500 0 0	
Maharaja Saheb of Morvi ...	1,10,000 0 0	
Romain Rolland (25 % profit of his books from Jan. 1935 to April 1937) ...	777 0 0	
		1,18,277 0 0
TOTAL ...		1,24,851 14 1

EXPENDITURE

	Rs. A. P.	Rs. A. P.
General Fund :		
Medicines, Instruments, etc. ...	868 4 0	
Doctor's maintenance and Travelling ...	437 11 6	
Establishment	33 0 0	
Equipment ...	108 2 0	
Miscellaneous (including postage, printing and stationery) ...	289 14 3	
		1,736 15 9
Building Fund :		
Building Materials ...	9 12 6	
Masons ...	2 8 0	
Labour ...	30 11 6	
Miscellaneous	38 10 0	
Loan (out of Rs. 2,650-8-9) repaid to the General Fund	1,483 11 3	
		1,565 5 3
	...	19,498 5 2
Investments	...	
Closing Balance :		
In Current A/c of the Central Bank of India, Ltd.	1,02,000 0 0*	
Cash in hand ...	51 3 11	
		1,02,051 3 11
TOTAL ...		1,24,851 14 1

* Out of this, Government Securities for Rs. 1,00,000 were purchased in February, 1938.

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1938

DETAILS OF INVESTMENTS

	Rs.	A.	P.
Fixed Deposit in Bengal Provincial Co-operative Bank Ltd., Calcutta	2,500	0	0
Martin Co.'s H. A. L. Railway Debenture	1,000	0	0
Behar Bank Shares ...	500	0	0
Govt. Securities 4 p.c. Loan of 1960-70	1,498	5	2
In the Savings Bank of the Central Bank of India Ltd., Calcutta	9,000	0	0
In the Savings Bank of the Bengal Provl. Co-operative Bank Ltd., Calcutta ...	5,000	0	0
TOTAL ...	19,498	5	2

DETAILS OF ENDOWMENTS

	Rs.	A.	P.
Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad ...	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasabhapathy Chettiar, Madras ...	1,500	0	0
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durga Charan Chatterjee, Benares	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee ...	1,500	0	0
The Maharaja Saheb of Morvi Endowment	1,10,000	0	0
Romain Rolland Endowment	777	0	0
TOTAL ...	1,18,277	0	0

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. Our thanks are specially due to His Highness the Maharaja Saheb of Morvi for creating a Permanent Endowment of Rs. 1,10,000, *the interest of which should be spent for general expenses and any other work of the Dispensary ;* Mr. J. M. Billimoria and His Highness the Thakore Saheb of Limbdi for donations of Rs. 1,000 and Rs. 500 respectively towards the Building Fund ; Mr. P. K. Nair, Feroke, for a donation of Rs. 300 ; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150.

Our thanks are also due to Messrs. Anglo-French Drug Co. Ltd., (Eastern) Bombay ; E. Merck (Germany) ; Bengal Immunity Co. Ltd. (Calcutta) ; Calcutta Chemical Co. Ltd. (Calcutta) ; Lister Antiseptics and Dressing Co. Ltd. (Calcutta) ; Medical Supply Concern Ltd. (Calcutta) ; Bengal Chemical and Pharmaceutical Works Ltd. (Calcutta) ; Alembic Chemical Works Ltd. (Baroda) ; Vax-Institute Laboratory (Calcutta) ; Sarker Gupta & Co. Ltd. (Calcutta) ; Hadensa-Gesellschaft.m.B.H. (Germany) ; Bombay Surgical Co. (Bombay) ; Zandu Pharmaceutical Works Ltd. (Bombay) ; Oriental Research & Chemical Laboratory (Howrah) ; Chemical Works of Gedeon Richter Ltd. (Hungary) ; Havero Trading Co. Ltd. (Calcutta) ; Byk-Guldenwerke (Germany) ; Bengal Enamel Works Ltd. (Calcutta) ; Sur Enamel & Stamping Works Ltd. (Calcutta) ; Bengal Water Proof Works Ltd. (Calcutta) ; Cawnpore Woollen Mills Ltd. (Cawnpore), for supplying us with their preparations and produces free ; and to the Editors of *The Indian Medical Gazette,* Calcutta, *The Indian Medical Journal,* Madras, *The Antiseptic,* Madras, *The Suchikitsa,* Calcutta, for giving us their journals free.

And we hope we shall receive from them such support and help even in future.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P. O. Mayavati, Dt. Almora, U. P.

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RAMAKRISHNA MISSION FLOOD RELIEF WORK

APPEAL FOR FUNDS

The public is doubtless aware of the terrible distress caused by floods in several districts in and outside Bengal. On receiving accounts of the acute sufferings through the newspapers as well as from letters and appeals addressed to us, we deputed some of our workers to the Gopalganj Sub-division of the Faridpur District. They inspected the area and seeing the heart-rending condition of the people, started relief work last month.

Our workers inform us that the distress is as acute as ever. The water is still rising. Thousands of poor people who have been rendered homeless are undergoing the severest trials for want of food. The floods have invaded even the compounds of many homes, and it is all one vast sheet of water all around. There is not a single trace of the *Aus* paddy, which was completely destroyed before it was ripe. The cultivators who form the major part of the population as well as the labourers who are absolutely without work at present, have not even a single morsel of food. The larger part of the *Aman* paddy which was to ripen in October, has been destroyed and what is still seen above the water has been mostly infested with insects which feed on the ears. Even those who own 10 bighas of land are in want of food. The afflicted poor live on the stalks of water-lilies, palmyra fruits or jute leaves boiled in water. Many of them are also suffering from beriberi in a virulent form. The condition of the cattle is even more pitiable. There is absolutely no fodder for them. They have to stand in the water that surrounds them on all sides. The peasants feed them with water hyacinth to keep them alive, but where this is not available, the cattle are beginning to die.

Our relief centres at Nijra and Silna in unions Raghunathpur and Ulpur-and-Satpara which were started last month have already made three weekly distributions. During the week ending 18th August, over 97 mds. of rice were distributed among 2,500 recipients belonging to 38 villages. More villages have to be taken up and a larger number of recipients enrolled in the most severely affected villages within the present area. More than 100 mds. of rice have to be distributed weekly.

For the carrying on of the relief work funds are most urgently needed. Even on a modest computation we require Rs. 500/- per week for this area alone. This is but the beginning of the relief work, which will have to be continued for a few months at least. Should sufficient funds be forthcoming, we shall extend this service to other areas.

The success of the work depends entirely on the sympathy and co-operation of the generous public. We appeal to our countrymen to come to the rescue of tens of thousands of their afflicted sisters and brothers in their hour of dire peril. We hope our appeal at this critical hour will find a ready response.

Contributions will be thankfully received and acknowledged by—

(1) The President, Ramakrishna Mission, Belur Math P.O., Howrah Dt.
(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
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(Sd.) SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

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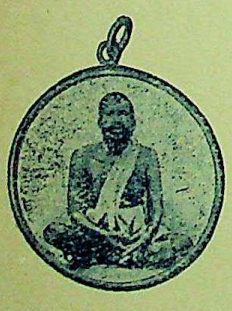
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You mind Your wondrous works.
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All elements, the waters, the winds, and the fire,
And the Seraph arbiter of the fates of men,
And the unrelenting scribes of the deeds of mortals
Pay their homage to You, Almighty.

Brahma and Shiva, the lords of creation and of destruction,
And the Queens of the Heavens celestial,
And Indra, the Lord Preserver, with all his pomp of Court,
Are all but adornments unto You.

Oh, the wise, sages meditate on but You,
The self-denying, the righteous and knights ever triumphant too,
Oh, the Pandits, rich with their lore of ages,
And the Rishis, but sing of You, Almighty.

Enchanting houris that allure the heart in Heaven, the Earth and Hell,
And the purifying shrines, sixty-eight in number,
That stand ransom for all temptation and sin,
All but bring glory unto You.

---

*Translated by Professor Charanjit Singh Bindra of the Khalsa College, Amritsar.

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The warriors brave who stand unrivalled in strength,
And all the sources of creation, high and low,
And the Regions, immense vastnesses of space,
Bow in adoration but to You, Almighty.

Blessed are they who bring glory to You,
For You have granted them the Love celestial.
'Tis not for Nanak to count them all,
The countless millions blessed by You.

You, You alone are eternal, Master,
Though the creation be but transient.
Truth needs must prevail at all times:
Nature may cease to be, not You, Almighty.

The varied genera and the multitude of species,
O Lord, You have created to Your glory!
Do You revel in the joy of creation?—
Bounteous Nature but bears testimony unto You!

Whatever be in Your Grace, O Lord,
Let that be ordained for naught else can avail.
You are the King, aye, the grantor of Kingships!
Nanak supplicates but for grace of You, Almighty.

A NEW ERA IN INDIA

By the Editor

I

India stands to-day on the threshold of a new era. The teeming millions of her soil are waking up from their deep slumber of centuries to the renewed apprehension of their national ideals. An unprecedented enthusiasm for gaining back their pristine glory is witnessed in the corporate life of the people. In the words of Dr. Benoy Kumar Sarkar, "In every phase of life in India to-day, political or cultural, economic or artistic, everybody who is anybody is a fighter, a fighter against some social obscurantism, whether Hindu or Moslem, some alien chauvinism, some vassalage in art, some industrial thraldom or some subjection in scientific, sociological, economic and philosophical theory."[1] In fact in the realms of art and literature, history and philosophy, music and painting, archæology and medicine, the genius of the Indian people stands revealed afresh in all its richness and glory. Even the Indian schools of physics and chemistry, mathematics and botany have already got over the deadening psychology of inferiority complex and are taking front-bench seats in the world's academic halls. In short, every field of thought in India is now crammed with changes of great national importance. That the history of this once great nation is being made anew before our very eyes

[1] *The Cultural Heritage of India*, Vol. III, P. 334.

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can hardly be gainsaid. For, when the white lights of the happy morn fall on the woods and rivers, hills and dales, and the rustling of leaves and the twittering of birds are heard in suppressed undertones of dreamlike mystery, none can doubt that the cities and villages from one end of the land to the other are all astir and the spirit of the people is awake with the break of day to the grim realities of life.

But the history of a nation is not made in a day. It is the result of the silent working of the manifold creative forces for centuries. The modern life of India proves with unerring certitude that a nation that can stand loyal to the stimulating principles of its historic growth and expansion—to its cultural genius and tradition—can, like the phœnix of old, spring back into a life of renewed activity from the ashes of the past. Indeed it is the elasticity of India's spiritual culture that has ever kept ablaze the Promethean fire of her people even in the midst of the baffling variety of trials and tribulations of ages. The secret of this magnificent efflorescence of India's cultural genius after cataclysms of centuries is to be sought not so much in extraneous circumstances as in the spiritual instincts of the people themselves. For, it is a striking phenomenon in the annals of India that every great national revival has always been preceded or accompanied by a spiritual renaissance. No doubt the neo-cultural forces that have flowed into the stream of Indian thought as a result of the contact between the East and the West have much to do with the creation of a new ferment in India; for 'the civilizational role of borrowing is fundamental and the culture contact is the veritable yeast of history,' as Goldenweiser has remarked. But still what actually led to the revitalization of this dying race,—to the stimulation of its political and spiritual imagination,—were the inestimable services rendered by a brilliant galaxy of India's noblest sons who were born a few decades ago with all the wealth of their cultural genius to stem the tide of Westernisation that was going on in India. Christianity, one of the greatest proselytising religions in the world, served as a handmaid of British imperialism and accelerated the progress of this silent cultural conquest of India. But, thanks to the bold stand made by the Brahmo Samaj, the Arya Samaj and the Indian Theosophical Society, this process of Westernisation was arrested to an appreciable extent, and time became ripe for the inauguration of a synthetic movement that would harmonize the two fundamental instincts of India's social organism—the instinct of conservatism and that of expansion, the bubbling of life that always strives to break down all barriers. And this need was fulfilled in the double personality of Sri Ramakrishna and Swami Vivekananda, who appeared in the arena with their clarion-call to look back to the treasures of their indigenous culture on the one hand and with their gospel of manhood and world-conquest on the other. Thus in fact the spirit of aggressiveness that was imparted to Hindu thought and culture successfully fought the reactionary forces that were playing havoc in Indian life and society. The people became alert and self-conscious and realized the hollowness of the pragmatic philosophy of the West and began to appreciate the richness of their own spiritual idealism. As a result, every limb of India's national organism has to-day become instinct with a new life. For, "in India," rightly said Swami Vivekananda, "religious life forms the centre, the keynote of the whole music of national life. In India social reform has to be preached by showing how much more

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spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing that the nation wants,—its spirituality." Thus "every improvement in India requires first of all an upheaval in religion." For, "of all the forces that have worked and are still working to mould the destinies of the human race, none certainly is more potent than that the manifestation of which we call religion. All social organisations have as a background the working of that peculiar force, and the greatest cohesive impulse ever brought into play among human units has been derived from this power. It is the greatest motive power that moves the human mind." Indeed it is this spiritual awakening that has opened a new chapter in the history of modern India.

II

In the wake of this spiritual palingenesis there have appeared in recent years on the theatre of Indian life a brilliant group of individuals whose contributions to the all-round growth of our national life are none the less great. The sterling achievements of such bold fighters and builders of Modern India as Sir Syed Ahmed, the great energizer of Indian Islam, Dadabhai Naoroji, the hierophant of Swaraj movement in India, Bal Gangadhar Tilak, the hero of Maharashtra and the champion of 'the categorical imperative' of the *Gitâ*, Lajpat Rai, the lion of the Punjab, Sir Surendranath, Chittaranjan and Sir Ashutosh of Bengal, and above all, Mahatma Gandhi, the prophet of Ahimsâ and non-violence, to mention only a few, demonstrate the strength and alertness of the Indian mind to respond manfully to the spirit of the times, as also the constructive genius and assimilative challenge of the Oriental soul. It cannot also be gainsaid that the contact of India with Occidental life and thought has also served in no small measure to stimulate in us a spirit of enquiry and broaden our outlook on our socio-political philosophy. The spread of European literature, philosophy, history and science through the medium of English translations has kindled new hopes and aspirations in the Indian mind. The history of the freedom movements of the West cannot be read to-day without the imagination being thrilled and stimulated by the heroic deeds and adventures of her great patriots. We cannot expect the Indian people to go through the inspiring stories of Marathon, Thermopylæ or Salamis, without a stir of emotion in their hearts nor can we construe, as Professor Radhakrishnan has aptly said, the march of Garibaldi from Palermo to Naples as a mere walking exercise round the fort. As a matter of fact the contact between the East and the West on various fronts, while kindling a new aspiration for novelties, has served as well to rouse in the soul of the Indian people a spirit of emulation and struggle for the recovery of their pristine greatness. There is no Indian to-day whose mind does not feel the poignancy of his present position of helplessness and an inner urge for liberation, when his neighbours—the Japanese and the Chinese, the Turks and the Persians, the Afghans and the Egyptians are found to be bold citizens of independent territories. It is refreshing to find that the first shock of reaction brought on by this cultural contact has been got over by the triumphant spiritual genius of the Indian people and they have once again begun their epic march towards the goal of freedom in tune with the glorious traditions of their past history.

Besides these diverse forces that have contributed to the growth of genuine love amongst the Indians for their own

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cultural heritage, the great *litterateurs* of Bengal (not to speak of those of other provinces) from the days of Dinabandhu and Girish Chandra down to the time of Dwijendra Lal and Rabindranath have also played a very significant role in moulding the thoughts and aspirations of the people. A spirit of patriotism, a deep regard for historic past, and a sense of nationality characterize to-day not only the literature of Bengal but also the literatures of other provinces as well. The spiritual ideas and the liberal forces, released and diffused through these literary activities, have worked a phenomenal change in the socio-religious outlook of the people. Blind orthodoxy and conservatism that generally batten on ignorance, traditional customs and outworn usages is almost a thing of the past. Healthy attempts are being made by the Indian National Congress and many philanthropic organisations to liquidate mass illiteracy so as to rescue the dumb millions from the eidola of superstition and fear. What is more encouraging is that the Indian womanhood have also begun to feel the actualities of the situation and are struggling for new measures to emancipate them to a reasonable extent from the galling fugitiveness of their present social life. A movement is already on foot to abolish polygamy and child marriage altogether, and stringent legislative measures have been adopted to combat these long-standing evils in the land. Suggestions are also being made in some quarters to test how far the institution of inter-caste or inter-provincial marriage would contribute to the growth of a virile race in India and break down the barriers of exclusiveness and parochialism. This is indeed a problem which is left for solution to the consideration of those experts in social biology, who are vitally interested in the matter.

2

III

Along with this urge for social reconstruction we witness as well a great industrial revolution that is going on throughout the length and breadth of the country. Never in human history has there been an era so crowded with mechanical inventions and geographical discoveries. This is indeed an age in which large-scale production has been rendered an imperious necessity to meet the fast growing demands of mechanized life. India can no longer stand aside as a mere silent onlooker in the titanic struggle that is going on for self-assertion and industrial development in the world around under her very nose. Industrialisation of her material resources with adequate safeguards provided against the attendant evils can hardly be tabooed at this stage of world's economic progress without undermining our national efficiency. But at the same time the importance and usefulness of cottage industry in India cannot be overlooked. If properly organized, as it is being done to-day under the auspices of the Indian National Congress, this cottage industry would also provide ample scope for the solution of the problem of unemployment to a great extent and save the suffering millions from the grip of abject poverty. But, to say the least, industrial revolution that has already made an appreciable progress in India is a dire necessity to stand the keen competition of the greedy commercial races of the outside world. The labour should be effectively organized and given more voice in the management of industries. Moreover, introduction of a radical change in the antiquated land tenure and revenue system; abolition of all feudal dues and levies as also of all kinds of forced labour; levelling up the communities who are educationally and economically backward by the provision of special

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educational facilities for them; introduction of free compulsory education without taxation; increase of irrigational facilities; raising the standard of living; fighting the evil of unemployment and, above all, establishment of communal peace and harmony—are but some of the burning problems of the day which demand immediate solution and a careful handling in the interest of the future social and political evolution of India. The poverty of the country has become proverbial and has to our misfortune been looked upon as an integral factor of our cultural life! But, as Professor Radhakrishnan has rightly pointed out, 'a spiritual civilisation is not necessarily one of poverty and disease, man-drawn rickshaw and the hand-cart. Poverty is spiritual only when it is voluntary, but the crass poverty of our people is a sign of sloth and failure.' Adequate measures must immediately be taken to eradicate this canker of poverty that has been eating into the vitals of the people. Needless to say, a great responsibility lies in this respect with the university authorities; for inspite of many a handicap much can still be done through educational institutions towards the solution of this problem.

With the proliferation of scientific knowledge and the advance of archæological researches, many lost treasures of Indian life have been unearthed. The recovery of the splendid monuments of Indian culture of the pre-Vedic and post-Vedic ages as well as of the Buddhistic days has unrolled before humanity a glorious chapter of Indian history and stimulated a healthy spirit of self-confidence and legitimate pride amongst the people of India in the greatness of the creative powers of their forbears. "Some of their investigations were solid achievements in positive knowledge, *viz.*, in materia medica, therapeutics, anatomy, embryology, metallurgy, chemistry, physics, and descriptive zoology. . . . Hindu intellect independently appreciated the dignity of objective facts, devised the methods of observation and experiment, elaborated the machinery of logical analysis and truth investigation, attacked the external universe as a system of secrets to be unravelled, and wrung out of Nature the knowledge which constitutes the foundations of science."[2] In these days when new forces are at work to shape the course of our history, we must not give the go-by to our glorious past—to the richness of the cultural achievements of the ancient Indian genius; for any future growth and evolution of the country must be in tune with the spirit and the cultural tradition of the children of the soil. But this worship of the past must not be allowed to serve as a permanent drag on our career of progress. For, every great achievement is a vision in the soul before it becomes a fact of history. "Our minds," rightly says Professor Whitehead, "build cathedrals before the workmen have moved a stone, and our minds destroy them before the elements have worn down their arches." Our vision must therefore be kept wide. It is the vision of the future destiny, the creative urge of our national genius, which will be the formative factor in the days to come.

IV

In conclusion we cannot but accentuate the fact that what is needed at this hour is not merely a slavish imitation of Western ideology but a synthesis of the cultures of the East and the West in the light of the eternal wisdom of the seers and sages of India. Let us hope that in this age of our national renaissance, the young and the old, the rich and the poor, the high and the low must

[2] *Creative India*, pp. 15-16.

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live up to the glorious tradition of their forefathers and forge ahead with the first glimmer of the new dawn that has broken upon the horizon of India. The progressive elements in the fold of Islam have also manfully responded to the call of the hour. "For the last two generations, we have been watching a genuine renaissance or rebirth among the Mussalmans. . . The Moslem past is being reborn under new conditions, and the present is being reconstructed under the inspiration of past ideals to help forward the supply of the pressing wants of to-day. The past is thus being re-interpreted and transformed to serve as a plank for 'futurism'. The ideological foundations of a deeper solidarism between the Hindus and Mussalmans are being laid wide and deep"[3] in the country. It is time that the Hindus and Muslims, the Buddhists and Jains, the Parsis and the Christians joined their hands to snatch from the hands of destiny their long-cherished freedom of life. India of to-day is the India of the centuries. She has never moved far from the central theme of her being. Her past is not a mere source of archæological pride. Her entire past has become the living present to-day. The spirit of India has once again woke up from its slumber and will sleep no more. And rightly did Swami Vivekananda proclaim, "The longest night seems to be passing away, the sorest trouble seems to be coming to an end, and a voice is coming unto us, gentle, firm, and yet unmistakable in its utterance, and is gaining volume as days pass away. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. None can resist her any more, no outward powers can hold her back any more, for the infinite giant is rising to her feet."

[3] *Creative India*, pp. 475-76.

GOSPEL OF SRI RAMAKRISHNA

The Devotee from Belghar: Sir, be gracious to us.

Sri Ramakrishna: He dwells within all. But then, apply to the Gas Company; and your house will be connected with the supply. You should, however, pray with earnestness. It is said that God can be seen if the three attachments unite, namely, the child's affection for the mother, the chaste wife's love for the husband, and the worldly man's attachment to his fortune.

There are marks of a true devotee. He gets quiet as he listens to the counsels of the Guru. Venomous snakes become still when they hear the songs of Behula; not so, however, the cobra. There is another indication; the true devotee develops comprehension. Plain glass does not take impressions of objects, while you can take pictures with filmed plates, such as photographs. Devotion is, as it were, the film.

There is yet another sign. The true devotee has controlled passions; he has conquered lust. The Gopies never felt lust.

You are in the world, but what does it matter? This is rather more advantageous for spiritual exertions, like fighting from a fort. In that kind of spiritual exercise which requires

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sitting on a corpse, the latter opens its mouth from time to time in order to frighten the aspirant. So he has to keep ready a quantity of fried rice or gram and to throw them into its mouth now and then. For, he will be able to devote himself to spiritual exercises with a care-free mind, when the corpse shall be quiet. So the family should be kept in good humour. They should be provided for; only then can one take to spiritual practices with ease.

Those who have a little enjoyment left will call on Him, remaining in the world.

The case of those who have genuinely renounced the world is different; bees would never alight upon anything but flowers. All water is turbid to the Châtaka bird. It will not take any water, and it keeps waiting for the rain-water which falls when the star Swâti is in the ascendant. Men of true renunciation would not take delight in anything except God. The bee sits on flowers only. Monks of true renunciation are like bees; while the householder devotees are like these flies which settle on sweets and festering sores as well.

You have taken so much trouble to come here; and you are searching after God. Most men are content with visiting the garden, few seek for its owner. Men gaze upon the beauty of the world and do not seek the creator.

Sri Ramakrishna (pointing to the singer): He has sung about the six centres. These pertain to Yoga,—Hatha and Râja. The Hatha Yogi does a number of physical postures; the aim is to develop the eight occult powers, gain a long life and similar other objects. The object of the Râja Yoga is devotion, love, knowledge, and dispassion. Râja Yoga is better.

The seven planes of the Vedanta and the six centres of the Yoga scriptures largely agree. The first three planes of the Vedanta correspond to the Mulâdhâra, Swâdhishthâna, and Manipura centres. Mind dwells on these three planes. When it rises to the fourth plane, that is, the Anâhata centre, the individual soul is seen like a flame, and it has visions of luminous forms. The aspirant exclaims in wonder, "What's this? What's this?"

When the mind ascends to the fifth plane, it longs to hear about the Lord alone. Here is the Visuddha centre. The sixth plane and the Âjnâ centre are one. One realizes God, when the mind reaches this. But like a flame inside a lantern, the mind cannot touch Him yet, as there is glass between.

It is from the fifth plane that King Janaka spoke on the knowledge of Brahman. Sometimes he used to dwell on the fifth and sometimes on the sixth plane.

After the piercing of the six centres there is the seventh plane. On reaching it the mind dissolves. The individual soul unites with the Supreme Self; and there ensues Samâdhi. The consciousness of body disappears, and one loses sense of the outer world. The knowledge of manifoldness dies, and discrimination stops.

Trailanga Swami said that discrimination gives rise to the knowledge of the many,—of difference. Death comes on the 21st day after the Samâdhi.

There are marks for one who has realized God. He behaves like a boy, a mad man, an inert object or like an unclean being. And he feels truly, "I am the machine, He is the machinist; He alone is the agent and all else are non-agent." As the Sikh visitors said, "Even a leaf moves according to God's will." It is like feeling that everything happens as Rama wills. As the weaver said, "It is due to Rama's will that the piece of cloth costs one rupee and six annas; the dacoity took place accord-

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ing to Rama's will; and it was due to Rama's will that the dacoits were caught. The police arrested and took me away in accordance with the will of Rama, and again due to Rama's will they let me off."

THE STUDY OF INDIA IN AMERICA

By Professor W. Norman Brown, Ph.D.

My connections with India are more those of an observer and a student than of one who feels and then wishes to promote some very special personal spiritual message which he receives from his contact with India. The gratifications which I receive from the work that I follow are perhaps more intellectual than spiritual and, therefore, in an Indian sense, more earthy or physical. One who is engaged in the kind of profession in which I am, that is, the study and teaching about India, needs to come in contact with those who are outside the academic world but who are also interested in India and in the message and the value it has for this country. We who are in the educational business have a tendency to restrict ourselves to facts without considering their application to human experience. The two should go hand in hand. There should be greater effort to make a liaison between those who are engaged in the study and instruction about India and those who are engaged directly and perhaps solely in trying to win from their acquaintanceship with India some guide for their own personal life and an inner peace.

Some of us who are engaged in Indic studies feel that India should occupy a position in humanistic education in this country. When we speak of the humanities and humanistic studies, we are concerned at once with the whole problem of the history of civilization, the development of thought among men, and the application of thought by men to all the various phases of their life. If we look even most superficially at human history, we see that a number of great cultures have arisen—great civilizations which have had an inner unity of thinking and of applying their thinking to life. In the ancient world, there was the Egypto-Babylonian culture, which has been continued through the Greco-Christian in the great Occidental culture, and through the Islamic culture in Asia. There is the civilization of the Far East, which has been continuous again for some five thousand years. There is also the great culture of India.

Although we are all aware of India's cultural eminence, we might suppose from a glance at the educational program in our universities and colleges that India had not been a great country and that Indian civilization has not been important. The fact is that it is scarcely studied. Even when we deal with history or philosophy, with the clash between our own Western tradition, our own Western culture, and the culture of India, or of other Oriental countries, we scarcely bother to find out why the Indians or the Chinese or the Japanese or the Mohammedans, in whatever part of Asia it may have been, have acted as they did when they came into conflict with us Europeans. We have thought only of what our own thoughts were and what we did—what motivated us. We have drawn our picture of history in one dimension, if it is possible to do that. To make any such presentation of the situation, even with allowance for overstatement, and there is here some overstatement, is to reveal the fallacy of it.

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If humanistic education in this country is really to study mankind, the thoughts of mankind, the achievements of mankind, and to think of the future of mankind, it cannot neglect the Orient—it cannot neglect the civilization of the 350 million people of India. I am sure, of course, that no person engaged in the study of the humanities in this country would say that India has been negligible in the history of the world and that we need not think about her in connection with the future of the world. Yet it is true that departments of philosophy in many institutions teach the history of philosophy with no reference to the philosophy of India. Departments of fine arts still give courses in the history of the fine arts which ignore India, though most of them have now discovered China. Anthropology departments in some of our best known institutions have no one competent to speak on the anthropology of India. Sociology in America hardly knows India. Yet there can be no doubt that all the departments of human interest which I have mentioned are worthy of the most profound study in connection with their development in India.

The first aspect of India's culture that comes to anyone's mind is philosophy, and with it religion. Nowhere else have these two been so closely joined in a team,—philosophy being always subservient to religion. Nowhere have philosophy and religion been reflected upon by so many people in so many different ways with so many different results, yet again, with a general *underlying unity of results*. Of course, this is not to say that every coolie in the streets of Calcutta can discuss the Upanishads. But it is to say that nowhere in the world have so many people engaged in particular secular occupations, devoted themselves to those secular occupations with the expectation that through studying them they would somehow fulfil a religious duty or function and themselves receive a religious benefit from so doing.

We ourselves, in spite of generally ignoring Indian philosophy, nevertheless have received some small benefits from Indian religion and philosophy in this country. The discovery of the Vedas, especially the *Rig-Veda*, by European scholars at the end of the eighteenth century was responsible for a great deal of the German romantic movement of the nineteenth century. That discovery was responsible for the scientific study of the history of religion and the comparison of religions. It gave us in America some of the main currents of the transcendental school of philosophy, which was perhaps the most notable development of philosophy in our country during the nineteenth century. In our own day, such an important writer as Aldous Huxley, in his most recent work, *Ends and Means*, has been profoundly influenced by the thought and social practice of India.

In religion, India shares the honours with the Semitic world. I should not want to try to discriminate between the Semitic and the Indic religions; some may prefer the one to the other. The fact remains that it is from those two civilizations that the world's great religions have come. We cannot believe that religion will cease moulding people's opinions and directing their actions; and for that reason we must continue to study it, and to study it as developed in India.

Other departments of civilization in India are even less known to the West than Indian philosophy and religion. I might talk about Indian art—an art quite out of the tradition of our own which, speaking generally, is Greek. The art of India is distinctly an art of

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symbolism and was meant to serve a religious purpose. The very subservience of naturalism to the ideal and to symbolism is so characteristic of Indian art that in itself it demands that we should give our attention to that art. This is to say nothing at all of the technical and æsthetic characteristics of that art.

I might also speak of the great developments in India in the fields of law, or again in the fields of medicine, great for their own time—not for to-day. I could talk of matters social, call the attention of all to the fact that in India, in the system of caste, social distinctions have become so great as to make the system as a whole unique, although not entirely unparalleled in scattered detail, as, for instance, in this country in the differentiation between the white and the negro. The system of caste in India, which directs the social thinking and practice of the larger part of her population, must be studied if we are concerned about the future of the world and about what Indians are going to do within the next half century.

All these various departments which I have mentioned, and others which I have not mentioned, if taken together, would constitute historic Indian civilization. A curious thing about this civilization is that it has been valid in India over a tremendous stretch of time—at least 2,500 years, perhaps even 5,000. We know that there was a high state of civilization in prehistoric India in the third millennium before Christ, about 2,500 to 3,000 B.C. At that time in the great cities of the Indus valley, and possibly in other parts of India at the same time, that civilization was similar to those farther to the west, perhaps also to that of the same period in China. Although there is a great deal about this early Indic civilization which we do not know —we cannot read its writing, for example—yet we know enough to have a hint that some of the characteristic features of the historic Indian civilization which I mentioned already existed at that earlier time. You have heard mention of the practice of meditation according to Yoga. We cannot say for certain that Yoga was known at the time of the Indic civilization, but we can note the very striking fact that a number of figures, evidently of religious character, have been found on certain seals from that period—figures seated in postures which are known and practised in Yogic meditation. I should not want to be so incautious as to say that they are actual figures of Yoga practice; they merely look more like Yogic postures than anything else. It may be that the practice of this type of meditation, in some rudimentary form, was known long ago in India—and it may not be, too. India to-day has as its chief religious figure the God Shiva. Curiously enough, one of those seals from the Indus valley which I have just mentioned shows a figure, like that of the God Shiva, surrounded by animals as is the case of Shiva in his representation as Lord of all creatures, seated in meditation—and Shiva is to the Hindu the ideal type of Yogi. Was it Shiva? A proto-type of Shiva? I do not know, but it arouses the thought that perhaps some of the characteristics, the most important features of Indian civilization, were existing back at that period.

It also reminds us that, although Indic civilization has been met by hostile civilizations with generally hostile ideology, Indian ideas have continued to exist. The alien ideas which have come into the country have been the ones to succumb. Even the Aryans, who gave to India the Sanskrit language, in which the country's ideas are now expressed, had no such ideas when they came into India. They may have cultivated their ideas there. Or they may even have acquired them

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from other Indians who were there before they themselves came. Whichever was the case, it is significant in later times that these ideas which were characteristically Indian, stood out against the attack of Hellenistic civilization, one of the great civilizations of the world, one whose close relative, the Greek civilization, has conquered us in the Occident. Yet, although Hellenism seemed for a while to carry the day in India, especially in the northwest, when it appeared to capture the stronger half of Buddhism and to sweep everything before it, it nevertheless in the end failed. There was a period of some hundreds of years when in northwest India art forms were Hellenic, coins were struck with Greek devices, even in the Greek language. These Hellenistic traits have long since all vanished. In Indian art, Indian philosophy, Indian religion, there is nothing of the Greek now and has not been for some fourteen hundred years.

At a later time, Islamic civilization came in and swept the country from end to end, and it might have seemed that Indic culture must give way before it, but again the Indic was strong enough to resist and maintain itself. To-day the European-Christian civilization is in India. It and the Islamic together are both hostile to the native Indic culture. But Hindu culture has resisted them, and I should say is now carrying the day.

Indic civilization has not only been a great one, but a strong one as well. You may have your choice as to whether you prefer European civilization or Indian civilization, but you cannot claim that the European is stronger than the Indic. Although subjected to severe attacks by these foreign cultures, Indian culture has nevertheless succeeded in maintaining itself. Any preparation, therefore, for a future world that does not account for India's traditional culture, but tacitly ignores it, is by that very fact inadequate, indeed viciously negligent.

I should not like to try to analyze the fundamental spirit of Indian civilization. Perhaps if I were to stress one single thing, I should mention the respect and tolerance which it has for the opinions of others—a thing which is a little strange to us in the West, where we are familiar with wars of heresy, where wrong religious belief was formerly a matter of hanging or burning, as wrong political belief is now. In India, with only very minor exceptions indeed, religious persecution has not existed. There may be profound differences of opinion as to what the individual should do, but there is a profound unanimity of opinion that no two individuals are able to do exactly the same thing and that no absolute doctrine or dogma can appeal to all. Human intelligence is limited and cannot comprehend that which is unlimited, and this positon of relativity is a characteristic position of all Indian religions and philosophies. *You have learned of that directly through Ramakrishna, whose message was, in part, that all men could seek in their separate ways, but that each man was seeking in the end only what his neighbour was seeking, although the roads might be different. This kind of tolerance* and respect and decency towards one's fellow beings is something quite characteristic of India and a thing which *we need more here.*

Another idea existing in India which the world needs to-day is the ethical doctrine of non-injury (*ahimsâ*) to others. Now we can be realistic and can say that *ahimsâ* has been dishonored many times in India. That is true. Yet probably nowhere in the world has it had so much honour too. It is something which even the followers of other

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religions that do not emphasize it have to feel as part of their religious duty. Toleration and non-violence toward one's fellows are matters which we in the West could learn of from India, to our undoubted profit.

There are two general reasons why we should study Indian civilization here in the West. One is for our own protection. It is important for our own good relations with a tremendous section of the world's population that we should come to know what that portion of the world thinks. We need to know so that we may understand how they will react when they are thrown into even closer contact with the Western world than they are at present, and they surely are going to be thrown into that closer contact. We need to know that we may deal with them. We also need to learn from India things which will help save us from ourselves.

If you concede all this, and much more that I could say, you will wonder what are the steps by which we should endeavour to promote in this country knowledge of India. I myself think of the problem from the academic side. There are in America eight institutions which have Indic Chairs: Harvard, Yale, Columbia, Princeton, Pennsylvania, Johns Hopkins, Chicago, and California. At those institutions, although there are Indic Chairs, there are, with only occasional exceptions, no people on the staff, in disciplines such as philosophy or history, who are competent in the Indic phase of their fields. What that means is that the occupants of the Indic Chairs are the only persons there in touch with students who are also in touch with India. It is, therefore, only by the merest chance that a student even in those institutions comes to know anything about India. What of other institutions—some hundreds of them in the country where there is no Indic Chair? Yet it is important that students of to-day should know of India. Are we to wait until some cataclysm occurs before they are introduced to that country's civilization? It may then be too late. Those students who are with us now are the ones who very likely will have to deal with the problems which the West will some day have to answer about India. In a few decades, these students will be the men who will be controlling our Government, directing public opinion.

There must be at least two kinds of persons prepared and put into our institutions for introducing American students to India. We need to establish in some institutions Indic Chairs such as already exist in eight universities. We need, just as much, students of philosophy, fine arts, sociology, who have studied the philosophy of India, the fine arts of India, the social questions of India. They will acquaint their students with the achievements of India in their own departments and so with India as a whole. They are the teachers who should come into contact with the greatest number of our students.

Publicists and diplomats may perhaps have other ideas of increasing knowledge of India than those which I have expressed. Unfortunately we have not in our day great interpreters of India who can command large public audiences. When Swami Vivekananda was in our country, at the time of the Chicago Fair and for years later, he was such an interpreter. We hardly have one such in a generation. It remains, therefore, for those of us who have not any such gift as his to do what we can in a small way, hoping that all of us in operating together may succeed in achieving an effect. It is important that we should make the effort—Americans and Indians who come to America as well—making

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the effort, of course, always with the one clear understanding that we do it objectively with no feeling on the part of either that it is superior to the other.

We must introduce into our public consciousness the questions that must arise from the contact which we already have, and the still greater contact that we are going to have with India during the next half century. These differences between the West and India, already in existence, will become issues within a few decades, perhaps within only one. Let us hope that we may settle them with the knowledge that leads to understanding, tolerance, and co-operation.

RELIGION AND MODERN DOUBTS

By Swami Nirvedananda

Religion has the sanction of ages behind it. It is as old as human civilization. Yet one cannot be expected to accept it simply because it is old. *Does it convey any truth worth possessing? Can it serve any useful purpose of the modern world? Does it hold out any promise of peace and happiness here on earth? Moderners want straight and satisfactory answers to these simple queries before they may be expected to do anything with religion.* And for this moderners are not to blame. This age ushered in England by George Bernard Shaw, as Mr. Ward has put it, is precisely an age of critical judgment. Things have to be weighed, analysed, tested and assessed properly before they may be accepted or rejected by the enlightened people of this age. The sanction of ages cannot make them swallow ideas and ideals about whose worth they are absolutely in the dark. Very naturally, therefore, religion, however old it may be, has to pass through this ordeal of critical judgment. There cannot be any question of avoiding this issue.

Now, there are many among us who are apt to discard religion simply because it is old. Our Theory of Evolution vaguely suggests that we, moderners, compose the vanguard of progressive thought, and in its perspective the ancients appear like little children with an overwhelmingly bigger share of credulity than reason. We readily imagine that their curiosity regarding the mysteries of nature would perhaps be satisfied as soon as some one would come up to explain these mysteries in terms of more mysterious things. Hence we sometimes hasten to conclude that religion must have derived its existence through some such process. Who knows if God is not an assumption of some ingenious ancients to explain the mysteries of nature? Then what about the myriads of angels, the heaven and hell and the ridiculous stories of creation found in religious texts? Are these not drawn purely from imagination for tickling the fancy of puerile minds? There are many among us who honestly believe that the eighteenth century French encyclopædist, Hollbach, was right when he said, "If we go back to the beginning, we shall find that ignorance and fear created the gods; that fancy, enthusiasm or deceit adorned or disfigured them; that weakness worships them; and that custom respects and tyranny supports them in order to make the blindness of men serve its own interests." Somehow these moderners are possessed by the idea that religion

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born of fantastic dreams was ushered into society simply by the weight of authority. The Church and the State combined to declare from the housetop that the validity of religion was beyond question and this was all that forced people to swallow its teachings. With such a stuff the modern world cannot have any business. *Religion, they declare, is old, rusty and useless. It does not rest on logic, science, nor even on common sense. Obviously it must go to the scrap-heap. This in short is the demand of those moderners, who do not find any light or substance in religion.*

Moreover, some hold that religion is a dangerous commodity. It gives rise to crusades and jehâds, communal dissensions and sectarian squabbles, riots and breaking of heads. There is something in it that lets loose anti-social forces jeopardising the solidarity of a nation having many religions. Further it enervates the people by converting them into dreamers concerned more with the next world than with the present. Free will is cramped by thoughts of predestination; enthusiasm is diverted through unproductive channels to win rewards in heaven, while the horrors of hell remain sitting on the hearts like a terrible nightmare. And all these combine to bring down the zeal for earthly ends very close to the zero-point. On the top of this, the church, allied sometimes with the autocratic state, exploits this weakness of the masses in order to aggrandize itself. *These considerations lead some moderners to condemn religion as the opiate of the people, positively detrimental to the growth of a nation.*

But, has religion really no solid ideological ground to stand upon? And, does it really injure the best interests of a nation? These two questions require a very careful scrutiny. No prejudice on either side should be allowed to vitiate our judgment.

First of all, we should note the fact that these doubts regarding *the truth and efficacy of religion* are neither new nor peculiar to our age only. These may be said to be at least as old as the age of the Greek Sophists. And we had our own Châryâka. However, since the days of the Sophists in the Western world, successive waves of scepticism, though at irregular intervals, have left a clear impress on the pages of history. A regular tug-of-war between faith and reason has been going on throughout the entire period of which history claims to have an authentic record. And India can boast of a religion whose existence can be traced at least to the fifth millennium B.C. without doing any injustice to the honest scruples of historians. How is it then that in spite of the onslaughts of fact-finding reason in different ages and different climes religion has succeeded in surviving so long? This is a question that should not be passed over lightly. Our ideas of evolution suggest that survival presupposes fitness. Following the lead of Herbert Spencer, who applied the principles of evolution to every department of human knowledge, we may conclude that religion has the fitness to survive the onslaughts of reason. A little scrutiny will show that after each attack religion comes out stronger than before. Doubts help religion to clear the mist and confusion about it and compel it to restate its fundamentals clearly and logically in terms of the requirements of contemporary reason. It was to meet the challenge of reason that Buddha, Sankara, Ramanuja, and many others in India restated the old religion in terms of contemporary thoughts. It was to meet the challenge of reason that Socrates, Plato, Aristotle, Spinoza, Martin Luther, Berkeley, Kant, Hegel,

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Schopenhauer and many others enunciated their theistic philosophies so that the established religions might be purged of their crudities and brought in line with the contemporary way of thinking. In the present age we have our Realists, Behaviourists and Marxists and yet perhaps to meet this very situation we have on the other side our Pragmatists, Intuitionists and, If I may be permitted to say so, the Vedantists. Who can say if this time also religion will not keep up its tradition by emerging from the tussle through a necessary and thoroughly up-to-date restatement of its fundamentals?

So caution should be our watchword before we pass our verdict on religion. We must draw a line between critical judgment and a hasty verdict based on thoughtlessness or sheer prejudice. Our business is to detect the flaws, if any, of religion with the help of pure reason and not with the aid of an up-to-date set of fallacies, dogmas, half-truths or slogans. No hasty generalization will help us in the matter. We must beware of the craze for novelty that very often forces our thoughts into a vicious circle that leads nowhere. If we seriously want light or substance from any quarter, we have to guard ourselves against the glamour of wiping out the past and creating a brand new world out of our imagination. This is not an easy job. Voltaire was perhaps right in believing that society is a growth in time, not a syllogism in Logic; and 'when the past is put out through the door it comes in at the window'. So we must be doubly sure of our position before we decide to take up the Herculean task of banishing an institution like religion that has its roots in the hoary past and that has survived many an onslaught of sceptical thoughts.

With this necessary caution, let us now take up the ideological question, namely, whether religion conveys any truth worth possessing. Most certainly we do want facts and not fiction to solve the enigma of nature. And facts have to be ascertained thoroughly by experiment, observation and mathematical reasoning, because it is our almost instinctive conviction that first-hand experience combined with sound logic cannot but yield correct knowledge. The findings of science are obtained through such a procedure and that is why science commands our faith. How we wish that the ultimate realities could be discovered through the scientific process, for then nothing would possibly stand in the path of our belief. But as things stand now, science is not yet in a position to say the last word about nature. The deeper mysteries of nature remain unsolved. As a matter of fact even now the ultimate scientific ideas can hardly be brought within the scope of rational conception, and one may reasonably doubt whether we shall ever be able to comprehend them although we may vaguely apprehend them through the medium of mathematical abstractions. Herbert Spencer appears to be perfectly right when he says, "Ultimate scientific ideas are all representation of realities that cannot be comprehended . . . In all directions the scientist's investigations bring him face to face with an insoluble enigma. He learns at once the greatness and the littleness of the human intellect—its power in dealing with all that comes within the range of experience, its impotence in dealing with all that transcends experience." Take for instance the fact that science has so long defined force in terms of matter and that now it has begun to explain matter in terms of force. This makes a rational conception of force or of matter impossible. Just as the ultimate nature

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of force and hence of matter is inscrutable so also is that of time and space; yet science has so much to do with motion which involves the 'triple obscurities of matter, time and space'. Then again regarding the fundamentals that transcend direct experience science advances only theories and hypotheses, and these also in terms of mathematical abstractions and one must not forget the fact that these theories and hypotheses do not bear the stamp of finality on them. They are liable to correction by further research and one may reasonably doubt with Herbert Spencer whether they will ever lead to a clear and definite knowledge of the ultimate and fundamental verities of life and existence. Yet it is a fact that the popular mind of our age is in a mood to swallow as gospel truth whatever may appear with the hall-mark of science, be it a hypothesis or a theory. Is it not a new type of superstition against which we have to guard ourselves before we proceed to pass our critical judgment on religion?

The conclusions of Herbert Spencer as put down by Prof. Will Durant are to the point: "Let science admit that its 'Laws' apply only to the phenomena and the relative; . . . Let science cease to deny deity, or to take materialism for granted. Mind and matter are, equally, relative phenomena, the double effect of an ultimate cause whose nature must remain unknown. The recognition of this Inscrutable power is the core of truth in every religion, and the beginning of all philosophy." Indeed since the days of Immanuel Kant rational philosophy has made it perfectly clear that it is not given to the intellect to jump out of its limitation and grasp the Absolute. Caught within its own meshes of time, space and causation, intellect can never aspire to get hold of the Transcendental Reality. Yet this Ultimate Reality is the core of truth in every religion as Herbert Spencer has put it.

Now the question that confronts us is,—how can religion concern itself with the Ultimate Reality which transcends the limits of our intellectual comprehension? It is refreshing to find that some of the Western philosophers have contributed substantially towards the solution of this problem. Even Immanuel Kant, who discovered the limits of the intellect, pointed out in his *Critique of Practical Reason* that our reason leaves us free to believe that behind the Thing-in-itself there is a just God because our moral sense commands us to believe it. When Pascal said that the heart has reasons of its own, which the head can never understand, or when Rousseau announced that above the logic of the head is the feeling of the heart, or when Bergson attracts our attention to the possibilities of intuition as a conveyer of direct knowledge, these reputed thinkers mean to suggest that there is in man some other door leading to the realities of a higher plane where the intellect has no access. Moral sense, feeling, heart, *intuition* appear to be probable clues to this secret door of transcendental knowledge.

This hypothesis is confirmed by the findings of Swami Vivekananda. The Swami worked on the data furnished by Sri Ramakrishna's epoch-making spiritual experience as well as by his own observation and then explained the subtle facts and laws of the spiritual plane. On the strength of his own observation he said that it is through the heart that all realizations come. When the heart is thoroughly purified one develops something like a sixth sense, namely, the intuition of a pure heart, through which comes the experience of supersensuous realities that lie beyond the ken of intellect. This

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experience is no less valid than that of the intellect on the lower plane. Purification of the heart and the development of the pure intuition is a tangible process for a quite normal expansion of man's range of knowledge. It is only a changing of tools, a grosser tool with a finer one, in order to work with finer things. There is nothing of abnormality or supernaturalism in *mystic experience*, because the intuition of a pure heart, through which it comes, is a normal and natural faculty of man as much as his intellect. Of course it has to be developed through the purification of the heart, but our intellect also has to be developed by proper training before we may rely on its findings. Swami Vivekananda pointed out that this fact was discovered ages ago by the Hindu seers and that the *Pâtanjal Yoga-Sutras* may very well be looked upon as a compendium of the science of mystic experience dealing with the possibilities of expanding our range of knowledge through the development of pure intuition.

The Swami pointed out that all religions were fundamentally based on the data gleaned by the intuition of pure hearts, that is, by the first-hand experience of seers. "Go to the source of any religion," he would say, "and you are sure to find it emanating from the lips of one or more seers, those who stood face to face with truth." God was no assumption of the wily ancients for befooling their ignorant comrades, as many of us so readily imagine. God had been actually realized before He was announced. In our age, Sri Ramakrishna, standing on the bed-rock of his spiritual experience, has assured us over and over again that it is open to everybody to see God provided he can purify the mind. In ages long gone by, the Upanishadic Rishi said the same thing when he uttered, दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः Then, is it not the same truth upheld by the prophet of Nazareth when he said, "Blessed are the pure in heart for they shall see God." These utterances convey neither clever assumptions nor poetic imaginations; these are clear statements of facts of the spiritual realm. It is up to anyone to test the truth of the statement that through the intuition of the pure heart one can come into closer touch with Divinity and get a direct knowledge of the basic truths of life

One thing has to be made clear. Even philosophers may smile at the idea of seeing God. But one has to remember the fact that the intuition of a pure heart is also a faculty of the mind and like the intellect it has also to work within the limitations of subject-object relations and time, space and causation. The Thing-in-itself, the Absolute, which is beyond both mind and matter, is certainly beyond the reach even of pure intuition. Just as the Absolute appears before our sense-perception as the panorama of gross nature, so also before the intuitive perception it appears as a no less extensive panorama of mystic experience. The difference lies in the fact that through the latter it gives a surer and clearer glimpse of the ultimate Reality. Thus, Formless God is perceived by pure intuition through various forms. Moreover it transforms the observer's character by thoroughly purging his heart of all crudities and rousing his disinterested love for God and His creation and steeps his mind in ineffable peace. Lastly, this intuition of a pure heart is the corridor that leads one on to the direct experience of the very core of Reality. A time comes when the entire mind including both the faculties of thought and feeling, intellect and intui-

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tion, is hushed into silence, the body remains fixed like an inert substance and the real self of man realizes its identity with the Absolute. The Vedanta teaches us that the real self of man is neither the body, nor the mind, nor a combination of both; it is beyond both mind and matter and no other than the philosopher's puzzling Thing-in-itself, the Absolute. This finding of the Vedanta was based on the fact of self-realization by the Hindu sages of old. And it has been confirmed in our days by the realizations of Sri Ramakrishna and Swami Vivekananda. Thus the Absolute, that cannot be known by the mind, यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह does in a sense become more than known through self-consciousness when the mind is stilled in the complete silence of Nirvikalpa Samâdhi. This is how religion concerns itself with the ultimate Reality as the core of its Truth—first through intuitive glimpses and then through transcendental self-knowledge.

II

Let us now come down to the *common sense view of nature*. Can we accept the world as it stands? Is there no riddle behind it waiting for a solution? Are not our senses deluding us all the while? Do they convey to us exactly what lies outside or do they add something substantially to what they receive? Are we to believe the scientists or our senses? The physicists have discovered that there is nothing but electric forces and vast empty spaces in the universe. Is it not a fact that these formless and colourless entities are somehow transformed by our mind into this beautiful panorama of nature and endowed by it with moral and aesthetic values? Our love and hatred, joy and sorrow, philanthropy and oppression, world-federation and class-war are certainly not related to the physicists' mysterious electric units, nor do they spring from unintelligible mathematical formulæ. They are all evidently related to the fabric woven by our mind. Again this fabric, as we all know, varies with the range and number of senses of the observer. A slight change in the number and range of the senses is bound to change the entire kaleidoscopic view of nature beyond recognition. This identical objective world of the physicists calls up different views of nature before the vision of the different classes of beings. Thus our view of nature is not an absolute and universal reality. Of course it may be safely admitted that through evolution we, of all animals, have attained the capability of getting the widest and richest view of nature. Yet can anybody say that the process of evolution has come to a stop? Who knows that we shall not evolve further and have yet wider, richer and more significant views of nature? Professor James of the Harvard University, the celebrated sponsor of Pragmatism, is worth quoting. He says, "I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing-rooms and libraries. They take part in scenes of whose significance they have no inkling; they are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things." Thus our view of nature is, firstly, a dream spun out by our mind from the suggestions received from the physicist's objective world of electric forces and empty space. Secondly, though this view of nature is universal with all

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normal human units, it is undoubtedly a relative affair compared to the possibilities of vision of other animals; thirdly, it may quite reasonably be supposed to be an ever-widening and ever-changing affair along with the stages of evolution. Our common sense logic brings us so far.

Now, may it not be reasonably suggested that the seers are individual specimens of the higher order towards which humanity is consciously or unconsciously advancing through the process of evolution? *These seers claim to have a different view of nature;* and they do also tell us something about the evolution of their mind along a definite line that makes it possible for them to get a different view of nature. With one voice they declare that when the mind becomes pure and concentrated one can see things that lie beyond the range of the common human vision. Why call these seers dreamers? They are no more dreamers than we are. They only describe what they experience, just as we do. Their view may differ from ours, just as our view may differ from that of the members of any sub-human species. Nor can their view be lightly dismissed by equating it with hallucination simply because it is rare. Because, they show us the way to climb up to their observation-tower from where we may also visualize their perspective. Hence, it is at least as much real as our own view of nature, and we should remember the fact that our view has no absolute character or value. If we question the sanity of the seers for their different view of nature we have to admit that the beasts have as much right on precisely the same ground to question our sanity. Yet, if we ignore the visions of the beasts as well as of the seers and obstinately stick to our own view of nature as the only correct one, this attitude may show our intellectual snobbery and unwarranted dogmatism but it can never prove our sanity.

Not only is the seer's view of nature as much real as our view, there is plenty of corroborative evidence to prove that it is in a sense more real. It is wider, richer and more useful than our view of nature. Its aesthetic and moral values far surpass those of our view. Our view makes us proud, selfish, discontented, restless, acquisitive, pugnacious, oppressive and unscrupulous,—their view makes them humble, selfless, happy, calm, all-renouncing, benign, altruistic and righteous. Our view emphasizes the diversity and concomitant discord on the surface of nature, while their view discloses the unity and harmony reigning eternally within the core of the universe. That is why, in spite of the superficial diversity and discord of nature, it is possible for the seers to stand for universal peace and well-being.

And this leads us on to the question of the *usefulness of religion.* Not only is religion a quest for the Ultimate Reality, not only does it lead an individual towards peace and perfection, but also it does contribute substantially towards the establishment of amity and harmony in social relations. The path of religion is the path of gradual self-effacement, for this alone chastens the heart and prepares it for the realization of the spiritual truth. The novice who treads this path and wants seriously to reach the goal has to curb his baser instincts, and precisely for this reason it is not for him to contribute to the disruptive and disintegrating forces of the world. He has to expand his heart, to love and serve his neighbour as his own self. And the seer, who has reached the goal and realized the fundamental unity of the universe, cannot know anything but unbounded, unconditioned and universal love as the very essence of his own being. Hence, religion, that goes to eliminate

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the baser instincts of man and manifest the Divinity within him, is surely the greatest of all civilizing forces.

How does then religion bring about *jehâds* and crusades, communal riots and breaking of heads? It looks almost like a paradox, yet it is a fact that can never be ignored. But the answer is quite simple. It is not religion, but ignorance and perversion of religion that is at the root of all these evils. Voltaire clears this point when addressing Hollbach he writes, "Religion, you say, has produced countless misfortunes; say rather the superstition which reigns on our unhappy globe. This is the cruellest enemy of the pure worship due to the Supreme Being. Let us detest this monster which has always torn the bosom of its mother: those who combat it are the benefactors of the human race; it is a serpent which chokes religion in its embrace; we must crush its head without wounding the mother whom it devours." Indeed it is superstition, or rather perversion of religion due to ignorance regarding its fundamentals that is to be held responsible for all the iniquities carried on in the name of religion.

Humanity may take some time to understand and assimilate the fact that all religions are based primarily on the empirical observation of seers and as such each and every one of them is true, and leads alike to the same goal, namely, realization of God and consequent manifestation of Divinity in man. Ignorance of this fundamental unity of all religions divides humanity into warring camps. But the *science of religion* that is about to take shape is sure to dispel this ignorance and transform these mutually destructive camps into a magnificent federation of all religions. Consider for a moment how our small earth has developed so many varieties of physical food for human consumption. Each country has its own special variety. Now, if the people of one particular country stand up and say, 'We are taking the only right kind of food necessary for the body-building of man, all other peoples on earth have to imitate us in their choice of food, else they will die;' surely we shall all laugh at this ridiculous utterance. And why? Because both history and science prove the absurdity of this utterance. History shows how different people with different food-charts have been living through centuries; and science shows how underneath the superficial diversities of food we have the same group of chemical ingredients essential for the physical growth of man. So long as the essentials are all right, the food is quite good for its purpose, however much it may be modified on the surface to suit the varieties of taste and other exigencies. This is exactly the case with religion, which may be described as our spiritual food. History proves that every religion has succeeded in producing great saints and seers within its fold. And the science of religion will show that it has been possible simply because underlying the diversities of religion we have the same group of essentials necessary for the spiritual growth of man. Much light has been thrown on this point by the life and message of Sri Ramakrishna, and signs are not wanting to show that the enlightened believers of the world are gradually becoming aware of this essential unity of all religions.

However, ignorance regarding this essential unity has been at the root of all communal and sectarian squabbles. Moreover, we fight, simply because we are pugnacious by nature. And surely for these, *religion cannot be held responsible*. Can Newton or Faraday be blamed for the scientific ravages of modern wars? Or should we ban science, because it has produced engines of destruction? Well, science is a search for

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truth; it does not ask man to fight. Men fight, because they are goaded to do so by their baser instincts. And so long as this condition obtains, they will make science yield what they require for their nefarious work. So also with religion. Instead of submitting themselves to the chastening process of religion, men goaded by their baser instincts sometimes turn round and proceed to make an organized display of their passions under the cover of the sacred name of religion. They deceive themselves by thinking that when they fight in the name of religion they cease to be brutish. Little do they know that they are thus played upon by their baser instincts in order to nullify by their unworthy acts the sanctity of the very religion that they want so eagerly to uphold. Really, egoism and its breed have no place in religion. When these are active under the banner of religion, we have nothing but a monstrous perversion of religion. And for this, religion is not to blame.

The fact is that we are not yet civilized. We love to be led by our baser instincts. The brute within us is rampant. The thin veneer of ethical and aesthetic sense that we have been able to develop since the first appearance of the cave-man does not go very far to curb the brute within us. The meagre demand of our ethical and æsthetic sense is often satisfied as soon as we succeed in bringing up a plausible cause for which the brute in us may have a free play. Thus we are ready to play the brute for a lofty cause and we are proud of it. We declare without any compunction that the end justifies the play of our baser instincts. And this happens alike whether we stand for religion, or for the country, or for a particular social, political or economic programme. We then let loose the brutes in us to suck our brothers' blood and to devour their flesh. And we do not blush! Rather we go so far as to boast of our power, our organization and our civilization! We cannot help it, because it is yet in our nature, in spite of the much-vaunted process of civilization through millenniums of human history. And for this, religion is surely not to blame.

Rather it is from religion that we get a genuine incentive for transcending the brute-plane and manifesting the Divinity in us. Religion, honestly and sincerely pursued, opens our eyes to detect the vagaries of our mind leading to self-deception. It inspires us to rise above the crudities of the primitive man and urges us forward along the upward path of civilization. This religion should never be confused with its perversion.

Lastly, it is a folly to think that religion enervates the masses. Far from that. The path of love, truth and selflessness alone makes us strong. Look at Mahatma Gandhi and see what a mighty power descends unto the man who sincerely treads this path. Our scriptures hold out this truth. In the Upanishad we find that Janaka was declared to have reached the stage of absolute fearlessness when he attained self-knowledge—अभयं वै जनकः प्राप्तोऽसि। Our *Bhagavad-Gitâ* is not a gospel of imbecility. It infuses life even into dead bones. Indeed, who is more fearless than he who hugs truth, throws self overboard and loves everything in creation? Death has no horror for him. He alone can stand on the cross and yet bless the persecutors. It is for him alone to offer his head for the life of a goat. Such personages may be rare, yet they represent the ideal which the men of religion are to try sincerely to approach. Religion that produces such ideal lives can never be said to have an enervating influence. Of course, here also it is misconstrued, misunderstood and perverted religion that may be said to be 'pernici-

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ous trash.' Kill this monster by all means as Voltaire has enjoined, but do not touch its mother, namely, religion. Nor can religion be condemned on the ground that it makes people indifferent to the world about them. This is a sweeping and unwarranted generalization, and is no more than a new dogma, a new superstition. There have been hundreds and thousands of men and women with whom love for the ideal of perfection has been the only urge for religious life and who have contributed substantially to the world about them through their selfless service to the suffering humanity. Then, if the life after death be a fact and if it be causally linked with our present life just like all things in nature, why should we shut our eyes to it? We have perforce to adjust our present to our needs of the future. Can anybody prove that there cannot be life after death? We have yet to find such a person, though there are many who may dogmatize on the issue. But, even Bertrand Russell in his *What I believe* admits the worth of the scientific achievements as well as the future possibilities of the proceedings of the Psychic Research Society. He confesses that in the near future when the volume of evidence will increase quantitatively, we shall have to revise our opinion and come in line with the findings of religion which are so often branded as arrant trash. Religion stands on empiric observation through pure intuition when it acquaints us with the fact of our continued existence. Yet religion does not teach us to ignore our present life. Anyone going through the *Bhagavat-Gitâ*, particularly Sri Krishna's exhortation to Arjuna at the beginning, can never say that religion makes one otherworldly. Religion, rather, teaches us to love and serve the present world more sincerely and thoroughly than anything else does. Here also *it is misunderstood and perverted religion that generates other-worldliness.*

In this connection arises the question of fear associated with religion. Surely the massess have some amount of fear involved in their religious belief. The fear of Divine Scourge or of the Law of Karma bringing unto them retributions of their misdeeds either in this life or in the next is no doubt a serious factor of the religion of the mass-mind. Yet, unless this fear is exploited by interested people with sordid motives, it cannot be said to be entirely useless. Is not the fear of the police and the military still considered a necessity for checking the anti-social propensities of the average human mind? So also fear of the hereafter does serve the useful purpose of curbing the evil propensities of the mass-mind. Of the two kinds of check, it may be noticed that the first is imposed from outside, namely from the State, while the second is completely a self-determined one. Religion teaches one to check one's baser impulses of the present moment for getting brighter moments in future. It is one's own urge for future happiness or fear of undesirable consequences that determines one's opposition to baser impulses. This self-imposed and self-determined moral discipline is more thorough and comprehensive than anything else. This explains the high pitch of mass-morality in the days of Buddhism in India and of Confucius in China.

Yet one may ask, "Why do you bring in fictitious things like heaven and hell to govern the impulses of the human mind? Cannot the earth supply us with truer and worthier motives for the purposes?" Heaven and hell may not be as fictitious as we are tempted to think. Our view of nature, as we have already seen, is neither exhaustive nor absolute. Hamlet was perhaps right

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when he said, "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." Heaven and hell may have as much objective reality as our human view of nature. If there be life after death it is in the fitness of things that there should be devices of rewards and punishments in the scheme of nature for our gradual refinement even beyond this world. Of course the thoughts of these rewards and punishments are necessary only for the beginners in religion. And we have to remember the fact that many of us are no more than mere beginners in religion, because in spite of our well-refined intellect we have to start with the A.B.C. of the intuition of the pure heart. This is why in the spiritual school most of us like little children have to think of rewards and punishments and go through a little bit of kindergarten exercise as well. In this lie the truth and utility of all rituals, parables, stories and mythologies. The idea behind all these is to gradually chasten the mind and prepare it for spiritual realization by opening up the channel of pure intuition.

This was why Swami Vivekananda wanted each man to believe things according to the stage of his spiritual growth. The religion of the masses may appear to the intellectual man to be very crude, yet we may safely let them start from where they stand and all that we have to do is to enlighten them regarding the essentials of pure religion so that instead of perverting religion they may work their way up. We have only to eliminate all that lead to a perversion of religion and the rest is all right. *There is nothing wrong with religion. It is neither unscientific, nor illogical, nor pernicious in its effect, unless, of course, we make the mistake of judging it by the fruits of its perversion.* Rather the lives and teachings of Sri Ramakrishna and Swami Vivekananda and Mahatma Gandhi go to establish the view that *it is religion alone that illumines the upward path of human civilization.*

THEORY AND ART OF MYSTICISM*

By D. Mitra, M.A.

Religious mysticism is still regarded in a doubtful light in the West. The scholars there have weighed it in the balance and found it wanting. They emphasise what they call its 'other-worldly' aspect. The late Mr. Victor Branford, a sociologist of great repute had begun to think and write on the effects on society of mystical thought. His book on "St. Columba : a study of social inheritance" was one of the earliest ones of its own kind. But excluding such stray writings the idea that Mysticism can be an active agency for good, a definite power that can help us in the solution of the problems of life, capable of meeting with the requirements of "human nature's daily food" is still regarded as utopian or at least visionary in the extreme. The present reviewer of Dr. Mukerjee's book on *Theory and Art of Mysticism* remembers the attitude of horror assumed by the late Professor Patrick Geddes when some one tried to make him under-

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stand our *Eastern point of view of social progress in relation to Mysticism.* In spite of the fact that the professor was a man of most liberal outlook he characterised Philosophy, Religion and Mysticism in a rather eleemosynary spirit as mere individual problems—to use his own expression, "auto-drama." In this he illustrated only the typical Western outlook in such matters. Catholic Europe in the Middle Ages instituted a dualism of thought in the realm of matter and spirit which modern European speculation in spite of its liberalism has not yet been able to shake off altogether. The idea that that which is a matter of inner growth—ordinarily called 'mystical'—can guide our external activities even in the common spheres of life is being only slowly understood and assimilated by the West. In the East it has a long tradition at its back and our life as we live it every day is easily and popularly regarded as the shadow of a greater life that is beyond. Apart from any theological conception of heaven, with which it is but remotely associated, there is a living belief that even our material social life with all its institutions and conception of duty, has no significance whatsoever when it is seen detached from the greater life of the Soul, towards which all our aspiration and progress should be mainly directed.

Comte and following him many others, the pioneers of sociological thought in Europe, considered religion to be so much dead lumber, or at least a mere cumbrous relic of the past that clogged the onward march of the wheels of social progress. Dr. Mukerjee has very ably refuted the mistakes of such theorists in his present volume. He has pointed out that at every stage of life, in every form of it there has been a strain of mysticism however crude and primitive some of its earlier forms may have been—and that it is this which forms the bed-rock of human society. Even the primitive savage who worships stock or stone does not worship it as such but as something higher in essence, something to which the group-mind of his type of tribal organisation pays reverence as a mysterious power making for social integration and as a helpful medium, therefore, in the organisation of all its thought and activities. *Mysticism in its highest aspect* is no doubt a matter of individual growth from within but at the same time it is an integrating force helping social growth and social development. This cannot be denied now after all the able exposition we have here. The Mystic's eager search for Reality and his attainment of it have a beneficent radiation that is never lost on the society at large. *As a matter of fact it is round such personalities only that society in India still revolves and social institutions are shaped and moulded by the light of their intuition.* The mendicant Sadhu in the East is not considered as a parasite but a great social asset in spite of the fact that there has been much abuse of religious life here in the past as well as in the present time.

Religious mysticism, therefore, does not necessarily imply exclusiveness or isolation in any form. It has a dynamic quality of its own implying a widening and expansion of the heart that embraces all creatures and all forms of life and incorporates that which is diffused and scattered into one. A broad humanism is, if not always the basis, the apex of such mysticism and its true test.

The story told of Hanuman (Mahavir) has been aptly quoted by our author in this context:—"A wretched scavenger in the grip of a loathsome disease, lay in foul filth crying: 'Ah God! God!' Hanuman, flying by, angrily kicked the sufferer on the breast. That night as he shampooed the God's body, he was

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horrified to find a dreadful wound on the same place. How had it happened? 'You kicked a poor man on the breast,' explained God, 'as he called upon my name, and what you did to the vilest of my children you did to me.' "

Analyzing this story from the point of view of a sociologist the author points out that 'Hanuman might have been a totemic deity worshipped by the aboriginal inhabitants of India, but as the apotheosis of moral purity, energy and self-surrender, as he is described to be by Valmiki and Tulsidas, he is at once a bridge between Aryanism and Dravidian culture, and a symbol of a most ethical type of theistic worship among millions of people in Northern India.' The worship of Sri Ramachandra stresses a great many social virtues which he possessed—virtues that are still regarded here as the most covetable ones in spite of much of the disintegrating influence of modern civilization. Ramachandra is not merely worshipped as divinity but as the perfect specimen of humanity.

In the first chapter of his book Dr. Mukerjee writes on the 'Forms and Functions of Mysticism.' Here he establishes the normality of Religion and provides us with a psycho-physical study of the phenomenon of Mysticism. In the chapter on 'The Roots of Religion,' he has some very deeply reflective remarks on Imagination as the co-ordinator. He distinguishes very clearly between the symbols of Religion and Art. He writes: "In art the symbols are mere symbols while in Religion these are real as well as figurative. Unlike the artist, the religious mystic does not live in the realm of his imagination, he lives in the realm of essence." Here we find a study of the orderly growth of the mind of a mystic. "The Mystic's attitude-adjustment," he says, "is the most plastic; neither a set emotion nor an intellectual formula can damage the wholeness and integrity of his experience. His mind responds more freely, more fully, more finely to all possible situations than does the ordinary mind. Hence the supreme place and function of religion in human life; for it is from religion that the ordinary person obtains his modes and patterns of response." Of the later chapters may be mentioned 'Primitive Religion,' 'Magic and Ritual,' 'Religion and Economic life,' 'Belief in Cosmic Order,' 'Symbols of Religion,' 'Social conception of Religion,' 'Mysticism of Sex and Love.' By far the most important chapters are on the 'Social values of Mysticism,' 'Unity of Mystical Experiences' and the last chapter on 'Modern thought and Eastern Mysticism.' Here we have a list of the most appetizing intellectual pabulum the modern mind can get hold of and Dr. Mukerjee is highly stimulating and suggestive in every detail he offers. His method is strictly scientific supplemented by introspective details culled from the best mystic literature of both the East and West. His wide range of reading and deep insight into the greatest truths revealed to the seers of old make his book a veritable mine of information. There is nothing 'parochial' or 'partisan' in it, for the book is valuable primarily on its merit as a scientific appraisement of the value of Mysticism and Religion for society. It may not appeal at once to a particular type of thinkers who still somehow adhere to the idea that Religion is only a prop for the feeble-minded and that much of it is sentimental nonsense or even merely suppressed sexuality; but to those vigorous thinkers of the new school who are gradually feeling that there may, after all, be something in Religion, Dr. Jung for example, if only we could look to the root of the matter a little, this book will come as a great enlightener of the soul. If they think

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that they cannot yet go the whole length with Dr. Mukerjee then it is exactly there that they will find his suggestions regarding the art and practice of Mysticism helpful. They will have to evolve what is already within them in order to understand that the nature of which they cannot yet realise.

We cannot but mention one other merit of this book. It is written in a charming literary style. This makes the book to be of absorbing interest even to a lay-reader. There is many a scattered passage in this book where the balanced clauses, the gracefulness, the lyric charm and suavity of expressions employed make one feel that these can vie in their feeling-tone with the best emotional passages in modern literature. Here is one: "For the ignorant God is fetish, image or ritual; for the wise God is mysterious and bears a thousand names. For the child God is a playmate; for the youth God is the sweet coy maiden of love and beauty. For the worldly God is the consecration of the flesh, and the art and ritual of the satisfaction of desires. For the leaders of men, God is the supreme embodiment of renunciation and self-sacrifice. For the aged God is the All and the Alone.

"God's body is made up of man's deepest and most fervent desires and aspirations. In the depth of passion, in the serenity of knowledge, in the tensest moments of activity God is with man. And when passion is frustrated, and activity is baffled by cruel fate and death and man finds himself a castaway on the sands of time, he still worships God as the All-good. When his knowledge quails before the thought that this universe, the scene of his many triumphs and sufferings, must share the inevitable extinction of the solar system, God is still the All-true. God is the eternal dancer in all-engulfing Space and Time. Life and Death, Creation and Destruction are rhythmically pulsating patterns in His ever-supple, ever-flowing dance. Whilst He sweeps majestically over dark unfathomable space, a thousand worlds and beings spring up like lotuses and God lingers amongst them in a kiss and His kiss is the hope and beauty of creation. When He swiftly turns back in the grandeur of sheer aimlessness a thousand worlds and beings return after their little day to His all-devouring mouth and God is left alone and unpartnered. Then there is neither universe nor man, and God neither feels, nor thinks, nor dreams."

We have no doubt that Dr. Mukerjee's present volume will serve as a valuable contribution towards the bridging of the gulf that unfortunately still exists between the intellectual outlook on Mysticism in the East and the West. The book contains a highly appreciative foreword by Professor William Ernest Hocking of the Harvard University, in which he has quite accurately pointed out that "it is of high importance for the rapidly changing East that a light so adequate should be thrown upon its ancient and perennial sources of strength." Dr. Mukerjee speaks here not only as an eminent scholar in his own rights as a Sociologist but also as a Psychologist of great insight into the minute workings of the mystical mind and its relations with the world of sense-bound reality. Western scholars like James, Rudolf Otto, J. B. Pratt and Von Hügel have studied such problems from their own angles of vision. A contribution of a substantial type like this from an authoritative scholar of the East was long overdue. Our thanks therefore go to Professor Mukerjee for removing this great need.

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THE STORY OF THE INDIAN KING AND THE CORPSE

By Prof. H. Zimmer

(Continued from the last issue)

It is the tale of a night full of gruesome and strange happenings, and strangely is the king ensnared within them. Every day there comes to his audience a man clad in the gown of a beggar-priest who offers him a fruit. Thoughtlessly the king receives his gift and thoughtlessly he hands it to his treasurer who is standing beside him at the throne. Without a word, without a single petition or request, the man in the holy gown withdraws. Showing not a sign of impatience or disappointment he loses himself in the crowd of exacting and petitioning people and disappears. Thus it continues for ten years, till one day it happens that a tame monkey who has escaped from his keepers in the inner apartments of the palace leaps into the hall on to the throne of his master. The king hands to him, as a plaything, the fruit which as usual the holy man has just presented to him in silence. The monkey bites into it, and behold! out falls its kernel, a gem of rarest value. Already, however, the giver of that marvellous fruit has disappeared into the crowd. Much astonished, the king asks: "What has become of the others?" The treasurer then confesses that he has not even looked at the fruits but, without even as much as unlocking the door, he has thrown them through an open window into the treasure house. Now hastily he goes in search of them, and unlocking the door, he finds those fruits. Crumbled and decayed upon the floor, they lie those gifts of many years, but beside them glistens a great heap of jewels. The king, much pleased, bestows the whole upon his treasurer. Now he longs to have a word with the mysterious giver of such gifts; so next morning, when the holy man returns, and wordlessly presenting his fruit is about to depart, the king refuses to accept the gift unless the man stop and speak with him. At this, the ascetic begs for an interview with the king alone, and upon obtaining it, brings forth his request. He requires, he says, an intrepid man to help him in an enterprise of magic, for are not the weapons of heroes renowned for their great exorcising powers? The king promises his assistance. The magician then asks him to come upon the next night of the new moon to the great burial-ground where all the dead of the city are burned. There he will await him. The king gives his word, and the ascetic who has the beautiful name of "Rich-in-Patience," withdraws.

The night of the new moon falls. Unrecognizable, enwrapped in a dark cloak, his great sword in his hand, the king sets out upon his secret quest. Fearlessly stepping over the dread place, in the dim light of the smouldering funeral pyres, his eyes half see, half guess, dim skeletons and skulls blackened and charred, while his ears throb to the wild tumult of ghosts and demons. These hover ever about such a place upon such a night. At the appointed place, the king finds the holy man busied in drawing a magic circle.

"Here I am," he calls. "What may I do for you?"

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The sorcerer scarce looking up from his task, replies, "First as a proof of your good grace, go to the far end of the burial-ground and there cut down from a tree the body of a hanged man and bring it to me." The king promises to do as he was bid. Fearlessly, by the dim flickering glimmer of death pyres, in the now moonless night, he steps. Horrible ghouls and goblins beset his path; but at last he reaches the tree, and seeing the hanged man dangling from it, he climbs upon and cuts him down. As the body falls it moans as though hurt. The king, thinking there must still be life in the corpse, is just beginning to grope over it when suddenly out of the dead man's throat sounds a shrill laugh. The king realizing that in the body there must lodge a ghost, asks: "At what are you laughing?" But even as he speaks the dead man has disappeared, and again he is dangling from the branch above him. Once more, for the hearts of heroes are firm as diamonds, the king climbs the tree and fetches him down. Resolutely he lifts the corpse again, and bearing it upon his nape, he walks silently forth. And as he walks, out of the body the ghost begins to speak to him: "Oh king, I will shorten the way for you with a tale."

Thereupon the ghost recounts to the king the strange adventures of a prince who goes for hunting with his friend, the son of a minister, through a wild wood. Resting beside a lake, he perceives on the far bank a beautiful maiden bathing. As each beholds the other, both are stricken with love. Unseen by her own suite, the maiden signals from her side of the stream, but the young prince cannot understand the meaning of her signals. His wise friend does, however, and after the tantalizing vision has disappeared, and they have returned home, he interprets them to the prince, who is consumed with longing for his unknown love. She has told him, says the wise friend, her name, the name of her family, and the kingdom in which she lives; also she has confessed to him her love.

Under the pretext of going for hunting again, the two friends arise, and escaping from their suite, they reach the town of the maiden. There, incognito, they find rooms in the house of an old woman, who is willing to serve as a messenger to the beloved. The maiden is overjoyed to hear of their arrival. She does not give herself away, however, to the go-between, but by new signals (again only divined by the wise friend) she arranges a tryst, delays it, and finally through the unsuspecting old woman reveals to the young prince a pathway leading to herself. In the house of the maiden, the lovers meet at last and are happy together. But the cunning and passionate girl learns from her lover that he had not understood even one of her signals; that everything had been achieved through the friend who seems to direct his every step. Now the love-stricken girl, in her jealous rage, tries to poison the minister's son. She wishes her prince to be dependent on her alone. The clever friend guesses her scheme, for in the arts of intrigue he is her superior. He takes the two lovers by force, carries them off to his own home, and arranges a punishment for the girl. He makes up his mind that she is to pay for the final happiness with agony and despair. To attain this end, he prepares the performance of a dangerous play. He himself takes the part of a beggar-priest. To the prince he gives a role of the priest's pupil, and on the maiden he forces the part of a witch. Before the king of the land he accuses her of having brought about the death of the king's son whose

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sudden decease the father is just then lamenting. Evidence is brought against the maid and she is condemned to a terrible death. Naked, before the town, she is exposed to the mercy of wild beasts, but just in time the prince and his friend reach the place. Unmasking themselves, they flee with the girl upon swift horses to make her the prince's bride. Now grief over the terrible fate of their daughter breaks the hearts of the girl's parents, and they die.

"Who is guilty of the death of these two?" suddenly asks the ghost speaking out of the corpse the king is carrying. "If you know the answer and are silent, then your head will burst into a hundred pieces." The king knows the answer, and the fear of the curse loosens his tongue: "Neither the maiden nor the prince are guilty," he replies. "Both were inflamed by the fiery arrow of love and so were not responsible for their actions. The son of the minister acted in the service of his master and not upon his own responsibility. Guilty only was the king who let such things befall within his country; who did not see through the subtle trickery; who did not unmask the beggar-priest; who did not notice the deeds of these strangers within his land; who did not even know they were there; who punishably failed in his duty, as all-penetrating, all-seeing eye of his kingdom."

So the king, ever shouldering his strange burden, passes judgment upon that other king so culpably duped by an imposter in the gown of a begging ascetic. But even while he speaks, the corpse has disappeared from his nape and groaning hangs once more beneath the tree. Resolutely the king returns and fetches it. Again he shoulders the strange load and again the ghost speaks to him: "You have encumbered yourself with a difficult and unusual charge, dear Sir. Let me while away the time for you with a story. Hear!" And so he tells him another, a second tale:

"Once upon a time there were three young Brahmins who dwelt in the house of their teacher. All three were in love with his beautiful daughter, but the father dared not bestow his daughter on one of them for fear the hearts of the other two would break. Suddenly the maiden, stricken with an illness, died. Despairing, the three burned the corpse. The first then wandered through the world as a beggar-priest; the second, carrying with him the limbs of his beloved, betook himself to an ancient pilgrimage to the life-giving waters of the holy Ganges. The third, erecting a hermitage over her last resting-place, slept upon the ashes of his love.

He who wandered through the world begging witnessed on a day a wondrous happening. With his own eyes he beheld a man who, by means of a magic charm from a book, called back to life a child from its own ashes. Stealing the book, he hastened back to the ashes of his beloved, arriving at the spot simultaneously with the second, who had dipped the limbs of the maiden in the life-giving waters of the sacred river. Above the ashes and the bones, the magic was accomplished. There stood the adored maid even more lovely than before. Now a conflict arose between the three. One had guarded her ashes; one had dipped her limbs in the waters of life; the third had learned and uttered the magic spell. To whom then did she belong?

"Well, to whom does she belong?" shrills the ghost. "Burst will be your head if you know and do not speak."

The king knows and speaks: "He who recalled her to life with little pains in the doing of it is her father; he who rendered the kindly services to her limbs is her son; but he who sleeping upon her ashes at the burial-ground, devoted

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his life and affections to her, he it is who must be termed her spouse."

A wise judgment, but before the king has finished pronouncing it, again the corpse has vanished from his shoulder. Again he fetches it, and again he tells him a tale, to shorten the way for him, or to dupe him, as he says. Again he gives him a riddle to solve, and again at the solving of it he vanishes away. So the ghost drives the king; hither and thither he drives him. Tale upon tale falls from his mouth, of twisted destinies and tangled lives ever newly presented. All of life he tells with its joy and its horror, and ever the thread of his fantasies twist into knots of right and wrong, of demands and failures which the king must disentangle. Where in all this intricacy lies the essential core?

There is the tale of the posthumous son of a thief who wished to offer up a sacrifice to his dead father at a spring. A certain woman whose inheritance has been seized by her relatives owing to the death of her husband has been obliged to flee from her home with her daughter. During their nocturnal escape they came upon a thief impaled and on the verge of death. With his last breath the thief expresses the wish to marry the daughter, for he thinks then that a future son of hers, even though engendered by another, would belong to him, and would therefore make for him the necessary offerings after his death. In return for this service, he tells the woman where lies his stolen treasure. Later the maiden falls in love with a handsome young Brahmin and prevails upon him to be her lover. He agrees but insists upon being paid for the service, as he in turn loves a courtesan whose favour he wishes to purchase. In due course the maiden bears a son, and after a vision she has had, leads him, together with a thousand gold coins, to the threshold of the king's palace. This king is childless. It happens that he dreams that same night of a child at his threshold. Finding his dream come true, he brings up the foundling as his son and heir. Years later, however, after the king's death, when the young prince is about to make a sacrificial offering to his father at a spring where the dead stretch forth ghostly hands to receive the sacrifice, there lift, instead of one, three hands for his gift; the hand of an impaled thief, the hand of a Brahmin and the hand of a king. Which one is his father? The young prince does not know in which hand to place his gift. Even the priests attending him do not know.

"Well," asks the ghost of the king, "in which hand ought he to lay his offering?"

"In the hand of the thief," replies the king. "The Brahmin had sold himself. The king also, because of the thousand gold coins, had received compensation. It was the thief who had made it possible for the son to be born; it was he who because of his marriage had owned the child. For him was the child conceived."

So spoke the king, and again the corpse was gone.

When will this ghostly ordeal end? What is it then, the height of mockery or the end of a long trial? In the poem lies no indication of the meaning.

In the end, after twenty-three riddles have been put to him, the king at last hears one for which his wisdom knows no answer.

A prince and his son who are out hunting one day come upon the footprints of two women evidently fugitives from some noble house. The son suggests that if they succeed in overtaking the women, he and his father each take one of them as wife. Obviously the two are mother and daughter, the smaller footprint belonging presumably to the

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daughter, the larger to the mother. The son, after some argument, prevails upon his father to take the woman with the larger footprints, while he will have the other. Having taken a solemn oath in this decision, they finally come upon the two women who prove to be indeed a beautiful queen and her beautiful daughter, fleeing from their kingdom after the king's death. The prince and his son fulfil what they have sworn to do, but the smaller feet belong to the mother, the larger to the daughter. It is the father, therefore, who marries the daughter, the son the lovely mother. Both then have children. Just how are these children related to each other? What are the one to the other and what are they not?

This enigma strikes the king dumb. For the exact clue to their relationship he can find no word; so he walks silently on, the corpse upon his shoulder. These children are all things to each other at once. To each single definition another is contrary, yet both are correct. They are to one another in every respect both the one and the other. Is this not always so? Is not always the one also the other? And is not each thing everything at one and the same time? And all judgments passed so astutely over right and over wrong, are they not too all in each? Does not there lie concealed a secret unkingliness in the kingly, a hidden unholiness in the holy? Is this the meaning of the tale that silences the king at last as he wends his way forth, wiser now in his silence than in his former clever solvings?

The ghost admires him as he walks lightfootedly along, and enjoys his silence. Now it is with a new voice he speaks to him:

"You seem cheerful in spite of this weird nocturnal wandering, this passing to and fro over the gruesome burial-ground. You do not know the meaning of hesitation. The miracle of your steadfastness has made me glad. Now take the corpse with you. I am leaving him."

If this were the last word of the ghost, all that he had done to the king would have been but a futile and meaningless jest. What binds the two together is more than just the malicious pleasure of a spirit in duping a living man. More too is there than just the common sharing of a corpse—the one fetching it, the other living within it.

What is the tie between them that compels the spirit ceaselessly to test the steadfastness of the man with endless tales? Is it a mutual destiny? Is it a common danger? Now the spectre cautions the king against the beggar-priest. Under the garment of tranquillity, he warns him, is concealed a thirst for power and blood. He has chosen the king not only as an accomplice in his great enterprise of magic but also as a victim to his power.

"Hear what I am about to tell you, oh, King! and for your welfare act accordingly. The beggar-priest is a dangerous deceiver. By means of his spells he intends to force me to enter into the corpse once more; then he will worship me and try to offer you to me as sacrifice. He will tell you to fall upon your knees before me and when you will be lying prone with your head and hands upon the earth, he will try to sever your head from your body with your own sword. Therefore say to him: 'Do you worship first that I may imitate the posture;' then when he is lying prostrate so, cut off his head. When this has been accomplished, to you will fall the power that he, by means of his magic spells, so ardently desires to possess. May it be yours indeed!"

So saying, the spectre vanishes from

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the corpse and the king bears the body at last to the sorcerer-priest.

Meanwhile the latter seems scarcely to have found the time lagging. He shows no sign of disappointment or impatience for that the king has not come sooner with his burden. He only seems filled with admiration for the hero who has so fearlessly fulfilled the gruesome task set for him. Now the magic circle is completed. Ingeniously decorated with whatever horrible materials the unholy spot offered—ground up bones, blood of dead bodies, etc., the whole is horribly alight in the flickering of burning corpse fat.

Taking the body, he washes and embalms it and decorating it like an idol, places it in the centre of the magic circle.

Then by means of Yoga spells he calls the ghost to the place and, forcing him to return into the corpse, he adores him like a god.

Now the king, instead of obeying the order of the magician to fall upon his knees and worship, does as the ghost has told him. This is not difficult, for scarcely can a priest expect a king to be familiar with this slavish posture of obeisance. Now from his body the king cuts the sorcerer's head, and tearing the heart from his breast, he sacrifices both head and heart to the spectre in the corpse. Thereupon a sound of jubilation bursts from every side out of the night. It is the ghost-troop acclaiming him. And now the spectre in the corpse, elated, speaks from his lodging place:

"Power over the ghosts; that was the supreme wish of the beggar-priest. Now it will be yours, oh, King! when your life is ended; but before that time, domination over the whole earth is given to you. I have tormented you, therefore I shall atone. Speak your wish and it shall be granted."

The king then asks as compensation for this strangest of all his nights, the twenty-four riddle-tales the ghost has told him, and, too, he asks that the story of the night itself be made known upon the earth and respected among men.

The spectre grants him the fulfilment of his wish. "Not only will all twenty-five tales be recognized by the world, but even Shiva, the great god himself, master of ghosts and demons, the great Yogi, the ascetic among the gods, even he will honour them. Neither ghosts nor demons shall have power where they are told, and he who in sincere devotion recites even one of them shall be free of sin."

So speaking, the spectre departs.

Now, surrounded by the gods, Shiva himself appears. Acclaiming the king, he thanks him with high praises for having saved the spirit world from the impure hands of the demons.

Soon now the ghosts will serve him, their new master who has delivered them from a gross imposter and a wicked abuse of ghostly domination. But before this befalls, all the earth will be his. The great sword, Invincible, given to him by Shiva's hand, grants him power over all the world. For this great office the king is chosen, for he is in truth a higher personage than he himself knows. The god lifts the veil from the gaping abyss that parts the realms of man and god, revealing to the king that he is himself a portion of the divine omnipotence.

He, the all-god, is in him the king. A part of his being he has sent down upon the earth, and, masquerading as a human being, he will combat the evil forces in human shape and prepare the way for the reign of the gods upon the earth.

After the king has enjoyed domination over all the spirit-world, he will return into the all-god from where he sprang.

So elected, the king returns to his city. The day is breaking. Keenly aware of

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the marvellous fulfilment of all the prophecies just revealed to him, he performs his earthly day. Building a bridge into the spirit-world, homeward he steps to the high source whence he came. As in dream, as through a succession of dreams that endlessly unfurl yet take place in the space of but a few moments, the king walks to and fro over the burial-ground.

Just as a dreamer tosses hither and thither upon his couch, he goes; and as one awakening, looks back upon what was confusion to him the day before, seeing it to be still deeper confusion than he had guessed and so, changed by his revealing dream, is able now to take up a reality within and outside himself, a reality which hitherto had been denied him, so this king returns an altered and a wiser man out of his night into his world of day.

(*To be continued*)

SOME VEDANTIC VIEWS ON UNIVERSAL CAUSATION

By Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S.

In a previous article,* we have tried to show how the author of the *Padârthatattvanirnaya* has established his theory of twofold universal causation. In the present article, we shall attempt to analyse the views of other Advaita writers on the subject; and this necessitates a brief recapitulation of the view of the *Padârthatattvanirnaya*, which is given below.

It is held by the Advaitins that the substratum consciousness (*adhisthâna-chaitanya*) by itself cannot remove the individual nescience, for it manifests ignorance also. But when reflected through the modification of the internal organ (*vritti*), the veil of ignorance is easily lifted. The Advaitins have pointed out that there can exist no relation [such as contact (*i.e. samyoga*) or inherence (*i.e. samavâya*)] between the object (phenomenal creations) and the subject (consciousness); for the subject and the object have one identical reality. The subject, however, possesses independent reality; and consequently the object is to be regarded as falsely superimposed on the subject.[1] In other words, the subject appears as the object, or the Ultimate Reality (*i.e.* Consciousness) is the *apparent cause* of the universe.

Mâyâ, on the other hand, is the really changing cause, since the insentient objects of the world are but the direct modifications of the non-intelligent formative cause—Mâyâ.

Thus according to the author of the *Padârthatattvanirnaya*, a twofold material cause of the world (Brahman—the apparent cause—*vivartopâdâna* and Mâyâ—the formative cause—*parinâmopâdâna*) is finally established.[2]

Vivarana view: Ishvara (and not Brahman)—the upadana

The author of the *Vivarana*, however, opines that Personal God (Ishvara) and

* *Vide Prabuddha Bharata*, June, 1938.

[1] *Chitsukhi*, Nirnayasagar Edition, pp. 44-47.

[2] "Atrâhuh padârthatattvanirnayakârâh—brahma mâyâ chetyubhayam upâdânam . . . tatra brahma vivartamânatayâ upâdânam, avidyâ parinâmamânatayâ."—*Siddhântaleshasamgraha*, Benares Edition, p. 72.

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not the Absolute (Brahman) is the substantive cause.[3] This position of the *Vivarana* is not fundamentally different from that of the *Padârthatattvanirnaya* (given above), inasmuch as Ishvara is not represented to undergo any constitutional change in the process. If we analyse the entity—Ishvara (which is regarded as *Bimbachaitanya*—original Consciousness, and *not* the *pratibimba* —reflection, as the author of the *Samkshepasârîraka* thinks), we find Him to be Pure Consciousness associated with Mâyâ. Only the limiting adjunct Mâyâ changes into the form of the world, while Pure Consciousness undergoes no transformation whatsoever, but only appears to have changed into the world. While Padârthatattvanirnayakâra follows the analytical process, Vivaranakâra adopts the synthetical one.

Dr. Das Gupta, however, is of opinion that "Prakâsâtman, Akhandânanda and Mâdhava hold that Brahman in association with Mâyâ, *i.e.*, the Mâyâ-reflected form of Brahman as Ishvara should be regarded as the cause of the world-appearance. The world-appearance is an evolution or *parinâma* of the Mâyâ as located in Ishvara, whereas Ishvara (God) is the *vivarta* causal matter."[4]

We are afraid that this position is not in consonance with the original position of the *Vivarana*. In the *Vivarana* the original Consciousness (*Bimbachaitanya*), as opposed to the reflected one (*pratibimbachaitanya*), is said to be the cause. And this ultimate Consciousness, as the original counterpart of reflection (*i.e.*, *Bimbachaitanya*), is Ishvara, *i.e.*, Consciousness as associated with Mâyâ as an adjunct. According to the *Samkshepasârîraka*, the original Consciousness is the Pure Absolute (*i.e. Shuddhachaitanya*), and its reflection (*pratibimba*) in the Mâyâ is held to be the Personal God or Ishvara. It is the Pure Absolute that is held to be the substantive cause and *not* Ishvara, who is rather a product of Mâyâ.[5]

The position, therefore, comes to this: According to the *Vivarana*—

(*a*) Ishvara, *i.e.*, Brahman in association with Mâyâ (*mâyâsabalam*) and not its reflection, is the *causa materialis*;[6]

(*b*) Mâyâ is always located in pure self-luminous Consciousness, and never in Ishvara, Who is rather a concrete whole having Pure Consciousness and Mâyâ as His constituent factors;[7]

(*c*) the entire entity Ishvara is not the apparent cause; the associated Mâyâ is the formative cause, while Consciousness alone appears as the world.

According to the *Samkshepasârîraka*— Pure Absolute, which is the final objective, and goal of philosophical enquiry, is the original and is regarded as the cause of the world-appearance. Of course, at first sight, this position seems to contradict the position of the *Vivarana*. But a compromise may be somehow effected, inasmuch as the causality attributed to Ishvara is capable of being extended to the Pure Consciousness forming His background, the

[3] "Vivaranânusârinas tu . . . mâyâsabalam Ishvararûpam eva brahma upâdânam."—*S. L. S.*, p. 59.

[4] Das Gupta, *A History of Indian Philosophy*, Vol. I, pp. 468-9.

[5] Ajñânopahitam bimbachaitanyam Ishvarah; antahkaranatatsamskârâvachchhinnâjñânapratibimbitam chaitanyam jîva iti Vivaranakârâh."—*Siddhântabindu*, 109.

"Ajñânapratibimbitam chaitanyam Ishvarah; buddhipratibimbitam chaitanyam jîvah; ajñânopahitam bimbachaitanyam suddham iti Samkshepasârîrakakârâh."—*Ibid.* 110.

[6] "Mâyâsabalam Ishvararûpam eva brahma upâdânam"—*S. L. S.* "Mâyopâdhinirûpitabimbatvavisishtam sarvajñatvâdigunayuktam cha yad Ishvararûpam brahmachaitanyam"—*S. L. S.-Tîkâ*, p. 59.

[7] "Nâpi svâsrayachitprakâsena virudhyate jñânam"—*Vivarana, viz.*, S. S., p. 43. "Svayamprakâsasyâvidyâsrayatvam upapannam ityuktam"—*Ibid.* P. 46.

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associated Mâyâ serving only as an indicator (*upalakshana*).[8]

Samkshepasariraka view : pure Brahman—the upadana

The view of the *Samkshepasârîraka* thus deserves our attention next. In it, Brahman itself has been described as the substantive cause, and Mâyâ is regarded as a cause by courtesy only, because it serves as the medium.[9] The service of Mâyâ is postulated as Pure Consciousness in and by itself is not susceptible of any change, which is made possible by Mâyâ serving as an auxiliary.

Here the question naturally arises, if Brahman alone is the material cause, wherefrom then does the insentience (*jadatâ*) of the world come in? The effect derives its characteristics from the material cause alone and not from any other conditions. But the difficulty is only apparent, as it is not at all an unusual occurrence that the effect may derive some of its characteristics from even what is only a helping condition. This is seen to be the fact in the case of a pot produced from clay. The clay is made smooth and glossy by a particular process of kneading and these adventitious attributes are seen to be produced in the pot made of such seasoned clay, though the original attributes of the clay cannot be believed to be the cause. So the world may derive its character of insentience from Mâyâ, though it is merely a helping condition.[10]

[8] "Ishvaragatam api kâranatvam tadanugatam akhandachaitanyam sâkhâchandramasam iva tatasthatayopalakshayitum saknoti iti tasya jñeyabrahmalakshanatvoktir iti"—*S. L. S.*, p. 63.

[9] "Samkshepasârîrakakritas tu brahmaiva upâdânam, kutasthasya kâranatvânupapatteh ; mâyâ dvârakâranam"—*S. L. S.*, pp. 75-6. "Atra Samkshepasârîrakânusârinah kechid âhuh—suddham evopâdânam"—*Ibid.*, p. 58.

[10] "Akâranam api dvâram kârye'nugachchhati"—*S. L. S.*, p. 76. The commentator explains—"akâranam api" as "aupâdânam api"—*S. L. S.-Tîkâ*, p. 76.

THE ASCENT

(Diary Leaves)

By Prof. Nicholas Roerich

On ancient finger rings can be seen two spirals, one of ascent and one of descent. It is said that even a very lofty spirit can descend just as rapidly as it can ascend. This forewarning is very severe and just.

People have long understood that both ascent and descent can be extremely rapid. Nothing keeps even lofty beings from descent if they allow themselves to admit the baser desires. This path or rather leap into the abyss has more than once been dealt with both in Eastern and Western literatures from the most ancient times. In the form of poetic productions, in epics and tales and novels—everywhere in varied aspects has been noted this truth. Evidently the popular wisdom has had a premonition as to how often it is needful to remind people both about the necessity of ascent and about the danger of downfall.

Sometimes people ask: "But what then, at downfall, becomes of all the attained refinements and perceptions?

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It would certainly seem that the once realized and assimilated could not become non-existent. In what manner are already accomplished attainments displaced into an abased state?"

Such a question is entirely logical and touches upon complex considerations. One has to assimilate very clearly the principle of transformation, both upwards and downwards. During upward transformation all possibilities and attainments are, as it were, unrolled, as in a triumphal procession the banners are unrolled and their inner signs made manifest. Likewise at transgression and downfall the banners are rolled up and the signs which were recently so gleaming are plunged into profound darkness.

Often people are amazed at the cleverness and the skill of the servants of darkness. But of course no one has said that they have always been servants of darkness. Perhaps they have taken the downward plunge, about which the above symbol has been given. In the downfall their attainments have been rolled up and transformed downwards. True, their cleverness has remained but it has been changed into evil. During ascent everything encountered, everything recognized is transformed into good. And just precisely is it in the opposite process, —everything already attained is changed into evil, is changed into injury. It will darken, confuse, and turn into chaos.

In the end it is not so difficult even for the human reason to scrutinize what is proceeding towards manifestation and creation, and what towards dissolution and chaos. Precisely as it has been said: "Examine the sum total and then each particularity will stand out conspicuously."

But judgement in perspective does not come so easily. What wise rulers they were, who left behind them the saying: "To govern means to anticipate." Yet in order to anticipate, one has to be able to see into the distance. Even so some may be confused and mistake a distinction of horizon for self-exaltation, for an excuse to boast of his present cognitions.

If foresight and illumination can be rapidly acquired, just as speedily may come obfuscation and confusion. Man can discover a treasure all of a sudden, but so many times it has happened that people lose their treasure also suddenly and irrevocably.

A great artist and worker told me about how he lost a ring, which he valued very much, in a perfectly definite place on a smooth sea-shore, where there were no passers-by. In his own words, he sifted every grain of sand in this place. He made note of the place and went over it repeatedly but he never found his memorable ring. And another case is well-known, when a valued ring unexpectedly disappeared in a house and after three weeks was found glittering on the velvet seat of a divan.

Both discoveries and losses are very remarkable if we consider them together with their surroundings.

The possibility of ascent,—can it make a man conceited? It does not. It makes him observant, courageous, and untiring. The danger of descent, —can it turn a man into a suspicious coward, a tremulous fugitive? It does not. It only sharpens his memory, multiplies his circumspectness, and reminds him how joyful it is to hasten ahead. It is possible to adduce from different literatures beautiful words devoted to the great concept, "foreward".

Precisely action continuously carried on protects one against many dangers. An arrow does not so easily reach one who is striving impetuously. He passes

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between the terrors without noticing them and he increases and preserves his forces by his immutable aspiration. In his striving there will be no needless luxury. In his striving he refers good-naturedly to the jostling in the unavoidable crowd. In his impetuousness he more easily forgives much, which for a loiterer is the object of endless carpings.

Likewise it was long ago said that in action it is easier to pardon. Of course in general this accustoms one to one of the most beneficent qualities, that of forgiveness. The blossoms of forgiveness are beautiful, but a garden of affronts is an extremely repulsive spectacle. The commensurateness of great responsibility, of great preparedness for labours, and in general, of large measures, will also yield great effects. Any limitation, whether it emanates from inconsiderateness, light-mindedness, indolence, immobility—no matter which, it will still continue to grow steadily.

The progressions of growths are remarkable. In all the laws of motion can be seen the same basis. So too the progression of thinking or of not thinking, of seeing or of not seeing—all this moves and grows exactly the same. Courage, a quality which can be grown, is also multiplied in action. Just as quickly can fear be multiplied—a shameful timorousness which is terribly dominant in inaction.

Whoever placed upon the rings the spirals of ascent and descent wished to remind continually about the possibilities, both upward and downward. It would seem that if descent is so often mentioned, people would have to take every precaution in order to avoid it. But it does not work out that way in life.

Of the loftiest and most beautiful symbols people manage to make objects which tell no one anything about life. And therefore in the movements of life itself so terrible is the necrosis, the vulgarization, which is embedded in the whole meaning of existence, dominates the entire tenor of thought, and leaves upon everything its infamous seal. Those who observe this would be pessimists if they should think only about this side. But surely the first spiral, that of ascent, must remain the first, the most attractive and the most inspiring.

Descending from a mountain always produces a sort of sadness, but the ascent is attended with great joy.

When we speak of ascent, we always have before us two powerful lofty examples: Sri Ramakrishna and Swami Vivekananda. The very fact of the existence of such giants of thought is already a true benefaction for mankind. How many sufferers have found often by unexpected ways relief in the sayings and writings of these great sages and thus a new ascent had its beginning. People should be full of gratitude to those who by their example led them to the summits.

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WOMAN'S PLACE IN BUDDHISM AND JAINISM

By Dr. A. S. Altekar, M.A., LL.B., D.Litt.

We dwelt at length upon the position occupied by women in Hindu religion in the June issue. We shall now discuss what place was assigned to women in Buddhism and Jainism. Both these were ascetic religions and they have not devoted attention to the duties and ideals of lay women. The founders and leaders of both these religions shared the indifference to or contempt for women, which is almost universal among the advocates of the ascetic ideal. The Buddha was reluctant to admit women to his Church and the Digambara Jains held that women can never get salvation except by first being reborn as men. It may be added here that Buddhism did not subscribe to this dogma.

Owing to the pressing request of his foster mother, the Buddha eventually decided with great reluctance to admit nuns into his Church. Mahavira is not known to have raised any objection in the matter. But both Buddhism and Jainism placed nuns under a more rigorous discipline than monks. Some of the restrictions placed upon the nuns were no doubt reasonable ones. Thus it was laid down that they should not stay alone without the protection of monks; that they should avoid the company of men of questionable character; that only monks of unquestioned purity and integrity should be allowed to preach before nuns; that nuns should always live together in groups of twos and threes, etc. Some other rules, however, betray a lack of confidence in the character and judgment of women. Thus the admission of a new nun was to be sanctioned by a joint meeting of the monks and nuns; new monks however could be admitted without consulting the nuns at all. Nuns were to go out to beg only when led by an experienced matron. The climax is however reached by the rule which lays down that a nun, though 100 years old, must stand in reverence before a monk though he may have been just initiated in the Church. The reader will not now be surprised to learn that a nun could never preach before a congregation of monks, though the selected ones among the latter could preach before a congregation of nuns.[1] It may be here added that early Christian Fathers shared similar views; they held that it was contrary to nature that women should be allowed to preach. The Council of Laodicea closed the doors of the preaching order to women in 365 A.D., and not all feminist agitation has succeeded even to-day in getting them reopened. Islam permits women to read the *Koran*, but not to preach from it.[2]

The above rules betray the inherent air of superiority which man usually finds it difficult to renounce with reference to the woman. Not all of them were always followed in practice; thus the theory that nuns could under no circumstances preach to monks did not stand in the way of Râjimatî, the wife of Neminâtha, in delivering a sermon to her brother-in-law, Rathanemi, when the latter had lost self-control (*Uttaradhyayanasûtra*, 22).

In spite of some discriminative rules

[1] *Vinaya*, Chullavagga, X. i. 4; *Mulachara* of Vattakera, pp. 177-79.
[2] Langdon Davis, p. 238.

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referred to above the permission that was given to women to join the Church by these two religions raised a new and attractive prospect before them. In Brahmanic religion also there were some nuns like Sulabhâ, Gargî and Vâchaknavî; their number seems to have been much larger in Buddhist and Jain circles. Buddhism declared that womanhood was no bar to salvation[3] and Svetambara sect concurred with the view. Marriage was not necessary for women; nay, it was a fetter which women were advised to avoid. Among the nuns of the *Therîgâthâ* the majority consists of ladies, who had renounced the world during their maidenhood. The career of preaching and evangelising that was thus opened before women by Jainism and Buddhism attracted a large number of talented ladies, who distinguished themselves as teachers and preachers. We find rich heiresses, refusing tempting marriage offers and joining the preaching army of the new religions. Such for instance was the case of Guttâ, Anopama and Sumedha, who eventually became very famous preachers (*Therîgâthâ*, 54, 56, 73). Jayantî, a daughter of king Sahasrânîka of Kausambi, doffed her royal robe and became a shaven nun the moment her questions about the nature of *jîva*, the ideals in life, etc., were satisfactorily answered by Mahâvîra. Some ladies like Abhirûpâ Nandâ and Sumangalâ no doubt joined the Church as a welcome escape from household tyranny, but their number does not seem to have been large.

When discipline became slack and unworthy persons began to be admitted into monasteries and nunneries, the tone of moral life deteriorated. It hastened the process of the downfall of Buddhism. Later Hinduism took a lesson from what it saw in Buddhist monasteries and nunneries and prohibited women from renouncing life and becoming nuns. It declared that due discharge of family responsibilities was the most sacred duty of women.[4] Nuns, therefore, have almost disappeared from Hinduism during the last 1500 years.

[3] *Therîgâthâ*, 61.

[4] Yama in SCV, p. 596.

PATH TO PEACE

By Anilbaran Roy

"Make your surrender true and complete, then only will all else be done for you."—Sri Aurobindo.

Our surrender to the Divine Mother must come from our inmost soul and be made complete and integral. We know all the parts in us have not yet wholly submitted to the Mother; we know they will not all surrender without a struggle; but they will ultimately have to submit if lasting peace is desired. We must always keep ourselves open to the Mother, so that Her light may enter into us and show us the recalcitrant parts; we must again and again sacrifice them to Her and earnestly support all Her work in us until our whole realm is made free and brought absolutely under Her rule.

The arch rebel in us is our ego which seems to have an everlasting life. With its army of desires, it hides under the cover of our ignorance and inevitably comes back to life as many times as it is apparently killed by Her force in us. As long as a vestige, even a little seed of

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it will be left, so long it will revive again and again. Annihilate it completely, leaving no trace, no seed of it in us. Once this conquest is achieved, our soul's aspiration will be fulfilled; we shall find our highest life by completely merging ourselves in the Mother.

The requirement of surrender to the Mother is an indispensable condition of our own real peace and happiness. Desires of the lower nature are pulling us in all directions and that is the root of all trouble. Our ordinary life is really a life of surrender to these blind hankerings of Nature. Let these utterly cease in us, let us surrender ourselves wholly to the Mother Divine. We should not bother about work; we should give up all idea of duty and responsibility but should allow Her will to work in us unhampered. We must not hanker after knowledge but should calmly receive whatever light comes from Her. We should not run blindly after the limited joys of the world but should gratefully accept whatever joy and pleasure comes directly from Her. Entrusting our whole life into the hands of the Mother, let us be free from all care and anxiety, from all effort and pain. If one can cease to rely on the poor efforts of the ego and depend wholly on the Mother, he can get infinitely more than the ego can ever bring. Yet the physical mind will not believe in the divine possibilities and will obstinately stand in the way of perfect surrender! Let our silent devotion personally to the Mother increase more and more, so that this obstinacy of the physical mind may melt away and we may surrender ourselves completely to Her.

It is not mere external surrender that is required; it is not sufficient that we cut off all our relations with the external world and depend wholly on the Mother for all our worldly needs. That is a preparation, an external symbol, of the inner surrender that is required so that the integral transformation may take place. In our egoistic ignorance and blind habit we think that unless we form plans with our mind we cannot do any work, that unless we reason and argue with our mind we cannot know anything; so a ceaseless activity goes on in the mind. So the body continues its old artificial movements thinking them to be indispensable for the realisation of *ânanda*.

But those who can wholly depend on the Mother, giving up all personal effort and initiative, She takes their entire charge and does whatever is needful for them in Her own perfect divine manner. Yet the ignorant human soul hesitates to surrender itself and tenaciously clings to the poor egoistic effort to which it is habituated. Merely surrendering the external life will not do; the inner determination of every thought and feeling and action must be absolutely given up to the Mother Divine. Only then the surrender will be complete and She will take up the whole life into Her own being, Her own consciousness. This surrender is not easy and requires a determined *sâdhanâ* with great patience and perseverance. The pure consciousness of the Purusha is within us, it is sustaining all our life, it underlies all our thoughts and feelings and actions, yet we do not see it, do not recognise it, just as a blind man does not feel the existence of the light which covers and pervades him. The thoughts and habits of our lower consciousness constitute our blindness. When we are able to withdraw from the lower consciousness and turn towards the calm, immutable, silent, pure consciousness of the Purusha in us, only then it becomes possible to complete our surrender to the Mother, who is the supreme Divine consciousness containing and pervading everything that is in the universe.

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SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

Moreover, Brahman which is self-luminous Consciousness cannot experience Nescience, for 'self-luminous' means It is conscious of Itself always. If it be said that Brahman which has consciousness of Itself, yet Its nature being covered by Nescience, experiences this Nescience and that this covering takes place by something else than Itself, it would mean nothing but destruction of Brahman, for if Its nature which is self-effulgence is ever covered by something then It ceases to exist. Moreover, this view is defective, for according to this view Brahman cannot experience Nescience till It is covered by it and Nescience cannot cover Brahman till It experiences this Nescience. Again, does this Nescience first become known and then cover Brahman or does it first cover Brahman and then is experienced? In the former case, since, Brahman without Its nature being covered is able to cognize Nescience, It can also cognize this manifold world, the product of this Nescience, and therefore there is no need to regard It as covered by Nescience nor even to imagine an ignorance of this kind. Again does Brahman experience Nescience by Itself or through some other agency? If by Itself, then such consciousness results from Its nature and therefore can never be destroyed and there would be no release. If still it should be maintained that it is destroyed, then it would mean that Brahman Itself is destroyed. Even as the misconception of silver in mother-of-pearls along with the false silver is destroyed by the knowledge of mother-of-pearls so also knowledge which destroys Nescience will destroy Brahman also which sees this Nescience by nature. If it experiences Nescience through some other agency then, what is It? It cannot be another Nescience, for that would lead to a *regressus ad infinitum*. If it be said that Brahman is first covered by Nescience and then is experienced by It, then in that case Nescience by its essential being covers Brahman and so it is real like the cataract in the eye and cannot be destroyed by knowledge. Just as cataract in the eye prevents vision and is not destroyed by knowledge, so also Nescience which exists in Brahman will not be destroyed by knowledge.

If it be said that this Nescience is beginningless and that it simultaneously covers Brahman and is experienced by It which would avoid a *regressus ad infinitum*—such a thing is not possible, for Brahman which is essentially conscious of Itself cannot possibly be a witness and experience Nescience without Its nature being covered first. Unless this nature ceases to shine It cannot see anything else. If it be said that it is covered by something else and

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not by Nescience and then experiences Nescience, then Nescience would cease to be beginningless for it is experienced only after that something has covered Brahman and not before and, moreover, this will also lead to a *regressus ad infinitum*. If, however, it be said that Brahman experiences Nescience without Its nature being covered, then it will not be true that Brahman is conscious of Itself.

Again, when Brahman is covered by ignorance, does It not shine at all or does It shine somewhat? In the former case since Brahman is mere light (Prakâsha) It will cease to exist. The latter case is not possible in a Brahman which has no parts or attributes but is homogeneous. It is only an object which has parts and attributes that can shine to some extent, as some of the parts or attributes are covered while the rest shine. But such a thing is not possible in a homogeneous Brahman which cannot have two forms. Therefore shining and not shining cannot co-exist in It. Even if it be said that Brahman's nature is covered by Nescience and therefore It shines dimly, it is not quite conceivable. When all attributes or parts shine in a thing it is said to shine vividly and when some parts or attributes alone shine it is said to shine dimly and in this case in those parts or attributes which do not shine, the light is altogether absent and those which shine, shine vividly and there can be no dimness when there is light. In an object which is cognizable, dimness may take place with respect to certain parts or attributes which are not experienced. So in a Brahman which is pure light and without attributes and not an object of sense perception such a dimness is not possible and so cannot be an effect of Nescience.

Moreover, does this dimness disappear or not when knowledge dawns? If it does not, release is not possible. If it does, then what is Brahman's nature? Does Its essentially vivid nature exist before the destruction of the dimness by knowledge or not? If it does, then It cannot be dimmed by Nescience nor would it be necessary to remove it by knowledge. If it does not exist, then the vivid shining is something newly brought about and therefore something originating and consequently it would be perishable and not eternal, which would mean that Liberation (Moksha) is non-permament. Nescience cannot be proved as its substrate cannot be determined. Moreover, if wrong perception results from a defect (Nescience) which is unreal it will be difficult to show that it cannot take place without a real substrate. Even as it is possible to have wrong perception due to an unreal defect, it is possible to have it even when there is no real base which would make Brahman as a reality doubtful thus leading to the theory of a universal void of the Buddhists.

Again, in the inference that was made it was proved, rather it was attempted to prove, that the Nescience which is a positive entity rests in Brahman and covers It and is later destroyed by true knowledge. But this Nescience cannot have Brahman for its substratum, for ignorance has as its substrate a knower and not that which is Pure Knowledge, as it is antagonistic to knowledge. Where silver is seen in a shell the ignorance with respect to the shell exists in the person who experiences the silver and not in knowledge. Since Brahman is Pure Knowledge according to the Advaitins and not a 'knower,' Nescience cannot have its seat in Brahman. Secondly, Nescience cannot cover Brahman, for ignorance covers the object which is cognizable and with respect to which there is ignorance and does not cover knowledge. When shell is taken for silver, ignorance covers the object,

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shell, which is cognizable and not knowledge. Inasmuch as Brahman is never an object of knowledge, Nescience cannot cover It. To admit that It is so covered is to accept that It is an object of knowledge. Again, the positive Nescience cannot be destroyed by knowledge, for ignorance which covers an object of knowledge alone is destroyed by knowledge. Ignorance which is so destroyed by knowledge is only with respect to objects of perception. But Brahman is not an object of knowledge and therefore the ignorance with respect to It cannot be destroyed by knowledge. Fourthly, all knowledge which proceeds from valid proof is not preceded by a non-knowledge which is a positive entity, *i.e.*, something different from the mere negation of knowledge, for in that case it would not be valid proof. Proof which gives a knowledge as to the positive nature of your non-knowledge would be preceded by such positive non-knowledge, and proof which precedes non-knowledge cannot be a valid proof. Therefore, Nescience as a positive entity cannot be established by such proof. Non-knowledge which is mere negation of knowledge (*prâgabhâva*) alone exists before knowledge and is destroyed when knowledge dawns. Fifthly, knowledge cannot destroy anything because it is mere knowledge and destruction can be accomplished only by some other agency. No positive entity is destroyed by knowledge, as for example, the knowledge of a pot does not destroy it. So knowledge cannot destroy Nescience if it is a positive entity. It may, however, be said here that positive things like fear generated by seeing a snake in a rope is destroyed by the knowledge of the rope. This explanation however is not correct, for fear meets destruction by its own nature because it is momentary and not by the knowledge of the rope. When knowledge dawns the snake disappears and the cause of the fear being removed no more fear is generated, and the fear that was generated before, being momentary, meets destruction by itself and the person is free from fear, and not because knowledge has destroyed fear. That fear like perception is momentary is known from the fact that it exists so long as its cause exists and not after. Moreover, if it were not momentary then the stream of perceptions which causes it would produce a fear for each perception and as a result we would be experiencing different kinds of fear. The fact, however, is that we do not experience a number of fears and consequently it is momentary. So *Avidyâ* is not proved even by inference.

Again, merely from the fact that a thing is perceived which is later sublated by new knowledge which shows that the first perception was erroneous we cannot conclude that an *anirvachaniya* thing exists. What is perceived is alone the object of perception, error and sublation, and the object is not perceived as *anirvachaniya* and so we cannot imagine such an object which is not perceived by these states of consciousness or any other. Whatever becomes an object of perception, error or sublation is capable of being described as such and such, and if the Nescience is capable of being described like this it cannot be *anirvachaniya* and if it is not capable of being defined like this it cannot be an object of perception.

The Advaitins may say that in the case of the rope and the snake, the rope is experienced as a snake and there is fear, but later knowledge shows that the snake did not exist at the time and place and it is not possible for the rope to become a snake and so we are forced to the conclusion that for the time being there came into existence a snake which is neither real nor unreal. That is why the

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person perceiving it became afraid and later got rid of this wrong perception by the knowledge of the rope. All this could not take place without a snake and therefore we have to accept an *anirvachaniya* snake as the object of wrong perception. This, however, is untenable. In a wrong or erroneous perception one thing appears as another and this element in wrong perceptions has to be admitted by the Advaitins also. This element by itself is sufficient to explain wrong perception and consequent fear and its final sublation, and therefore there is no need to accept any inexplicability which is neither experienced nor can be proved by any means of knowledge. The perception is not that the snake is inexplicable but as real. In the former case there would be no wrong perception or fear or sublation by later knowledge. So we have to conclude that the rope appeared as the snake, for otherwise the perception, the fear generated and subsequent sublation, cannot be explained. Whatever be the explanation given by the various schools of philosophy with respect to wrong perception, this element, *viz.*, the one thing appearing as another is common to all of them. They have to accept finally this *anyathâkhyâti* and therefore there is no use putting forward any other explanation (*khyâti*).

Moreover, before we accept the creation of an inexplicable snake we must show the cause from which it originated. Perception cannot be the cause of this unique snake, for it cannot come into existence before the snake is perceived and therefore the snake must exist already before perception takes place. Nor can the organs create it, for they generate only knowledge and not its objects. Nor can the snake be created by defects in the sense organs, the eyes, etc., of the perceiver, for such defects affect only the knowledge of the perceiver and do not create any object and the Advaitins hold that an *anirvachaniya* object is created where a wrong perception takes place. That beginningless ignorance cannot be its cause has already been shown.

Assuming that a unique silver is created, why is it experienced and spoken of as *real* silver and not as any other object? It cannot be due to the similarity or likeness between it and the real silver, for in that case the perception would have been, 'It is like real silver.' If it is perceived as real silver then it would be a case of one thing appearing as another (*anyathâkhyâti*) and not inexplainable (*anirvachaniyâ khyâti*). Neither can it be said that it is the genus (*jôti*) which is in both the unique and the real silver, for in that case, is this genus (*jâti*) real or unreal? If it is real, then it cannot exist in the unreal silver. If it is unreal, then it cannot exist in the actual real silver existing elsewhere.

So this theory of *anirvachaniyâ khyâti* is untenable from all standpoints.

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NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have given a pen-picture of the renaissance of Indian thought and culture and indicated the pressing needs yet to be fulfilled for an all-round development of our national life. Dr. W. Norman Brown, Ph.D., Professor of Sanskrit in the University of Pennsylvania, U.S.A., in his illuminating article on *The Study of India in America*, while dealing with the essential features of Indian life, accentuates the need of an extensive study of Indian civilisation in the American universities so as to establish an abiding cultural contact between the East and the West for the well-being of humanity. The article on *Religion and Modern Doubts* by Swami Nirvedananda of the Ramakrishna Mission, which is a spirited vindication of the sacred ideal of religion, will serve as an eye-opener to those modern critics who hold religion responsible for all evils in human life and society and do not find any truth-value in it. In the *Theory and Art of Mysticism* which is a learned review of Dr. Radhakamal Mukerjee's book of the same name, Mr. D. Mitra, M.A., Lecturer in the University of Lucknow, has pointed out the prejudice even now entertained by a certain section of modern thinkers against mysticism and has ably shown that mysticism in its highest aspect is an integrating force and that society in India has evolved through the salutary spiritual influence of the great mystics of the land. Prof. Heinrich Zimmer, a great Indologist and Professor of Sanskrit in the University of Heidelberg, Germany, continues his learned article on *The Story of the Indian King and the Corpse* and gives here a résumé of the fascinating anec-dotes embodied in Somadeva's Katha-saritsâgara. In the article on *Some Vedantic views on Universal Causation* by Prof. Ashokanath Shastri, Vedan-tirtha, M.A., P.R.S., of the Calcutta University, will be found a lucid exposi-tion of the view-points of the authors of the *Vivarana* and *Samkshepasârirak* about the cause of the world. Prof. Nicholas Roerich of the Art Museum, Naggar, Kulu, Punjab, explains in *The Ascent* the inner significance of the two spirals of ascent and descent placed upon ancient finger rings. In his article on *Woman's place in Buddhism and Jainism*, Dr. A. S. Altekar, M.A., LL.B., D.Litt., Head of the Depart-ment of Ancient Indian History and Culture, Benares Hindu University, gives a short but interesting account of the position occupied by women in the socio-religious life of the Buddhists and the Jains in India. The *Path to Peace* by Sj. Anilbaran Roy of Sri Aurobindo Ashrama, Pondicherry, points out how complete self-surrender to the Divine Mother is to be practised to attain to the realm of infinite felicity and blessedness.

INDIA AND HER ETERNAL RELIGION

In the course of a reply to the address of welcome presented to Swami Nikhilananda of the Ramakrishna-Vivekananda Centre of New York by the citizens of Calcutta on Thursday the 8th September last at the Calcutta University Institute, the Swami dwelt at length upon the spiritual heritage of India as also upon the significant role which religion has ever been playing in

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the moulding of human life and society. Regarding the central theme of Indian culture he pertinently observed, "The advent of Sri Ramakrishna has shown where the vitality of the Indian nation lies. India producing a Ramakrishna during the nineteenth century, when the onslaught from the materialistic West was perhaps the severest, shows where the strength of the nation lies and through which channel its life-current flows. When the light burns at the tip, it shows that the whole lamp is ablaze .... Spirituality has been the mission of India and always it will be so. *There is no need for us to go to Moscow or Berlin for inspiration. We shall get it from the banks of the Ganges, caves of the Himalayas and the Vedas and the Upanishads.* Above all the eternal Lord, the indwelling spirit in us, will lead us from the unreal to the Real, from darkness to Light and from death, disease and suffering to Immortality." That religion is the most potent influence stimulating into activity the creative imagination of mankind can hardly be gainsaid. Everywhere in the world, remarked the Swami, the high water-mark of culture has been achieved by religion. Europe is no exception to this rule. The tall sky-scrapers of New York, the concrete roads in the Alps, the battle ships, the air-planes or the underground fortresses are not the indicators of European civilization. Take away from Europe the great monuments of religion and it will appear bleak and desolate. The masterpieces of Raphael, Da Vinci and Michael Angelo have been inspired by religion. The *leit motif* behind the creations of Beethoven and Wagner has been religion. Take away the sculptural exhibits inspired by religion from the pillared museums of France and Italy and there will be nothing left to attract the world's attention. The Cathedrals of Rheims and Milan, the flowering of the Gothic architecture, testify to the religious fervour of the middle ages. And in point of literary excellence, the Holy Bible still stands superior to Shakespeare, Milton, Wordsworth or Browning.

Thus in fact it is religion that has brought into being the splendid monuments of human culture. In India it is the very bed-rock upon which the whole fabric of her culture has been based. The Indian atmosphere has been filled with the ideals of religion for shining scores of centuries and that is why even after so many political cataclysms, the spiritual civilization of India stands as a living force to be reckoned with in the conflict of cultures. "India will be great again," said the Swami, "because the Sanatana Dharma is great. India will again lead the world because the Sanatana Dharma must guide the various activities of the world. The Ideal of making India only politically or economically great is not a very lofty ideal. There are in the world to-day many politically and economically great nations. But they have failed to give a lead and direction to the evolution of a higher world-culture. It is on the basis of the Sanatana Dharma alone that the world will find a lasting solution of its ethical, political and economic problems. This Sanatana Dharma is not to be identified with any narrow creed, dogma, ritual or belief. It is the Eternal Religion which explains and fulfils all creeds, dogmas and faiths. It is the bed-rock of all religions. It includes in its sweep the cravings of the scientist, the aspirations of the saint, the seeking of the philosopher and the hopes of mankind. It has a place for everyone, the high and the low, the rich and the poor, the intellectual as well as the devotional. Above all, this Sanatana Dharma, by proclaiming the unity of existence and the divinity of the soul, will reconcile

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all discords, hasten the dawn of peace and establish goodwill among men."

Sir Sarvapalli Radhakrishnan, who presided over the function, also paid glowing tributes to the sacred ideal of religion in the course of his illuminating Presidential address. He pointed out that while physically and economically the world was being brought together, political rivalries and religious dogmas were dividing the world from one another. The solution, he said, did not lie in the surrender of the soul. The world needed religion. India never preached and practised a philosophy which put successful existence above everything else. There were people who were inclined to ascribe to religion the present stunted growth, pathetic political and economic condition of India. But, pointed out Prof. Radhakrishnan, *the present condition of India was not due to religion but to the fact that they were not sufficiently religious to-day.* If they took a long view of history and studied the rise and fall of nations who strove for heroic living, they would find that while Greece, Rome and Byzantine empire had passed away and even the modern civilized nations were showing signs of decay, India and China had lived for fifty centuries. What was it due to? It was because *India had been the worshipper of religious ideal and encouraged religious ideal in life.* No one would be regarded as great or no man powerful if his life was not regulated by an ideal which required self-restraint and discipline. This was the fundamental basis of their civilization.

REVIEWS AND NOTICES

SIDDHANTA BINDU. Translated by Prof. P. M. Modi, M.A. *Published by Prof. Prataprai M. Modi, Samaldas College, Bhavnagar. Pp. 183. Price not mentioned.*

The *Dasasloki* of Sankaracharya has been a great favourite with the followers of his school. So far four commentaries upon it have been discovered, of which the one called *Siddhânta Bindu* or *Siddhântatatva Bindu* by Madhusudana Saraswati is by far the most celebrated. This commentary which was written by the Achârya for one of his pupils has a twofold aim. It not only refutes the views of the rival schools and establishes the standpoint of the Vedanta, but also collects the views of a number of great teachers of the Sankara Vedanta upon the various philosophical problems discussed by the school. The three commentaries which have been written upon *Siddhânta Bindu* are a tribute to the great value which has been attached to it by posterity.

The terse and compact style of Madhusudana's work, however, makes it difficult to grasp the sense and the implications everywhere. For this reason the need of a lucid translation with annotations has long been felt. Prof. Modi deserves great credit for the excellent manner in which he has accomplished his task. The value of the translation has been greatly enhanced by an elaborate introduction and four appendices which include discussions of Madhusudana's life and works, his conception of the Bhakti Mârga, the works used by him, and a few choice quotations from his various writings.

ANCIENT TALES OF HINDUSTAN. By A. Christina Albers. *Published by S. K. Lahiri & Co. Ltd., Calcutta. Pp. 123+v. Price As. 12.*

DRAMATIC POEMS. By A. Christina Albers. *Published by A. K. Lahiri for Messrs. S. K. Lahiri & Co. Ltd., 54, College Street, Calcutta. Pp. 259. Price not mentioned.*

Ancient Tales of Hindustan contains seven elegant poems the following famous tales from the ancient epics and the story books of India, namely, Ekalavya, Krishna, Dhruva, Prahlada, Ganga and her son, The Throne of Vikramaditya, and Chandrahâsa. In *Dramatic Poems*, as the name suggests, the authoress has dramatized in verse

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a few of the celebrated historical and mythological anecdotes familiar in India. She has also drawn upon her fancy to supply the material of one of them. Written in easy and graceful style, the books will be a valuable addition to the juvenile literature.

UPADESA SARAM OF SRI RAMANA MAHARSHI. With English Translation and Notes by B. V. Narasimha Swami. *Published by Niranjanananda Swami, Sarvadhikari, Sri Ramanashrama, Tiruvannamalai. Pp. 59. Price 4 annas.*

This is a collection of 30 stanzas composed by Sri Ramana Maharshi, the Saint of Arunachala, describing the journey of the earnest aspirant towards the path of realization. Maharshi does not prescribe any particular disciplinary regulations or practices but recognizes the validity of all the four age-old methods of Sâdhanâ,—Jnâna, Karma, Bhakti and Yoga. "They all," says he, "try to solve the same formula." But he lays special stress on "Jnâna Vichâra" or the metaphysical analysis of one's own self, whereby the questions—"Who am I?" and "Whence am I?"—can be properly answered. This process will ultimately lead to the manifestation of the true Self and thereby enable the aspirant to attain Sachchidânanda.

This small book will be a helpful guide to an earnest seeker after Truth because the advice comes from a man who has realised its efficacy in his own life.

THE HUMAN SOUL. By Wilton Hack. *Bharati Bros., Matunga, Bombay 19. Pp. 52.*

The writer of this short brochure has sought to present a conception of the human soul which he considers to be reasonable and consistent with our aspirations. He appears to have Buddhistic leanings, and his prepossessions seem to have blinkered his eyes from taking a broad and sane view of what the vast Indian religious and philosophical literature has to say on the subject. He quotes a few sentences from Vivekananda's writings, which represent the Advaitic conception of the real nature of man, and then wonders how this "Indian concept" of the human soul can square with our notions of the soul's growth, evolution, and attainment of liberation. It is evident he confuses two different standpoints from which the human soul is regarded by the great Indian philosophical systems.

In the Buddhistic conception of the *chitta*, which is a bundle of Samskâras, he finds a definition of the human soul which is after his heart, and which, according to him, avoids the contradictions inherent in the 'Indian concept'. The beginnings of this *chitta* go far back to the animal from which man sprang. At some unknown date the Divine put into man the human soul which goes on evolving until man is cleansed of his selfish and evil tendencies and becomes united with the Divine in the experience of Nirvâna.

It is useless to enter into discussions about statements which fail to represent faithfully what they controvert. It never strikes the author for a moment that in his eagerness to escape from the logical difficulties in the Advaitin's conception he succeeds in making the mystery of creation and evolution still more baffling.

THE HIDDEN YEARS OF JESUS. By S. A. Das. *Published by the author from 5, Hide Road, Kidderpore, Calcutta. Pp. 29. Price annas 8.*

This brochure is the reading of the unknown life of Christ. That Christ passed through discipleship and stages of spiritual evolution is now widely believed. The unknown life of Christ states that he passed his days among the hermits of the Himalayas and came under the influence of the occult traditions then prevalent in India. It is difficult to prove the historical accuracy from the chronology of events ; but the teachings of Christ, especially as recorded in St. John, contain much in them of the esoteric tradition of Hinduism. Mr. Das through an inner insight has felt the budding and the blossoming of spirituality in the Saviour of humanity and shown beautifully how the untutored soul can have the highest spiritual realization by the opening of the inner being unto Divine Light.

Renunciation and surrender put him in direct touch with and under the influence of Jehovah, acquainting him with the blessings of personalism in spirituality ; but the final sacrifice is necessary to get beyond it and to realize the identity of the spirit in the beloved and the seeker. Christ made this sacrifice to attain His Divinity.

The author finds in this hidden life of Jesus the hidden life of humanity which can rise to this great revelation by paying the ransom which Christ paid.

Dr. Mahendranath Sircar.

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AIMS AND IDEALS OF ANCIENT INDIAN CULTURE. By Brojasundar Ray, M.A., B.L. *Published by A. Roy, 2-A, Radhaprasad Lane, Calcutta. Pp. 178. Price Rs. 2.*

The book presents in a number of short essays the spiritual basis of the civilization which was developed in a very remote past in India. With their gaze fixed upon the supramundane the ancient Hindus organized their society and politics and education in a manner which helped to lead the humblest in the community to the realization of *moksha* or the *summum bonum* of human life. In process of time the old ideal came to be obscured to some extent by unhealthy growths, and to-day it is openly challenged by forces arriving from the West.

The book is no mere recital of the ancient aims. It is a kind of defence of the old culture and a plea for its revival in modern times. In spite of a certain measure of success which has attended the author's effort, the arrangement of the book leaves something to be desired. Some of the topics dealt under the head of a chapter do not always present an organic unity, and the transitions of thoughts often appear as jerky and abrupt. Further, a large number of typographical errors have marred most of the Sanskrit quotations. Nor do we find the author's use of terms to be always very careful. For example, his characterization of the Indian psychology as idealistic is ambiguous and his differentiation of the psychic from the mental is easily a source of confusion.

BENGALI

ANANDAGITA. By Prof. Abhayapada Chattopadhyaya, M.A., Burdwan Raj College. *Published by Krishnamohan Mukhopadhyaya, B.A., Burdwan. To be had of the author, Burdwan P.O., Borehat. Pp. 99. Price Re. 1.*

The book is written as an introduction to the Gitâ. But it may as well be called a compendium of the Vedanta philosophy inasmuch as almost all the cardinal doctrines of Vedanta have been systematically presented here in the form of an interesting dialogue between Sri Krishna and Arjuna in a very simple and clear language. The author, by his lucid and masterly exposition of the fundamental truths of the Vedanta philosophy, has done a positive service to the Bengali-knowing public who are interested in this profound subject. We recommend this excellent and reliable digest of Vedanta to all who desire to know in a nutshell its essential principles as well as some of the conclusions of other orthodox systems of Indian philosophy. We wish its widest circulation. The get-up of the book also leaves nothing to be desired.

NEWS AND REPORTS

CALCUTTA CITIZENS' TRIBUTES TO SWAMI NIKHILANANDA

Swami Nikhilananda, founder and head of the Ramakrishna-Vivekananda Centre of New York City, U. S. A., has returned to India after seven years of strenuous work in the cause of Vedanta in the United States of America. As a mark of appreciation of his manifold services to Indian thought and culture in the foreign lands, the citizens of Calcutta presented an address of welcome to the Swami in a public meeting held on Thursday the 8th September last at the University Institute. The function was attended by a huge gathering, and the spacious hall and the balconies were packed to their utmost capacity. Sir Sarvapalli Radhakrishnan presided on the occasion. Among those present were Sjtka. Sarala Devi Choudhurani, Lady Abala Bose, Sjts. Bejoy Krishna Bose, Gokul Chandra Law, Santosh Kumar Basu, V. F. Vicajee, Prafulla Chandra Ghosh, Prof. and Mrs. Benoy Kumar Sarkar, Mr. and Mrs. Kanti Ghosh, Mr. D. C. Ghosh, Mr. N. N. Sen Gupta and a large number of monks of the Ramakrishna Order. Sjt. Santosh Kumar Basu proposed Sarvapalli Radhakrishnan to the chair and as Chairman of the Reception Committee read out the address of welcome to the Swami, which was presented in a silver casket. A short summary of the illuminating speeches delivered by Swami Nikhilananda and Sir S. Radhakrishnan has been given under Notes and Comments. The function terminated with a vote of thanks to the Chair, proposed by Prof. Benoy Kumar Sarkar.

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1938

HINDU TEMPLE IN HOLLYWOOD, U. S. A.

The Vedanta Society of Los Angeles, California, U. S. A., a branch of the Sri Ramakrishna Mission of India, completed the dedication of a new temple on July 10, 1938. It is located within that part of the city of Los Angeles known as Hollywood.

As early as 1930, under the devoted leadership of Swami Prabhavananda, the Vedanta Society of Los Angeles had its origin. Recently, in co-operation with a sister society in San Francisco, it added to its usual activities the publication of a new magazine—the *Voice of India*. The erection of its temple represents a further and very important step in its development.

The structure, of white stucco, is architecturally a pleasing adaptation of Moorish-Indian, its domes and finials causing it to stand out sharply from its residential environment as Oriental. The largest and central of its three domes is an imitation of the dome of the Hindu temple at Benares. A spacious and well-designed approach extending from the street, a distance of some sixty feet to its doors, adds much to its attractiveness.

The auditorium seats normally and easily one hundred and fifty persons. On its side walls are moderate-sized representations of Buddha, Christ, Sri Ramakrishna, Holy Mother, Swami Vivekananda, and Swami Brahmananda. These pictures, tastefully framed, the white walls and ceiling, the leaded clear-glass windows, and three crystal chandeliers combine to produce an impression at once simple and elegant. Behind the speaker's platform, in the centre, is the shrine-room, within which are representations of Buddha, Christ, Sri Ramakrishna, and Holy Mother. To the left of the shrine-room as one looks from the auditorium, is the organ and library room ; to the right, a study.

Swami Prabhavananda was assisted in the dedication ceremonies by five brother Swamis from various parts of the United States: Swami Akhilananda and Swami Satprakashananda from Providence, Rhode Island ; Swami Vividishananda from Denver, Colorado ; Swami Devatmananda from Portland, Oregon ; and Swami Ashokananda from San Francisco. The dedication began on an auspicious day, *Rathajatra*, July 7, with private ceremonies in which all the Swamis participated. The public services were held on July 10, at eleven o'clock, and were attended by more than three hundred persons. On this day the Aratrika, or ceremony of waving the light was performed, a hymn to Sri Ramakrishna was chanted, the Swamis, each in turn, spoke on the subject of Vedanta ; a dedication ode composed for the occasion by Dr. Frederick A. Manchester, formerly of the Faculty of the University of Wisconsin, was read by Miss Iris Gabrielle, a young woman of the community, and a brief speech was delivered by Professor Percy H. Houston, of the Occidental College, Los Angeles, Vice-president of the Society. After the ceremonies were concluded, a luncheon was served in the Mission House adjoining the temple.

With the midday services the dedication proper ended. In the afternoon a lecture was delivered in the temple, and in the evening, in affectionate and reverent memory of Swami Gnaneswarananda, who passed away within the last year, moving pictures taken by the Swami, chiefly in India, were publicly shown. These included many scenes having to do with the religious life of India, especially scenes connected with the Sri Ramakrishna Movement. Most of the visiting Swamis remained for a time in Los Angeles, and some of them lectured during their stay, thus in effect prolonging the occasion of the dedication—a happy and memorable one in the history of the Los Angeles Society.

THE RAMAKRISHNA MISSION SEVASHRAM, RANGOON

Report for 1937

The Ramakrishna Mission Sevashrama, Rangoon, is not only one of the premier institutions of its kind in the Mission, but in point of efficiency and equipment it is counted among the major hospitals in the whole of Burma. Its rapid expansion since its inception betokens its hold on the public, and its economy, and high standard of efficiency have wrung warm praises from distinguished and competent visitors.

During 1937 the total number of attendance at the out-patients' department came up to a total of 2,39,369 including men, women and children. The average daily attendance was 427 men, 133 women, and 96 children, *i.e.*, a total of 656. The number of patients admitted to the indoor department was 4,375. The number of surgical operations performed came up to 6,831.

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The total receipts and disbursements during the year were Rs. 67,008-11-0 and Rs. 58,598-10-9 respectively, leaving a balance of Rs. 8,410-0-3.

The Sevashrama at present needs a sum of Rs. 18,000 for an X-ray building, a kitchen, a steam laundry and workers' quarters.

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1937

The Ramakrishna Mission Students' Home is one of the most successful institutions run by the Mission. It is a college students' hostel, specially meant for poor and meritorious students, who are helped through their college course with free board, lodging, as well as fees, books and other necessaries as far as possible. Its aim is to supplement the purely academic education imparted by the University by a thorough and systematic home-training calculated to develop the character and efficiency of its inmates. It is also open to a few paying students, who intend to receive this home-training.

The features of the home-training may be summed up as follows:

Spiritual: Religious classes are regularly held while the *utsabs* celebrated on a religious basis not only afford the students a healthy recreation but also go to intensify their spiritual aspiration.

Intellectual: The students run a monthly manuscript magazine and join in a Saturday class where socio-religious topics are discussed and papers on various subjects are read.

Practical: All household duties (except cooking), namely, sweeping, scouring utensils, marketing, cleansing, etc., are done by the students. Besides these, the students have to spend some time in rearing a kitchen garden and a number of flower beds.

At the end of the year under review there were 40 students in the Home, of whom 25 were free, 10 concession-holders and 5 paying. Nine free students appeared for the different University examinations. Of these one stood first class first in the M.Sc. examination in Chemistry, one passed the P.Sc., M.B., and the remaining seven passed Intermediate Examination in the first division.

The immediate and urgent needs of the Home are funds for putting up a few structures, namely, a library building, a dining hall, a medical ward, and a few cottages for workers. Funds are also necessary for making arrangements for different kinds of vocational training, a comprehensive scheme for which is under preparation.

RAMAKRISHNA MISSION FLOOD RELIEF

In the week ending on the 9th of September, 98 mds. 34 srs. of rice were distributed among 2,709 recipients belonging to 44 villages in 4 unions from the Ramakrishna Mission centres at Nijra and Silna in the Gopalgunj Sub-division of the Faridpur District, besides 5 mds. 14 srs. as temporary relief to 108 recipients.

The distress is as acute as before. The water which was rising till recently has invaded nearly 95% of the houses. The relief will have to be continued for a couple of months more.

We have made arrangements to open relief in the Murshidabad District also, with the limited funds at our disposal.

For the relief work in both Faridpur and Murshidabad Districts, we shall require at least Rs. 850/- per week.

We heartily thank the charitable public for the encouraging response, but we urgently need more funds for the work. The success of the relief work depends entirely upon the generosity of the benevolent public. We appeal to our countrymen to come to the succour of tens of thousands of starving souls in their hour of dire peril. All contributions will be thankfully received and acknowledged by—

(1) The Secretary, Ramakrishna Mission, Belur Math P.O., Howrah Dt.
(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.
(3) The Manager, Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta.

(Sd.) SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

18th September, 1938

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OR AWAKENED INDIA

NOVEMBER, 1938

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NOVEMBER, 1938

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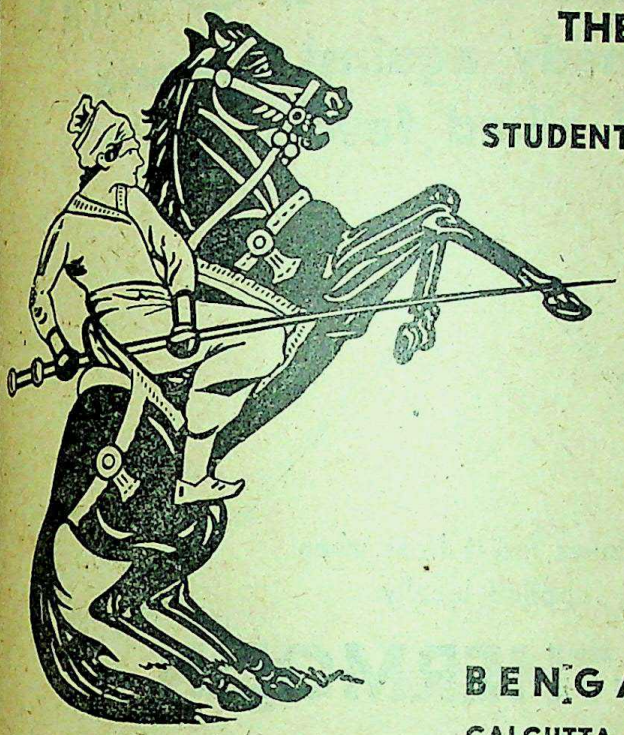
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SRIMAT SWAMI SUDDHANANDAJI MAHARAJ,
President, Ramakrishna Math and Mission, who passed away on Sunday, the 23rd October, 1938.

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PRABUDDHA BHARATA

VOL. XLIII — NOVEMBER, 1938 — No. 11



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise ! Awake ! And stop not till the Goal is reached."

LOVE

By Christina Albers

O Love, that flows
Through bush and rose,
Whispers through ev'ry tree !
It lingers on the ev'ning breeze
And murmurs over summer seas,
Sweet Mothersoul of Thee.

On field and stream,
Where flowers dream,
Or clouds in masses roll,
On starry height, the waves below,—
Thy Spirit through it all doth flow
And whispers to the soul.

O fair and sweet,
At Thy dear feet
Or on Thy motherbreast,
(As child in mother's warm embrace
Is lulled to sleep in that fond place)
We'll find eternal rest.

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SWAMI SUDDHANANDA: IN MEMORIAM

We announce with profound sorrow the passing away of Srimat Swami Suddhananda, the President of the Ramakrishna Math and Mission, on Sunday, the 23rd of October last, at 8-40 a.m. at the Belur Math. For some time past he had been suffering from high blood-pressure, and since Tuesday, the 18th of October, he was attacked with high fever attended with uraemia and hiccup. The attack proved too much for the aged body, and expert doctors' advice and treatment were of no avail. He passed away in the presence of a large number of monks, admirers, and devotees. His funeral rites were performed at the Belur Math premises.

Swami Suddhanandaji's death removes one of the most outstanding figures of the Order and snaps perhaps the most important living link which could be regarded as binding intimately the first generation of the great children of Sri Ramakrishna to the ones that followed. A devoted disciple of the great Swami Vivekananda, in whom the principles laid down by the great Master for the shaping of life and the regulation and governance of the Order were almost incarnate, he was the first to occupy the Presidential chair of the Order after the direct disciples of Sri Ramakrishna. To many younger members of the organization his life and action helped to set the norm for the direction and guidance of the activities of the Mission as well as of their personal lives in accordance with the ideas and ideals of Swami Vivekananda. And justly enough his great devotion to his master, his long and close association with him as well as his intellectual honesty, sincerity of purpose, extreme clarity of thinking and firm hold on principles which he could contemplate with the utmost dispassion and detachment and for which he could even put up a most vehement fight with the most august personages eminently fitted him for that role. The Ramakrishna Order owes him an unrepayable debt for his invaluable services in connection with the building up of its great tradition and the bequeathing of it to posterity.

Swami Suddhananda belonged to that early group of young men who, inspired by the soul-stirring teachings of Swami Vivekananda, renounced the world and joined the Ramakrishna Order. He was born in 1872 A.D. in Calcutta, his father's name being Ashutosh Chakravarty. Before he took orders, he was known as Sudhir Chandra Chakravarty. An innate slant towards spirituality early inclined him to the study of scriptures and the practice of various kinds of religious exercises. This natural bent for holiness and purity deepened with years till at last a divine nostalgia seized him, which urged him to seek the company of holy men and finally brought him into contact with the followers and devotees of Sri Ramakrishna at Baranagore and Kankurgachhi as early as 1890. Though a brilliant student of the university, before whom lay a promising academic career, the studies lost all flavour for him while he was preparing for the Degree Course. He gave them up soon and gravitated more and more towards the study and practice of spirituality at home.

In 1897 when Swami Vivekananda returned from the West he came into close contact with the Swami and immediately joined the Order. He was

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1938

initiated in that very year by the Swamiji. He accompanied his Master in his tour in Western India. He also went on a pilgrimage to Mansarowar in Tibet. During his travels with the Master as well as at the Math he had great opportunities to feel the Master's personality and imbibe his ideas and message. He was dearly loved by the Swami, who would often very affectionately style him as *Khoka* (child). The Master not only had love for the disciple but also had great faith in his qualities and entrusted him with works of utmost importance for the realization and propagation of his ideas.

He was the Swami's amanuensis in drawing up the original rules and regulations of the Order and at the instruction of the Master held classes with a view to introducing his mates and other new recruits to a knowledge of the scriptures. The early diary of the Math, which will always remain an invaluable document, owes its existence largely to his efforts. His services in connection with the translation of almost all the English works of Swami Vivekananda into Bengali, which he discharged in a most creditable manner, constitutes one of his most tangible contributions to the country and the Order. To-day we can realize to some extent how valuable these works have been in spreading the virile message of Swami Vivekananda to the remotest corners of the province of Bengal, how they have inspired and vitalized new movements, and how they have helped many to form the supreme resolution of their lives.

Under most trying conditions which would have scared away many a stout heart, he assisted Swami Trigunatitananda in editing the *Udbodhan*, the Bengali organ of the Ramakrishna Order, when it was started in 1899. Subsequently he became its editor and ably conducted it for about ten years. He became a trustee of the Ramakrishna Math in 1903 and afterwards Joint-Secretary of the Mission. In 1927 he succeeded Swami Saradananda, the first Secretary of the Mission and held that office till 1934. After the passing away of Swami Akhandananda, he became the Vice-President of the Order in March, 1937, and became President in May last on the demise of Swami Vijnanananda.

For a number of years Swami Suddhananda was also closely associated with the Vivekananda Society of Calcutta and the Dacca branch of the Ramakrishna Mission, into both of which he infused a new life by his untiring efforts. He had travelled widely in India and possessed intimate knowledge of the working of most of the centres of the Ramakrishna Order. Wherever he went his artless simplicity and integrity would remove all barriers, and all the inmates of the centre from the most senior ones to the tiro would confide to him their intimate problems, wants, and difficulties. Besides, his habit of clear thinking and close scrutiny as well as his gifted memory always made him a most trustworthy and rich storehouse of information.

Rare and excellent virtues found company in him in a most striking manner. He was an erudite scholar, a clear speaker, a forceful writer, an able teacher, a precise thinker and, above all, a holy person of transparent purity, simplicity, and integrity. Deeply versed in the scriptures, his mastery of the principal Upanishads, the *Gita* and the *Brahma Sutras* was specially remarkable. And in this respect it is not easy to find out his equal. Since the passing away of Swami Vivekananda he was in a great measure responsible for the ideological aspect of the training of the young members of the Order,

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and numerous persons had their introduction to the scriptures and the spirit of Swamiji through him. As a teacher he had his uniqueness. He would himself seek out students and organize them into a class. To-day there are very few in the Order, who have not been privileged to read something or other with him.

His intellectual qualities as a man of learning and accomplishment stood out in bold relief. It was a delight to discuss and study with him. He would pursue a word or a passage until it yielded up its last shred of meaning and stood bereft of all obscurities. It was the furthest from him to gloss over anything, and everything he taught was precise, definite, and clear as daylight. The long habit of accurate thinking and intellectual honesty gave him a wonderful insight into the obscure import of words and passages; he would never be drawn astray even for a while from the questions at issue and be lost in a tangle of vain discussions.

Outwardly one may miss in his life what is ordinarily understood to be *tapasya* or religious austerities. He passed most of his days in the whirlpool of intense activities in connection with the Order. But whoever came into touch with him realized that he exemplified in a most remarkable way the principles of Karma-Yoga preached by Swami Vivekananda and that work was worship to him. He did not so much stress the character of the work or its extensiveness; but he would lay all the emphasis he could command upon its quality and intensity. To him the means were as great as the end. Work also revealed the other outstanding traits of his character. He was a bold fighter whose heart never quailed before personalities for the vindication of principles. Alone among his peers, he could challenge with reason combined with respect the decisions of the elders to whom he stood in the position of a disciple. And if it be true to say that only a man free from selfish desires can discuss things with absolute dispassion and weigh arguments justly in the balance of reason without being swayed by extraneous considerations, then surely his was a mind which was purged of personal considerations of all kinds.

Simple and guileless as a child, he was absolutely straight and outspoken in his speech and manners, and far above pretences of all kinds. His outspokenness and disclaimers about personal achievements would appear shocking to some, but those who have tried to rise above shams and to be honestly religious know what precious qualities and tremendous development of character they betokened. Nothing was secret to him as nothing is private to a child, and he would lay bare his most intimate experiences and information to all and sundry. There was nothing of that reserve about him which often surrounds great persons and stands as a barrier between them and the multitude. He could be approached by all without any fear or uneasiness at all times. For this reason there is hardly any other person whose relation to the individual members of the Order have been so intimate and far-flung. His simplicity and integrity inspired a kind of security which disarmed all fears and emboldened all to open their hearts to him, and every one was sure to get his pangs assuaged and his troubles smoothed or solved by his never-failing kindness, sympathy, and counsel. His demise therefore removes a figure to whom one could readily turn for help and guidance in the troubled moments of one's life.

Nature had endowed him with a powerful memory upon which things and events left almost indelible impressions. Thanks to this he could relate

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with minute detail incidents and happenings which lay remote in time. This gift also made him an almost living history of the Order. Hour after hour he would regale his hearers with elaborate descriptions of the early history of the Math and the incidents in the lives of the great Swamis who went before. Though these do not lend themselves to quantitative measurement, many members of the Order realize how valuable they have been in their comprehension of the unique spirit and tradition of the institution. And to the last he retained in the fullest measure his exceptional keenness and alertness of mind, though time left severe scars on his frail body drooping under the weight of age.

His personal belongings were of the minimum and they barely met his needs. Often his devotees and admirers would present him with gifts which he would rarely use for himself. He would dispose most of them immediately. He had an exceptionally kind heart for the poor, and there are many students and persons who are indebted to him for various kinds of help. If anybody related his need or woe to him and if it lay within his power to help him in any way, his mind could never rest at ease until he found out a means to remove the want or distress. And he never forgot such appeals of the needy. During his last illness a blind lady who had expressed her desire to be initiated by him had to be refused as the illness proved to be serious. On the 20th of October last, as he felt slightly better after a most severe attack which nearly proved fatal, he enquired most eagerly about the lady who had to be turned away. The incident speaks for itself.

We have tried to convey in a feeble manner the greatness of the personality in whom a host of rare virtues combined in a spectacular way. Language is an abstract symbol; the sweetness and charm of a character escapes through its texture, however beautifully it might be woven, even as the glory of a sunset eludes the scientist's cold analysis of the phenomenon. Further, incidents and events acquire deeper and deeper import with the deepening of the experience of the observer. We have represented in the barest way some aspects of a life whose depths lie beyond our sounding. But there can hardly be any doubt that he will ever occupy an important niche in the hall of the notables of the Order, and that his holy life and lofty character will always remain a great source of inspiration to us and to others who are still to come.

Om Santih! Santih!! Santih!!!

RELIGION THE WORLD NEEDS

By the Editor

I

Objectively viewed, every individual appears to our naked vision as distinct from the rest of his species as every other object in the economy of Nature. Everyone has got his own peculiar traits, his own religion, his own line of growth and development. No two persons are alike in their make-up, physical or otherwise. This bewildering variety in the phenomena of life cannot but baffle the scrutiny of even the boldest of intellects, and as such any attempt to find out a golden link of unity in this world of

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diversity appears to be almost as unprofitable as a blind pursuit after the *ignis fatuus* of a marshy land. But still to the enlightened vision of seers, this world of multiplicity has yielded all its secrets. They have visualized that there is one persistent Reality,—an abiding Substratum on which the cosmic dance of phenomena has been going on from eternity. They have realized that from the highest to the lowest, from Brahmâ down to the minutest particle of dust, there is but one pervasive Reality, 'through whose fear all elements function,—the fire burns, the sun gives light to the universe, the moon sheds its lustre, the air blows and the Death does its own duty.' It has also been their experience that this world, bereft of its names and forms, is one with Brahman, and that every individual, organic or inorganic, is in essence the same, the apparent difference being due to human ignorance which brings about a dichotomy in what is otherwise a homogeneous entity. This identity in essence of all beings—the identity of the individual with the Universal—is one of the boldest pronouncements of the Vedanta, the crown of Indian philosophy. In this age when scientific investigations are pulverizing the religious beliefs of mankind like masses of porcelain, the finding out of a broad background of unity in the domain of apparently conflicting and heterogeneous religious beliefs of diverse races and beings—a basis on which all men and women, irrespective of caste, creed or colour, can stand in mutual love and fellowship, is one of the most momentous problems of the day. We shall try to see how far the religion of Vedanta can meet the exigency of the situation and furnish a common forum for all types of humanity, however diverse it may be in its racial instincts, national outlook or religious idealism.

II

To the Hindu the various religions of the world are but so many attempts of the human soul to grasp the Infinite, each being determined by the condition of its birth and association. These religions are not contradictory or antagonistic but are various phases of one Eternal Religion applied to different planes of existence and to the opinions of various minds and races. In this world of multiplicity, one single system of thought can hardly fit into the diverse mental make-up of mankind. Every one is born with his own individual fund of ideas and mind-stuff, and naturally it would be an impossible feat to prescribe the same method of approach to the Reality for all and sundry. That is why numerous faiths or systems have come into being to allow all types of minds infinite scope and freedom for their unfoldment according to their respective traits and lines of growth. Had there been no clash or differentiation of thought, had we all to think alike, 'we would be,' in the words of Swami Vivekananda, 'like Egyptian mummies in a museum looking vacantly at one another's face.' Indeed the greater the number of sects in the world, the more the chances of people getting religion: only a fully equipped shop can minister to the needs and demands of different classes of customers. But such a breadth of vision and catholicity of spirit has become a rare commodity on earth at the present age. No day passes without a sect casting aspersion on the faiths of its neighbours or coming into violent clash with the adherents of another religion even on the flimsiest of grounds. This blind fanaticism has been responsible in no small measure for the disintegration of human society, loss of collective peace and security, as well as for the bitterness of feeling between man and man,

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between nation and nation. And naturally did Swami Vivekananda declare, "There is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horror than religion. Nothing has brought more peace and love than religion; nothing has engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religion; nothing has deluged the world with more blood than religion." The reason for this rancorous feeling and hatred is not far to seek. Man, born in a particular church, hardly realizes the saving truth that the aim of every religion is to teach its votary to outgrow its external paraphernalia through a natural process of mental evolution. It is indeed good to be born in a church but to die in it is a mark of moral stagnation and lack of spiritual illumination. With the gradual unfoldment of his inner being, the aspirant after Truth must outgrow the limitations of his church, attain to a synthetic vision and view with love and sympathy all the faiths that are extant in the world. Truth is not the monopoly of any particular religion. It is the common heritage of all. The eyes of the spiritually enlightened one are lifted far above the jarring multitude of rites and rituals—above the externals of religion, and get a clear vision of the grand chord of unity underlying the scintillating variety of forms. The realization of this fundamental unity where all contradictions meet in a beautiful synthesis is the ultimate end of religion. It is due to the woeful want of psychic unfoldment and consequent failure to develop the requisite inwardness of vision that people begin to quarrel with one another with all the ferocity of brutes to the eternal shame and disgrace of humanity. But, any attempt to lower the sacred and lofty ideal of religion for all these aberrations of human nature, shows only the critical perversity of those moderners who suffer either from some kind of intellectual obsession or have not even a nodding acquaintance with the scriptures, far less with the fundamentals of spiritual life.

As already said, the multiplicity of faiths in this world of ours is a psychological necessity—and must exist, in spite of ourselves, till the end of time for the good of mankind. But to think that *religions in the plural* are needed only to see the defects of the other and to expose the hollowness of one another betrays the utter lack of wisdom and sanity of the critics. For, man is not a machine and his growth does not depend upon a stereotyped method of spiritual exercise. So it is that the Vedanta accommodates every phase of human thought in its magnificent structure to answer to the spiritual needs of different individuals. It has, after due analysis, generalized all religious ideals and aspirations into three principal systems, *viz.*, dualism, qualified monism and absolute monism, according to the graduated scale of spiritual experiences in the lives of different persons. And in these three systems we find a gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita Vedanta. Thus from the highest flight of the Advaita down to the level of image worship or fetishism, each and all have their rightful place in this monumental edifice of Vedantism. No doubt all the religious systems of the world—those of the Christians, Mohammedans, Zoroastrians and the Hindus, to mention only a few, vary in their tone

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and outlook, in external forms and ceremonials; but it is an undeniable fact that all these different faiths when taken together, range from the extreme form of dualism to the highest conception of Absolutism and thus cover the entire gamut of the spiritual experience of humanity. And it is the glory of Vedantism that all this variety of systems embodying the different levels of religious consciousness and experience, stands beautifully harmonized and accommodated within its catholic fold without any harm to the integrity of any system of thought. The Indian Vedantists, therefore, do not find fault with the preceding steps or processes, inasmuch as they hold that man is travelling not from error to truth, but from truth to truth, from lower truth to higher truth, and these different stages mark only the gradual psychological development of the human soul which reaches the highest pinnacle of perfection in the realization of the oneness of all being.

III

But religion—specially the objective of religion—has been viewed differently by different leaders of thought. Immanuel Kant defines religion as 'recognizing all our duties as divine command', Comte finds it in 'the worship of humanity,' Huxley in 'reverence and love for the Ethical Idea, and the desire to realise that ideal in life,' Mill in 'the strong and earnest direction of the emotions and desires towards an ideal object recognised as of the highest excellence and as rightly paramount over all selfish objects of desire,' Edward Caird in 'the expression of his (man's) ultimate attitude to the universe, the summed-up meaning and purport of his whole consciousness of things,' and Dr. Martineau in 'a belief in an everlasting God, that is, a Divine mind and will, ruling the universe and holding moral relations with mankind.' Besides, there are other thinkers such as Seneca, Alexander Bain, Ruskin, Matthew Arnold, Froude, Carlyle and the like, who have made similar attempts to define religion in their own way. But none has been bold enough to proclaim (as Vedanta has done) that religion is the realization of the identity of the individual soul with the Absolute,—the realization of the oneness of all being, the grandest philosophical thought which has become the practical spirituality of the Indian people. Man, says Swami Vivekananda, is nothing but an infinite circle whose circumference is nowhere, but whose centre is located in one spot, and God is an infinite circle whose circumference is nowhere but whose centre is everywhere. Man can become like God and acquire control over the whole universe if he multiplies infinitely his centre of self-consciousness. Religion of man is therefore being and becoming: it is realization. It is the infinite expansion of the human ego or individuality until it merges in the Absolute, the Supreme Reality pervading the entire cosmos. India, nay, the whole world stands in need of such a Universal Religion which can satisfy all types of minds and meet the multiple demands of humanity in its gradual ascent from the lowest stage of religious consciousness to the apogee of spiritual realization.

The religion of Vedanta, as already pointed out, possesses elements which can legitimately claim to be the Universal Religion the world needs to-day. Vedantism, unlike other systems of thought, does not depend for its validity upon the life and teachings of any particular prophet or a seer. It is in fact the embodiment of eternal principles that transcend all spatio-temporal relations and changes; whereas the fabric of other faiths is more or less built on the histori-

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city of the life of an individual spiritual genius. When the historicity of such a founder is questioned or undermined through a process of investigation, the entire edifice, however grand and sublime, is shaken to its foundation, and eventually crumbles to pieces. There is no gainsaying the fact that it is through universal principles alone, and not through such a personality, that a greater portion of humanity can be united in thought. The God of Vedanta is moreover an impersonal God; but it has a personal God as well, and provides infinite scope for the play of the manifold ideas and emotions of mankind. No other religion in the world furnishes such a brilliant galaxy of incarnations, prophets and seers, and waits for infinitely more, and provides unto every individual such latitude and freedom in the choice of his ideal for his spiritual growth and unfoldment according to the predilection he has for the path either of work, devotion, meditation of knowledge. This universality as reflected in all the varied aspects of the Vedantic thought is the *raison d'etre* of all religious toleration in India. This is indeed the reason why sympathy and catholicity have secured a permanent foothold in the citadel of action in this country. That is why the Hindus build mosques for the Mohammedans and churches for the Christians, and that is why in India religion did never want armies to march before its path and clear its way; for true wisdom and philosophy do not march upon bleeding human bodies but fall like gentle dews silently on the lacerated hearts of mankind to soothe and comfort them. To crown all, even the latest findings of Science are in complete agreement with the rational Gospel of the Vedanta. "The modern researches of the West," says Swami Vivekananda, "have demonstrated through physical means the oneness and solidarity of the whole universe: how physically speaking, you and I, the sun, moon and stars, are but little wavelets in the midst of an infinite ocean of matter ; how Indian psychology demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the Samashthi, and how, going one step further, it is also shown in the Vedanta that behind that idea of the unity of the whole show, the real soul is one. There is but one soul throughout the universe, all is but one existence." Thus from the highest spiritual flight of the Vedanta philosophy, of which the latest scientific discoveries seem like echoes, to the lowest ideas of idolatry and agnosticism, ceremonial worship and atheism, each and all have a place in the religion of Vedanta. The humanity is seeking this new impulse of thought as the universal spiritual pabulum to satisfy the hunger of its soul.

IV

The trend of events in the modern world shows that the civilization of the Occident stands to-day almost on the brink of ruin. The inhuman atrocities that are being perpetrated in the sacred name of religion and culture, the violence and oppression that blacken the annals of every great nation of the world from day to day set us seriously athinking as to whether or not mankind is once again running along the downward curve of evolution. It is time that this universal message of the Vedanta must come, as it did in the past, to the salvage of humanity. Man cannot live by bread alone. Materialism can hardly bring abiding satisfaction to the human soul. It aggravates desires, and multiplies wants and misery, clash and conflict in life and society. Nothing but unending confusion is the offspring of this soul-killing philosophy of the West.

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But it is a hopeful sign of the times that already there are found persons shining on the intellectual horizon of the West, who are dreaming of a religious revival—the dawn of a New Faith that would usher in a period of universal peace in the world. "Out of the trouble and tragedy of these times and the confusion before us," says Mr. H. G. Wells, "there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discrete traditions, into one common and sustained way of living for the world's service. We cannot foretell the scope and power of such a revival; we cannot produce evidence of its onset. The beginnings of such things are never conspicuous. Great movements of the racial soul come at first 'like a thief in the night,' and then suddenly are discovered to be powerful and world-wide. Religious emotion—stripped of corruptions and freed from its last priestly entanglements—may presently blow through life again like a great wind, bursting the doors and flinging open shutters of the individual life, and making many things possible and easy that in these days of exhaustion seem almost difficult to desire." Moreover, he "finds to-day spreading over the surface of human affairs, as patches of sunshine spread and pass over the hillsides upon a windy day in spring, the idea that there is a happiness in self-devotion greater than any personal gratification or triumph, and a life of mankind greater and more important than the sum of all the individual lives within it."

Swami Vivekananda with his characteristic insight into the future proclaimed many years ago that from India such a tide of Universal Religion would sweep over the whole world. "It would be a religion," he said, "which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true divine nature..... It must be one which will have no location in place or time; which will be infinite like the God it will preach; and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahmanic or Buddhistic, Christian or Mohammedan, but the sum total of all these and still have infinite space for development, which in its catholicity will embrace in its infinite arms, and find a place for, every human being." It is but natural that the man whose life will be moulded in the light of such a lofty idealism, shall entertain deepest regard for every faith, and feel no scruple in going to the mosque of a Mohammedan or the church of a Christian. He will delight in taking refuge in Buddha and his Law and sit in meditation with the Hindu in the forest or in the temple to visualize the supreme light of wisdom that illumines the hearts of all. To him the Bible, the Vedas, the Koran, the Avesta, the Holy Granth and all other sacred books are so many pages, and an infinite number of pages yet remain to be unfolded. *This is the religion the world needs*, and nothing else fulfils the manifold needs of mankind than *this Universal Religion of Vedanta*—the crowning glory of human thought which has become vivid as a beacon at the present age. It stands as a living faith embodying the varied aspirations of humanity and furnishes the much needed forum where all religions can meet and shake hands in a spirit of love and fellowship and build up a synthetic culture on the solid foundation of a universal spiritual idealism providing infinite scope and opportunity for the growth of individual

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minds according to their distinctive traits and lines of evolution. "May he who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of the Jews, the Father-in-Heaven of the Christians, give strength to us to carry out our noble idea! The star arose in the East; it travelled steadily towards the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East...a thousandfold more effulgent than it ever was before." Will the world welcome it and thereby bring to an end the ever-recurring clash and conflict of ideas and ideals once for all?

GOSPEL OF SRI RAMAKRISHNA

It was Sunday, the 17th of June, 1883. Sri Ramakrishna had rested for a while in his room in the Dakshineswar Temple.

Sri Ramakrishna (to devotees): Why should it (realization) not be possible in the world? But it is very difficult. Janaka and others returned to the world after they had gained Knowledge. Still there was fear! Even the desireless man of the world has reasons to be apprehensive. Janaka cast down his face on seeing the *Bhairavi;* he felt uneasy at the sight of a woman. The *Bhairavi* said, "O Janaka, you do not appear to have gained Knowledge as yet; you still discriminate between man and woman."

However wary you might be, you are sure to be stained a little if you live in a sooty room.

I have noticed the fine mood of the worldly devotees when they are at worship in silk clothes. And the mood persists even up to the time of light meals. After that they are their old selves;—the appearance again of *rajas* and *tamas*.

Devotion springs from *sattva guna*. But there are *sattva*, *rajas*, and *tamas* of devotion. The *sattva* of devotion is the pure *sattva*. When one gets this, the mind does not dwell on anything else except God, and it attends to the body only so far as it is necessary for its preservation.

The Paramahamsa is beyond the three *gunas*. The three *gunas* exist in him and yet do not. He is just like a child, not subject to any of the *gunas*. So the Paramahamsas suffer little children to go to them so that they may ascribe their nature to themselves.

The Paramahamsa cannot hoard. But this is not for the worldly persons; they have to husband things for their family.

The Tantrik Devotee: Does the Paramahamsa have any sense of virtue and vice?

Sri Ramakrishna: Keshab Sen asked me the same question. I replied, "If I continue still further, you won't have any following or adherents." Keshab said, "Then, sir, let it go."

Do you know what are virtue and vice? In the state of a Paramahamsa, one sees that He is the inspirer of both the good and the evil tendencies. Are there not sweet and bitter fruits? Some trees bear sweet fruits, some bitter or sour ones. He has created both the sweet mango tree and the sour hogplum tree.

The Tantrik Devotee: Yes sir, one comes across fields of roses in the mountains. The fields stretch as far as the eye goes.

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Sri Ramakrishna: The Paramahamsa sees all these as the lordliness of His *mâyâ*,—the real and the unreal; good and evil, sin and virtue. All these relate to very high experiences. There cannot be any following or adherents (for one) in that state.

The Tantrik Devotee: But then, action bears its fruits.

Sri Ramakrishna: That is also true. Good actions yield good fruits and bad actions bad fruits. If you take chillies, won't they taste hot? These are His *Lilâ*, sport.

The Tantrik Devotee: What's then our remedy? Actions must bear their fruits.

Sri Ramakrishna: What, if they do! It is different with His devotees. . . .

Whoever dies in Benares, no matter whether one be a Brahmin or a street-walker, will become Siva.

When the taking of the name of Hari, of Kâli, or of Râma brings tears to eyes, there is no more any need of twilight devotions or mystic syllables. Works fall off; and their fruits do not attach to him. . . .

If one becomes absorbed in Him, no evil desire or sinful tendency can remain.

The Tantrik Devotee: As you have said, "the 'ego of knowledge' remains."

Sri Ramakrishna: The ego of knowledge, of the devotee, of the servant, —the good ego remains. The wicked ego departs (laughter).

The Tantrik Devotee: Sir, we have had many of our doubts removed.

Sri Ramakrishna: All doubts cease when the Atman is realized. Have recourse to the *tamas* of devotion. Say, "What! I have taken the name of Râma, of Kâli, what bondage can I have, and what fruits can works yield me?"

. . . Faith, faith, faith! The Guru told the disciple that Râma had become everything; "That Râma is everywhere." A dog was fleeing after eating the bread. The devotee was calling, "O Râma, do thou wait, and let me put ghee on the bread." So much was the faith in the words of the Guru.

Stupid persons do not have faith; they are always doubting. All doubts do not disappear until the Atman is seen.

He can be quickly realized by means of pure devotion which is without any desire.

The occult powers like *animâ* etc., are desires. Krishna said to Arjuna, "Brother, God cannot be realized if one possesses even one of the occult powers like *animâ* etc.; one can only have a little more power."

The Tantrik Devotee: Sir, why are not Tantrik rites fruitful nowadays?

Sri Ramakrishna: Because they are not complete and are not prompted by devotion, they do not bear fruit.

The Master was drawing the conversation to a close and was saying, "Devotion is the essence; the true devotee has no fear or anxiety. Mother knows everything. The cat seizes the rat in one way, but it holds its young ones differently."

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BANKIM CHANDRA CHATTERJEE

By Bharadwaja

In June, 1838, was born in a village near Calcutta Srijut Bankim Chandra Chatterjee whose birth centenary is being celebrated this year all over Bengal, and outside that province too. To non-Bengalis Bankim Chandra's name is familiar mostly as the composer of the 'Bande Mataram' song—the National Anthem of India. This one song was enough to make him immortal. But he is a great deal more than the composer of the Bande Mataram song. Intellectually he is one of the greatest makers of Young Bengal, and, therefore, of Young India—since it is the spirit of Young Bengal which has widened and transformed itself into the spirit of Young India. The Renaissance and the Reformation, which have originated from the meeting of the East and the West on the soil of India, had their beginnings in Bengal. It is with reference to Renascent Bengal that Gokhale made his famous utterance "What Bengal thinks to-day, the rest of India shall think to-morrow." On the crest of the Renaissance and the Reformation movements in Bengal came Bankim Chandra Chatterjee. He is the prophet of Indian Nationalism.

No one can fully understand Bankim Chandra without an idea of the renaissance movement in Bengal. But there is no space here to deal with that subject. The renaissance gradually brought about the revival of Ancient Indian Culture and a diligent quest of the Spirit. But the immediate effect was an obsession of the West which has not, perhaps, been fully got over yet. The New Learning (*i.e.* Western education) was introduced into Bengal with the founding of the Hindu College in 1817. Those who were brought up in the New Learning had a contempt for everything Oriental and an unquestioning regard for everything Occidental. "They repeated Macaulay's saying that a single shelf of a good European library contains more knowledge than the whole literature of India and Arabia. In their minds Kalidas yielded place to Shakespeare. The ethics of the Râmâyana and the Mahâbhârata were primitive in their eyes. Edgeworth's Tales became the new moral Code. The Vedas, the Upanishads, the Geetâ were as nothing by the side of the Bible. . . . Young Bengal had three teachers—first, David Hare, second, Derozio, and third, Macaulay. All of them taught the same lesson, namely, whatever is in the East is bad—whatever is from the West is good. This excessive regard for things Western have long exercised great influence on Bengal's Society" (Pandit Shivanath Shastri).

In the sixties and seventies of the last century we notice the iconoclastic spirit in full action in Bengal. There was a break away from the traditional culture and religion of the Hindus. The force generated by the impact of the West was carrying everything before it; old ideals, customs, manners, religion were all crumbling under its terrible onslaught.

The Renaissance produced immense literary activities. Though the men of the New Learning had almost a superstitious veneration for the English language and literature, still the real geniuses amongst them instinctively took to writing in Bengali. The Bengali language and literature progressed by leaps and

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bounds, but an unhealthy spirit was discernible in this field too. To Michæl M. S. Dutt, the representative poet of the literary renaissance, Râvana was the real hero of the Râmâyana—Râma, the man-god of the Hindus, being a pigmy by Râvana's side!

It was out of the qestion to disown the spirit of the West. Young Bengal had drunk the spirit and found it sweet, though intoxicating. The new class of readers could not be satisfied with the old forms and themes of literature; but the obsession of Western ideas would not do either. "Be thou thyself" is the first principle of life. Bankim Chandra proclaimed this principle with all the emphasis at his command. "We must de-anglicise ourselves," said he. "Those Bengalees who write and speak English can be mock Englishmen; but they can never be genuine Bengalees." He had no objection to importing knowledge from the West—he was an ardent worker in that cause. But according to him the imported knowledge must be assimilated and given such form and expression as are easily intelligible to the people. He took this task upon himself and succeeded eminently. He wrote on all possible subjects including socialism and popular science. He borrowed ideas freely from the West; but he always digested and assimilated them so well that when he expounded them in plain Bengali, they never appeared exotic and were easily intelligible to the people who had received no English education.

Bankim Chandra is pre-eminent as a novelist. His novels are not mere stories. As works of art they will ever extort the admiration of men; but many of them were purposely designed to illustrate great truths, and to inspire great ideals. The famous 'Bande Mataram' song occurs in the novel called 'Ananda Math.' Several of Bankim's novels have been translated into English, and the different vernaculars of India. We need not dilate upon them here. Suffice it to say that his novels introduced a new age in the history of Bengali language and literature.

Bankim Chandra the novelist has overshadowed Bankim Chandra the essayist; but the latter is really great and deserves to be read with the greatest care and regard at the present moment. In them we find a harmonious blending of the New Learning with the Old—deep insight, prophetic vision, and overflowing sympathy for the masses. They deserve to be read and re-read by all men, and women who want to know the soul of New India. He wrote on all conceivable subjects—on art, literature, science, history, antiquarian research,—on politics, economics, sociology,—on religion, theology, utilitarianism, positivism. Scattered through all his writings we find the brightest gems of thought. He set the model for Bengali novels, *belles-lettres*, polemical literature, journalism, satires, and what not. He succeeded in every field except poetry, and drama; but some of his novels have yielded themselves wonderfully well to dramatisation. Wrote he, "Just as coolies first cut the way into deep jungles for generals to enter them with their armies, so have I thrown the way open to all the branches of literature so that the great writers who will come after me may freely enter, and conquer them." His wish has been realised partially, if not fully. Great writers have arisen after him in Bengali literature; but they must all bow down in respect to the great pioneer who opened the way for them in so many directions.

We shall end by saying a few words about Bankim's patriotism and nationalism. But before we do so we should briefly mention the part played by the Moslems in the renaissance movement in Bengal. Lack of knowledge on this

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point has caused much misunderstanding, and interested persons have raised the foolish or malicious cry that Bankim Chandra was anti-Moslem. The contribution of the Mussulmans to the 19th century renaissance *in Bengal* is practically nil. The names of the Christians (European and Indian), the Hindus and even atheists are found in the history of that movement; but Moslem names are conspicuous by their absence. It would be absurd to say that the Moslems as a class are devoid of intellectual aspirations. The fact is that the Mussulmans were so anti-British at the time that they could not think of welcoming English education and culture. The Wahabi movement which spread its net from Peshawar to Chittagong, and which preached a crusade against the British Rule in India, was in full swing till about the seventies of the last century. The subject is not mentioned in the text books of history; but the curious reader will find a brief account of the movement, and the means adopted for its suppression in Sir William Hunter's *The Indian Mussalmans* published in 1871. We shall just quote one passage from this book which is relevant to our purpose. "The truth is that our system of public instruction which has awakened the Hindus from the sleep of centuries and quickened the inert masses with some of the noble impulses of a nation, is opposed to the traditions, unsuited to the requirements, and hateful to the religion, of the Mussalmans...The Bengal Muhammedans refused a system which gave them no advantages over the people whom they had so long ruled, a people whom they hated as idolaters, and despised as a servile race. Religion came to the support of the popular feeling against the innovation, and for long it remained doubtful whether a Mussalman boy could attend our state schools without perdition to his soul... The language of our government schools in Lower Bengal is Hindu, and the masters are Hindus. The Mussalmans with one consent spurned the instructions of idolaters through the medium of the language of idolatry."

A separatist educational policy for the Muslims was evolved from that time, and we do not seem to have seen the end of it yet. Secular and rationalistic culture must be regarded as universal. But from 1871 the theory has been preached, and is even now accepted by many Muslims that the kind of renaissance culture freed from the trammels of theology—which embodied the spirit of Modern Europe, and which was adopted by the Bengali Hindus—was not acceptable to the Indian Mussalmans.

"In the development of Bengali literature," wrote Bankim Chandra, "lies the future hope of the Bengalees." This can only be anathema to those Mussalmans who regard Bengali language and literature as the grossest forms of idolatry. Bankim Chandra's patriotism and nationalism were derived essentially from the spirit of the Renaissance, and were deliberately borrowed from Europe. "The English are the greatest benefactors of India," wrote he. "The English have taught new things to the Aryans (=Hindus —Translator). They have made us see, hear, and understand what we had never before seen, heard, or understood. They have taught us how to walk on roads hitherto unknown to us. Many of these lessons are invaluable. We have mentioned here only two of those precious gems which we have received from the store-house of the English mind, namely, the ideals of liberty, and nationality. The Hindus never knew what these are." It is no wonder that Bankim Chandra speaks only of the Hindus, and addresses himself to Hindu readers ; because the ideals he was preaching could appeal only to

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those who had imbibed the spirit of the Renaissance. At the time when he wrote the Mussulmans had made no response to the spirit of the Renaissance —they had deliberately turned their back on it.

That Bankim Chandra's nationalism was conceived in no narrow or sectarian spirit will be apparent from the following quotations. "The love of the motherland that I have been explaining to you is not the same thing as the 'patriotism' of Europe. The essence of European patriotism is to rob other countries to enrich one's own. If a people must enrich their own country, they must do so at the expense of all other peoples. The primitive races of America have become extinct through the onslaught of this cruel patriotism." . . . . . "India will never come to her own unless all her different peoples and religious sects adopt the same ideal, and work in unison." Hundreds of similar passages can be quoted from Bankim Chandra's writings. We hear of the mass-contact movement being sponsored to-day by various political organisations. But just listen to what Bankim Chandra wrote more than half a century ago: "The main defect is that there is no real sympathy between the upper and the lower classes. The educated men of the upper classes do not feel for the sufferings of the poor and the illiterate. The illiterate masses have no share in the joys of the educated, and the rich. This lack of mutual sympathy between the classes and the masses is the greatest hindrance to our national progress." Addressing the English-educated classes and the British Government he writes, "With all your learning what good have you done to the common people? And you British Government—you tell me what benefit Hashim Sheikh and Râmâ Kaivarta (*i.e.*, common peasants— —Translator) have derived from your rule? Nothing whatsoever. I say this most emphatically. . . . We are looking to our class interests. But do *we* constitute the whole country? What is our number compared with the peasants'? Numerically, *they* are the 'country.' The vast majority of the people are agriculturists. . . . There can be no good to the country unless it be the good of the peasants."

Fierce controversy raged in Bengal regarding the rights of the Zemindars and the tenants before the passing of the famous Tenancy Act of 1885 which for the first time gave effective protection to the ryots. The vocal opinion of the English-educated classes was almost unanimously in favour of the Zemindars. But it was Bankim Chandra Chatterjee who advocated fearlessly the cause of the ryots and exposed the tyranny and maltreatment practised by the Zemindars. He did so in a series of articles written in the most graceful and perspicuous Bengali prose. Even in those days the vast majority of the Mussalmans were peasants, and the Zemindars were almost all of them Hindus. If Bankim Chandra were swayed by narrow communal feelings, his writings would have been of an entirely different nature. With unerring vision, and a life-long experience as Deputy Magistrate, he saw how the judicial system introduced by the British was unsuited to the tradition of this country, and how it was dissipating the business morality of the common people. He condemned the system most severely and without any reservation. Alas! his criticism remains valid even to-day—with, perhaps, added force. In all his writings one can see only the highest regard for truth, and impartiality, and an ardent love for the masses of the people.

Two things are essentially necessary for rousing a fallen nation from age-long slumber. Firstly, the defects of its

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character must be ruthlessly exposed; secondly, a high ideal must be placed before it. Bankim Chandra had the genius and ability to perform both these. In various essays and treatises he exposed all our vices and follies, all the shortcomings of our national character, all the sham and hypocrisy of our life. On the other hand he conjured up the vision of a Future India—far greater, far nobler, and far more prosperous than anything she had ever been in the past.

The ideal of nationalism has come in for much criticism in our times. It has become almost a fashion to decry nationalism. From a commonsense point of view the quarrel is mostly between persons who use the word in different senses. No one need have any sympathy with that narrow and aggressive spirit which seeks the material prosperity of one country at the cost of all other countries. On the other hand, no one should, perhaps, have any quarrel with that kind of nationalism which stands for the expression of the individuality of a people for the highest good of itself and of humanity at large. Bankim Chandra stood for this latter ideal of nationalism. The elements of nationality have defied definition, and enumeration. Community of race, language, religion, and even government is not essential for the making of a nation. Says Renan, "A common memory, and a common ideal—these more than a common blood—make a nation." The different races, and religious sects inhabiting India may not have the same history; but they can all unite into a 'nation' on the basis of a common ideal. It is the immortal glory of Bankim Chandra that he depicted that ideal. The Hindus and the Muslims are the two great communities of India. Amongst Hindus the cult of Mother-worship has been in existence from the earliest times. The finds at Mohenjo Daro and Harappa have proved that it existed even in Pre-Aryan India. The Hindus always say that salvation is at the feet of the Mother. The saying is attributed to Rusul Hajrat Muhammad that 'heaven is at the feet of the mother.' Bankim Chandra conjured up the vision of India as the Mother. Could there be any ideal higher and nobler than this, and one that could move so deeply the hearts of all Indians?

Bande Mataram

THE STORY OF THE INDIAN KING AND THE CORPSE

By Prof. H. Zimmer

(*Continued from the last issue*)

These twenty-five tales of the ghost in the corpse are like a succession of dreams. And, just as significant dreams are remembered, so these stories linger on in the memory of a people. Grue-some yet lovely, they are powerful enough to be considered again and again, re-dreamed, re-explained. What is it in this king that so enthrals us? What actually happened to him? What does it mean, this fairy-tale of our soul?

A man has given his oath to assume responsibility for a wrong and to do what is asked of him. He does so because he is generous and brave and of a kingly nature throughout; yet, in ceding himself to so dark an enterprise is he not also a trifle rash? For though a great self-confidence possesses him, though he is filled with the conviction

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that no great calamity may befall him except as a purposeful destiny, his insight and his circumspection are still dormant. It is upon this lack that fate fastens. Here is the flaw in the coat of mail of each one of us where life may gain a hold and reach into our inner lives.

How strange is the behaviour of this beggar! How inconsiderate to let him come and go so, year in, year out! Yet every day do we not each of us receive from an unknown beggar what seems an unimportant fruit which, heedlessly disregarding, we cast aside with the other commonplaces of our lives? Does not life itself every morning stand before us in ordinary workaday garb like a beggar unannounced, unostentatious, unexacting, waiting with its gift of the day, one day upon the other? We should open this commonest of all gifts, this common fruit from a common tree. We should ask: "What does it hold?" How many there are of such fruits! and in every country how many trees! We ought to know how to open this fruit to-day, and like a secret core extract its other part—the one precious and essential. We should be able to separate this imperishably radiant essence from that part which ripens to fade, which crumbling rots away and soon is in the keeping of death. Continually such fruits are offered us—not only each day, and each successive moment, but our own selves. Are we not each one of us a fruit, like the one in the fable, unable to open our own selves for ourselves, unable to extract from our own outer covering the imperishable brilliant gem which is our own essence? Is not this the eternal daily state of human existence? All that the story tells of the king upon his throne, the silent beggar coming daily to the hall, losing himself amongst so many exacting and ceremonious figures; never revealing his purpose; offering, year in, year out, the same fruit, never complaining, never lingering, only effacing himself and departing, all this are we ourselves. We accept the fruit of our own existence and we find nothing particularly noteworthy about it. Blindly, impassively we take it all for granted and hand it back to the one who waits behind our throne. This one, as a second, third, or fourth ego of our own, administers the treasure that we with such a kingly air distribute, the very thing we live by, the treasure that makes us the great or litttle kings we are. And this other, this "treasurer" of the fable, is he not, too, a replica of our own self, this ego, who, standing behind our kingly self, garners and administers what we give away and waste? Yet he, no more than we, proves what every day so mystically brings; he does not even unlock the door of the treasure-house for so ordinary a gift, but throws it to the others through the window above. Thus for a long time it goes. There is, however, another ego—it may be our eleventh or our twelfth—the ego that we play with when we need a relaxation from our kingly nature, when we wish to forget its attitude of importance, its duties and its privileges—there is our monkey. He does not belong to the throne hall. He is only in the way there; but the wheel of life turns and, turning, mingles in its wisdom all to each and each to all; so even our monkey breaks loose in time, and, escaping from his keepers, he emerges from the inner rooms of our being, from those private apartments where we enjoy ourselves in kingly idleness with our women and our games. Leaping into the midst of the state ceremony, it is he who catches the fruit. Dainty-mouthed curiosity, that quality which seizes upon things and plays with them until they break, thereby discovering their secret,—curiosity and the ordinary desire to destroy and

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to consume, these open the fruit at last and find the jewel, but the jewel means nothing to them. Now as the monkey breaks open the fruit, so fate bursts open too. It is as though the seed of all these fruits amongst our treasure, buried deep, as it is, in the soil of our life, suddenly shoots up! The thread that for so long unnoticed by us had begun to be spun, which daily we ourselves had continued to spin with indifference, superficial receiving and thoughtless giving, now this spun thread contracts about us in a knot. Now we feel the presence of something inescapable, to which through sheer neglect we have delivered ourselves. The adventure lies before us. We enter it with unsuspecting self-confidence, and the best of faith. The adventure in its details develops quite differently from what we expected in our thoughtlessness. Is it not natural that it should surprise us in its parts, since in its entirety we allowed it to escape us altogether? Now, apparently in the service of another we find ourselves obliged to fetch a corpse. The living man in search of something dead wanders through the burial-ground, the kingdom of Death. That is a Hell indeed, where all devils and demons are loose, this wandering amid the flames of burning corpses with the smell of hot, decaying flesh in his nostrils through the twice-black night of smoke and darkness, with only a new moon hanging low in the sky. So Dante wanders through the kingdom of the dead in his "Inferno," having "lost the right way." Strange task for a being to fetch a dead body, to cut off the corpse of a hanged man from a tree, to bear the body of a criminal upon his nape! Yet who of us would not welcome such an opportunity once in his life, the opportunity of retrieving something dead; of exhuming secretly by night something buried, something already rotting away while he is surrounded by the howling, flaming orgies of hell? That something thrown away already dead and lost is loaded upon him as a burden apparently in the service of another, yet it is his own,—his burden, heavy upon his own nape, for he is bound to that other in whose service he is involuntarily perhaps, but not without a certain blame, indebted. Now this dead body is not dead; within its lifelessness there is a ghostly life. An uncanny liveliness, a demoniacal insolence speaks out of it, mocking and menacing us. It lays a ghost hand at our throat, and suddenly it is a question of life or death with us. Apparently, in order to make the time pass more quickly as we are engaged in the hideous business, obviously to dupe us, secretly, perhaps, to prove us, the ghost tells us tales and forces us to answer. But if we answer, it escapes, and if we know and are silent it will strangle us. We must be a slave to its whims, and our kingly ego—that ego that could command all to go or to stay, to vanish or to remain, to behave indeed as it wished, this ego is the slave now forced to wander where an extraneous madness commands, to and fro, ever to and fro it must go, back and back again to the gallows of the hanged man, to fetch anew that dead thing, to carry anew that burden.

How endless is this night! How many tales it holds! It seems almost as though time stopped to listen for the pulse of this strange rhythmic wandering through Hell, this Sisyphus damnation. To carry over and over again what always slips from us just as we are about to bring it to the goal. "When shall we be free of this?" we ask, in the midst of this our purgatory of purification. And each time the answer comes: "Find the solution to every question that life puts to you! Split the shell that hides the secret core!" This doom is ours

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because of our past thoughtlessness in throwing away our fruits into the treasure-house of our life—these fruits by which we live, yet of whose contents we have not the least knowledge. Tangle upon tangle of events compressed into forms enticing and appealing, threatening and piteous, unfold themselves before our eyes while the ghost upon our nape talks on and on. Pretending jokingly that he wants to amuse us, in order to shorten the timeless hell of our way, he presents his entertainment of complexities and always at the end there is a knot that must be disentangled.

In all confused events there is a core of guilt, a conflict of right and wrong that knows no limitation of time or change, as the jewel lies in the fruit, as guilt and innocence lie in the endless circle of this night of Hell, when the king is entangled in the devil's net of the magician. What we have omitted to do, now we must learn to accomplish—to split confusion, to tear from it the core, to recognize blame, to see reality. Guilt is never obvious but unapparent, intimately interwoven with the tangled design. Who is to blame if the parents die because the fate of their child has broken their hearts? Not the lovers, not their all-clever adviser, but that king who so carelessly believed the outward appearance. This king is like the first king who listens to the tale. Putting aside fruit on fruit, never opening them, is he not like that other king who did not descry the rogue beneath the gown of virtue?

The obvious is only the semblance. Beneath lies something hidden, the real. He who clings to the semblance will become entangled in it before he realizes it. Like a ghostly hell, it will engulf him and pursue him to and fro. Like the corpse in the tale, it will mount his nape and speak to him, mocking him with ghost-laughter because he was unable to choose the real when it stood before him in the daylight. He who is satisfied with the appearance and presumes to consider himself right and whole, hero and king, is at fault. His guilt comes before him in blameless disguise yet with an uncanny demand: a demand which he must heed because of the essence of his being. This seemingly harmless figure leads him into the night that is the exact counterpart of his day and sets him the task, unkingly and impure, of carrying corpses like a Chandâla. The kingly one is obliged to do the work of the lowest pariah amongst his subjects; not only once and for a good and speedy purpose (namely to free himself and to forget what he has undertaken to do in return for gifts underestimated), but again and again, infinitely often, as often as he did not trouble thoroughly to sift the reality; as often as he had disregarded the core of its fruit. Now this fruit must seem to him horrible and bitter, as bitter as this night of hellish torment measured against his kingly day.

Now it is a question of an ordeal. The time for clinging to the outward semblance is over. Being silent against his better judgment costs him his life. He must be entirely himself. He must not enquire of his kingly ego to what place it will all lead. Even if he is a prey to the powers of Hell and perpetually driven to an endless solving of problems, he must not deny the relevance of this destiny and this confusion that pours upon him from the mouth of the ghost.

Reader, this all happened so to your own self in the daylight of your throne, where, chosen as the all-seeing eye of your kingdom, you sat as judge. This confusion is you. As monarch of your kingdom nothing should be far from you. Where you put distance between, you are to blame. Your are exempted from

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nothing. Now go the way back and back again! Fetch the corpse of the past from the gallows tree! Listen to the voice of the spectre. No other speaks to you in your night. No other voice save that one can teach you. What mocks and threatens you only through horror and madness can you understand. Are you not yourself the hero of all that the ghost voice tells and the answer to what he asks? All the figures with their dwelling places and their destinies mean you, just as all that unfolds itself before you in your dreams means you, be it word or figure, path or landscape.

This corpse with its spectre that you fetch again and again from the death gallows is something neglected in your past life. Dead, unfulfilled, overlooked, it needs must haunt you till you, in a night of seemingly endless hell, will have satisfied and taken consciously into yourself that which hitherto you had so carelessly disregarded. However, the sincerity and integrity of your kingly mind, your fearless endurance of these unfettered demoniacal powers (full as they are of enigma and deceit, of death and loathsomeness) your willingness in the enterprise will be your Ariadne-thread through the labyrinth of your own night, through the enigma questions of life.

But at the tale's end what a high consolation is in store for him who is true and pure; for him who is able to overcome his kingly ego and force it into the service of his dark wise powers! To what a marvellous end our very faults and deficiencies are allowed to serve! By plunging us into misery and confusion, they further us more perfectly to ourselves and prepare us for a power and a glory whose like we have never dreamed.

Over the undesired but self-imposed adventure, over the burial-ground of our omissions, the path leads to a higher reality that fulfils itself in us. Our very guilt and our failings are wings able to carry us upwards to the highest powers of the world and to the missions these would put on us. But between those high powers and us stands the false ascetic and the mysterious spectre. What is the meaning of those two—this ascetic—what is the hidden core beneath his shell of virtue? This "Rich-in-Patience" who is able to wait with his secret, ever growing, claim on the king's service: this "holy" man with his well-concealed certainty of power over his harmless victim, receiving the much-tormented man at the place where he intends to slay him? It is the king himself who has created him. It is he who has produced him, a counterpart, as it were, to his own blindness. Out of the many possible garbs which destiny always keeps ready for us in which to clothe itself, it had to choose just this one for the king. It is the king who has drawn it toward himself; shaped it out of his one kingly shortcoming—that of not being all-penetrating eye of his realm. Out of that which is unkingly in this king is it created; out of that wherein he was not true to himself, to his real kingliness; being content with only the pompous aspect, the empty symbol of kingship. Therefore he is challenged by the real king as an analogy incarnate of his own blindness.

That inner self which he has failed to be faces him now as counterpart from without, and, by the neglect of years, exaggerated. Just this particular deceitful magician had to encounter this guileless king. Both make a whole. Wherever we look we find our inescapable selves. A part of our 'I' steps pertinently before us. Out of our own darkness it comes, essential, self-produced, spectre, monkey or murderer.

Not only are we our own friends; we are also our own enemies. Mysteriously

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as the spider spins the web in which it lives, we weave the whole of our destiny out of our own selves; but between the ultimate result of the long-spun betrayal of our self and its guileless victim, stands the ghost—only a ghost, no angel or protecting spirit to guide the paces of a child in danger (for the king is no longer an innocent child). He who was thoughtless gains now what he had lacked—thoughtfulness. His now penetrating eye is opened upon new and ever new enigma-questions. The careless, guileless one becomes a match for the perfect hidden one. Now he becomes a real king. Now he recognizes reality. Now he is able to distinguish its background beneath the merging semblance. This makes him master of the semblance. Now he becomes the whole and beats the semblance at its own game of dissembling, for never did the cunning one imagine that the guileless one could become more cunning than he. He who becomes whole and true in himself, as this king became, a real king overpowers the pretence, this shadow of himself that menaces him.

And this ghost in the corpse, this gallows-fruit from the tree? A strange fruit. Who would have imagined that it would hide so talkative a kernel? Each one of us carries upon his shoulder this corpse,—this something past and dead. Yet this putrefying thing is one of our own egos. What number in the rank? Who knows? But one of them it is, a part of our own being.

And the ghost prattling from within it, that too is an 'I' of ours. Behind, beyond the kingly that we consciously consider ourselves to be, he dwells—, and he is the strongest of all. With his ghostly voice he threatens us with approaching death. He sets us conditions and drives us to and fro. Always we are forced to fetch his dead thing for him, just as under the spell of a fixed idea one is compelled to repeat nonsensically, endlessly, some part of one's past. Finally, he tells us what we must do to save ourselves at the last moment from so undeserved a fate. He delivers us from the very unkingly and to which by our tenacity and integrity, with the blind will of our consciousness we are compelled. He suggests to us a simple stratagem, the most simple of all; yet it outwits the devil. So in the end, this ghost who seems so uncanny, as revolting as he is surprising (and how could it be otherwise as he is the essence of all our unfulfilment and neglect, the spectre of our consciously amassed guilt), this same despicable ghost is the saviour that wishes us well. He is the only one in the whole world, the only one in the darkness of our being, who can save us from the evil magic circle. He can save us because we have surrendered ourselves to his will; because we patiently did the tasks that he in scorn and trial laid upon us. He is the wisest of all those parts of ourselves that surround us, and burst out of our being in so many and varied shapes. He seems to know all that has ever happened in far distant realms of kings and beggars, lovers, criminals and women ever new and lovely. With the compelling clarity of dreams, inescapable yet trifling, vague yet exact, the ghost voice draws these figures to us. Noiselessly he lifts them out of the well of the past, where nothing can escape, and casts them loudly on the glassy surface of our consciousness.

The power which forgets nothing, which in its deep wisdom foreknows all, drawing us back by a hint from the abyss toward which we struggle with the consistency of our conscious being, how much stronger is that power than our kingly self!

Now quietly the ghost disappears again. Now once more he drops into

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the night of ghouls and of the dead, the night that had cast him out into his own night. There is no way of holding him now; no way of reaching him, just as there was no defence against the arbitrariness of his appearance and behaviour or of his horrible compulsion. Yet this night with its enigmas and its incessant wandering has established a relationship between king and spectre for a moment that is timeless. The two came as near to one another as beings of the blood-warm world. They were interwoven like an 'I' and 'you', forged to each other by the same dangerous doom—that of falling victim to the sorcerer. They save one another, however, and by this mutual saving at the same time they save the world.

The bodily king and the disembodied spectre, world and super-world, the kingly 'I' of daylight and the ghostly voice of our depth-darkness belong together. One cannot exist without the other. Separated, each would be inadequate. They are one living whole. If their actions did not synchronize they would be lost. It is for the king to decide their deeds but the authoritative inspiration for them is whispered to us by the ghost voice of our immaterial world. So one redeems the other. The spectre saves the king from death resulting from the blindness of mere consciousness, while the king saves the spectre from the spell of living on as a spectre condemned to dwell in the corpse of the past. In the process the king sacrifices to the spectre the heart and head of the ascetic. What threatened both of them has been happily overcome. This very part of ourselves which was fatally hostile towards us is sacrificed in a conscious deed of the bodily ego to a supreme inner authority. This authority has decreed the overcoming of that inimical part of ourselves and pointed out the way towards its accomplishment. Thereby the spectre is sundered from the corpse for ever. It is no more a ghost condemned to haunt a dead body. Neither is the king any longer under his spell of wandering back and forth through the night of his being, over the burial-ground and the execution place of his past. The past that had bewitched and threatened them both is squared.

Now, no sooner has the king passed the test of the enigma questions than there comes the marvellous transformation in the ghost. No sooner have the two found one another and united in a mutual self-salvation and in the saving of the world, than he leaves the corpse and the king who carries it. Then with an altered nature he returns again to the corpse. The latter also has undergone a transformation from gallows-fruit to idol amid the magic circle; from something contemptible to something demanding adoration. The abomination has become a god, radiant with power, eloquent with blessing.

Novalis notes in one of his works that it is a "significant factor in many fairy-tales that the moment one impossibility becomes possible, simultaneously another impossibility becomes unexpectedly possible; that the hero in overcoming himself simultaneously overcomes nature. A miracle occurs which grants him the opposite agreeable thing, just as the opposite disagreeable thing has become agreeable to him (i.e., the conditions of a spell, for example the changing of the bear into a prince the moment the bear is loved for his own sake, etc.). Perhaps a like transformation would take place if a man could become fond of the evil in the world. The moment he could bring himself to love illness and pain, the most charming delight would fill his being; the highest positive pleasure would be his." In taking this profound view that a decisive

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overcoming gives an essential metamorphosis, Novalis touches upon a very deep part of our psychic possibilities. Just such a transformation takes place in Turandot and in those other images of our soul buried in sleep. Just such a metamorphosis is the meaning of this fairy-tale.

The king takes upon himself both corpse and spectre. He solves the riddle-questions put to him by this spawn of his inner night. Now as he accepts them they become for him idol and saviour; and as they change for him, so he too changes. Even the darkness round him is transformed into dawn, setting him free, glowing with the light from other spheres.

The world, as it operates as space and atmosphere about the king, is again his own ego in three transformations. We are our own world. As it flows from us, it shines upon us and faces us. The pompous throne-hall and all that took place there reflected the kingly consciousness and the weakness of his apathy. The dark burial ground was the rotten core of this brilliant shell. The night through which the king gropes and falters to and fro, spell-bound, threatened with his life, venturing unsuspecting toward a treacherous death, this night is the true face beneath the mask of his pompous day, just as the murderous magician is the true face of the ascetic "Rich-in-Patience". All vanishes, however, into unsubstantiality at the glorious break of a new day, the day on which is opened for the king the superworld of the gods. Change yourself, and you enter a changed world! Whether in the midst of unreal display, under the spell of ghosts and corpses, or chosen to negotiate with the higher spirits, one can never escape from one's self. The world and all the worlds towards Hell and Heaven are our own selves, in ever differently indulged shapes.

Thus the king's way leads from royal earthly pomp through the realm of the dead to the bright glory of power over the spirits. His empty attitude of kingly splendour held and fostered within itself the germ of dreadful death. The inhabitants of the kingdom of Death reached for him with ghostly nearness; but his way was the way of the old mysteries. It led from a half untenable existence (one forfeited to death through the horrors of the tomb and nether world) to a life far removed from death complete and consecrated; and the one who consecrated, the one who decreed the trials, and defined their end was the ghost in the corpse, for the mystagogue, the initiator of our life's mystery-way, he who is able to give us the consecration of regeneration to a perfect life, appears in all manner of masks. To the enlightened person everything he meets is the mask of this wise teacher; everything bears his consecrated countenance. For such a one lies the encircling threshold. Always, however, the mask of the initiator has the features of our need and guilt, and, reflecting the degree of our maturity, it indicates the transformations that should take place in us.

But who of us is that prince so graced by fate that fairies sing of him:

"Were I to yield my thoughts to love
This youth alone my heart should move"

to whom the great "queen of night" herself gives the magic flute that banishes all dangers? Who is so "rich in virtue, discreet and charitable" who "wishes to draw from himself the veil of night, and look upon the shrine of golden day," so that a Sarastro would receive him in the temple halls with the "seven-fold sun-circle of the adepts" on his breast?

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Just so the king is led out of the semblance into the reality of his being. Taking upon himself that which was lacking in him, he becomes all-penetrating eye and so a true king, whereas hitherto he had only worn the diadem and sat upon the throne. Now he realizes the whole of life's claim upon him. That is why he receives the sword, "Invincible," which gives him for his own, without the necessity of fighting for it, the whole of the visible world. The spirit-world he is therefore destined to govern also for the intangible sphere completes the tangible, the two making one whole.

Like this king we must become masters over the spirits, for they are in us as well as above us. Everything outside ourselves reflects and mirrors our inner selves as soon as it acquires a meaning and a relation for us. Only as such does it become significant.

(*Concluded*).

THIS IS INDIA

By a Wanderer

I was seized with a wandering spirit. Long cooped up in a city and saddled with dull, monotonous routine works, my heart panted for a life care-free and an atmosphere where I shall be lost in the crowd and therefore in a position to see things and men, as a witness, with dispassion and detachment. So I left instructions to my friends,—"For some weeks my whereabouts shall remain unknown. You need not think of me."

I got into the train at Howrah and in the bustle of the crowd that entered into my compartment I soon forgot all about my past associations. Self-preservation is the best law of nature. I had to be so anxious for a comfortable journey in the face of the struggle that was waged amongst the passengers who were pouring in at every station, that I had no opportunity to think of the past as well as the future—the present was too living for me.

The next morning after leaving Moghal Sarai the train passes over the bridge which overlooks the Ganges and Benares. Thousand eyes are eager to have a view of the sacred city—the spiritual capital of India—and thousand hands are raised with folded palms in reverence! What is there in this ancient city? Why does the mere sight of it stir our emotion so much? People are victims of superstition even in the twentieth century!

* * *

Benares the holy city with its famous temple of Viswanath which attracts hundreds of pilgrims from all over India and that throughout the year! The temple is always crowded. I must not jostle with the crowd, if I want to really feel and enjoy the presence of the great God, Shiva. I must find an opportunity to see Him alone. Would it not be nice if I get up very early in the morning, and be the first person to visit the temple in the day? Yes, that is a nice idea. I got up during the small hours of the morning and walked up, through the dead city, as it were, towards the temple. The bulls are there—some sleeping, some standing listlessly on the foot-path. One or two pilgrims are going perhaps to the Ganges for bath. As I enter the lane leading to the great

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temple, I meet with some old ladies, bending under the weight of the age, with brass vessels in their hands, reciting holy texts while going to the temple. I was a fool to think, I could be the first person to enter the temple. Are there not persons, whose piety is much greater than my idle curiosity? I enter the temple. It is still dark. Not many—but some persons are offering worship to the Great Deity. They cannot procure flowers as the men who sell them do not arrive then—but the Ganges water is all that they offer in worship. In that quiet, with all the fervour of their devotion, they are uttering holy texts, bending low before the Deity. The stillness of the place—where one is accustomed to be always in crowd—made the sight of their devotion all the more inspiring. I stand at a distance, raise my hands in adoration—both to the Lord and His devotees, and say to myself, "This is India. What a magnificent sight!"

I must have an experience of the bank of the Ganges now—lying quiet as if at the feet of the great city holding in its bosom the great temple. I turn towards the east and soon reach the river. The sun is still below the horizon. The eastern sky is variegated with colours crimson, white, light dark, etc., indicating the advent of the sun. On the holy river, so early, some are bathing, some are sitting on its bank silent in meditation. Some are returning, perhaps to the temple. The city has not as yet awakened from sleep. There is still silence pervading the atmosphere. And in that silence it seems Nature, devotees and God have become one.

* * *

I am now in the Imperial city of New Delhi, where the British Government have lavished all their resources to make it the best city in the East as far as grandeur is concerned. I see the Viceregal Lodge, I see the Council Chamber, the nice buildings of big officials, well-laid-out long paths, etc. Both in day and in night it looks like a "City belonging to Indra." Here it seems that a new chapter has been opened in the life of Delhi, after the Moghul empire had gone. I go to the old fort to have an idea of the life the great Moghul Emperors lived. Oh, the display of wealth and grandeur and the life of luxury they lived! They cultivated the art of living a luxurious life. It is doubtful if any other people can beat them in this respect. But now? Where are they gone? The whole place seems like the dry bed of a big dead river—sad and desolate. You can picture in your mind's eyes how the palaces and buildings bustled with life a few hundred years back. But nothing could ward off the ravages of Time, much mightier than the mightiest Emperor in the world. I turn back with sadness in my countenance. The remnant of the old grandeur and the show of the present pomp—nothing satisfies me. Are not all these vanity of vanities? And people run after them with so much zeal, determination and earnestness! I go away from the city, and many hundreds of years back. I visit the famous pillar of Asoka whom a great historian styled as the greatest king of the world, one who lived the life of a monk with a throne. My mind travels back to the past as I stand at the foot of the pillar. I am pensive. Was Asoka a visionary, a dreamer? Are the thoughts imprinted on the pillar possible to be carried out in practical life? My host suddenly breaks me from my reverie. He says, "Well, my friend, I have seen many things in Delhi and its neighbourhood. I am here for many years. But of all noteworthy things in Delhi, I like this Asoka's pillar most. Empire after

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empire has risen and decayed, kings after kings have come and gone, but this pillar, carrying the great message of love, peace and goodwill to humanity, is still standing. It says, 'Everything has its decay but I live. I am immortal because I bear the highest message the humanity has heard of or could conceive of.'" I uttered no word, but thought within myself, "It is so true!"

* * *

I get into a B.B.C.I. train and turn my eyes towards the west. The day is hot, the sun is scorching. I pass through the desert of Rajputana. But I forget all about heat. The sight of the Aravalli hills and the thought that I am in a land which once saw the activities of Rajput heroes stir my emotion. I am reminded of Padmini, Rana Pratap and a host of others. The world has seen many noted victories. But as far as personal valour is concerned, the Rajput heroes outbeat all warriors in the world. Even in their defeat they have become immortal. Honour preferable to death —that was the idea that went into their very blood. And it is for this reason that they have triumphed over death. They have made a history for themselves.

I am all alone in my compartment. A picture of the Udaipur palace, hung as a Railway advertisement, in my room serves to deepen my emotion. The train comes to the next halting station. An ascetic-looking middle-aged man with white clothes becomes my companion. Soon we become friends, for it does not take long to become intimate when there are only two passengers in a compartment. "Where is your home? May I ask you," I put this question to the gentleman. "I had my home. I married and set up a house. But my wife is long dead. Since then I am like a monk in a householder's garb. I do work, I am a Railway employee. But all my works are dedicated to the Lord. I consider myself really no servant of anybody. I am a servant of God only. All my work is worship." The man became silent,—perhaps to control his emotion. After a while he brought one Sanskrit book of hymns from a basket, and began to pore over it. Amidst the deafening noise of a running train, I felt I was in the depth of Himalayan silence. The man got down in the next station bidding me a kindly goodbye. I missed his company much. I was wondering how sometimes we hear gems of wisdom even from an unexpected quarter or a stray passer-by!

* * *

I have crossed the Indian Peninsula and am on its western side. I enter a Native state in Kathiawar and become the recipient of hospitality from a Maharaja Saheb. I am in the State Guest-house, and everybody is all attention to me. I am taken here and there and shown every object of interest in the town. One official takes fancy to take me to a place, which does not attract the notice of a visitor or tourist so much. I am led to a place like Dharamshala. There I find hundreds of people—men and women—sitting round an enclosure where a man is singing and dancing. I approach the enclosure and find that near a decorated picture of Sri Krishna, the man is singing praises to the Lord along with a party of devotees. The atmosphere is tense, everybody seems absorbed in singing or hearing. I am given to understand that this singing has been going on for the last 24 hours. It was just going to end at the moment I entered the place. I did not expect to have such experience in this distant part of India. In Bengal, under the influence of Chaitanya Movement, this kind of thing happens, but how could it travel to Kathiawar? I lost all idea of dis-

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tance between Bengal and Gujarat and felt that spiritually India is one.

In the Guest-house I am in a surrounding where the thoughts of God and religion have no access or are not believed to be encouraged. But every morning I hear low sounds of bells, from down below, as from a temple. "Is there any temple near by?" I enquire. There is no temple near by, I learn, but a bearer of the Guest-house performs the worship of Sri Rama every morning. Next time when the bearer comes, led by idle curiosity, I ask him as to what sort of worship he does in the morning. Poor man has not been, perhaps, asked such a question before; nobody perhaps took any interest in what might be supposed to be an insignificant thing in his life. So he becomes glad beyond measure at my enquiry. In abundance of joy he runs downstairs and brings the picture of Sri Rama which he worships. He wants to hand over the picture to me, so that I can see it more thoroughly. I dare not touch the image which he worships with so much reverence. I bow down my head in adoration and raise both my hands in salutation. Only I think, "This man considers he is insignificant, but how much is his devotion! In the eye of God he is much better than many of us." Really I envy his devotion. The name of the man is Ramji. How appropriate the name!

* * *

I pass on to another State. There I take shelter where some monks live. I have a quiet time excepting when some friends come to the place and I take interest in them. One of them tells me, "After coming so far you must see one thing—you must see how a Jain monk is delivering lectures in the town!" I did not know the local dialect and so I had not much interest in the matter. But the man, seeing my indifference, called up an extra amount of enthusiasm in him and insisted upon my going to the lecture. At last I agreed, for his sake.

It was not so much a hall where the Jain "Muni," as he was called, was lecturing. It was a dilapidated house with roof overhead, but no wall on three sides. About six or seven thousand persons were sitting there. On a raised place some persons dressed only in Dhoti and Chaddar—all white—their lips covered with small pieces of cloth—were seated. One of them—the oldest of the party—was to give discourse. His appearance, calm and dignified, compelled respect. When he began speaking—he talked sitting on an Âsana—the audience was spellbound. I could not follow him, but, for over an hour he talked he gripped my attention so much that I felt I was in meditation. And what was the experience of those who could understand his words! I heard, this was going on for the last three or four weeks. Everyday there would be an audience of six or seven thousand people—receiving a spiritual bath, as it were, in the morning. What was the secret of this phenomenon? The magnetic personality of the speaker or the religious spirit of the audience? Had I not come to this meeting, I would really have missed something unique!

* * *

I am now in Dwarka, the westernmost spiritual citadel of India—Dwarka where Sri Krishna is said to have lived as a king, where there is a temple of Sri Krishna in which Mirabai worshipped, where Sankaracharya founded a Math to signify his spiritual conquest of the great Indian Peninsula. The temple is built on a raised land on the bank of the river Gomati and is on the very shore of the Arabian sea. You come out a few steps and the interminable roaring sea is before you. A magnificent sight!

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In India wherever there is a beautiful spot, there is a temple or a monastery. People have taken full advantage of the elevating surroundings. I sit on the sands facing the sea, with the historical temple behind me. I am on the last extremity of India. So many thoughts come to my mind and overpower me. India is a vast country, with a large population which throbs in unison as far as religion is concerned. But politically it is divided against itself. India is a land of extremes. Here you hear of highest spiritual truths and become the daily witness of the abject material degradation of its vast populace. Why this anomaly? Who will save India? A saviour came in days gone by, whose name has become only a memory. Should we not try to make his message living in our personal and national life? Sri Krishna came to save India when it was in a dying condition. Can't India rise again through the message he left behind?

It is evening. I come to the temple. People from Bengal, Madras, Punjab, Gujarat throng in the temple to have a Darshan of the Deity. And how much expectation they have brought with them? How earnest they are in their devotion! Dwarka itself is a piece of barren land, with no attraction. But this temple is sufficient to attract thousands of people from far and near at the cost of untold physical sufferings and hardship. To a hardened sceptic all this may seem to be silly or superstitious. But can he deny that these pilgrimages offer spiritual sustenance to many? If it is true, then blessed is this superstition.

* * *

I come to Prabhas, see the spot where Sri Krishna is said to have passed away, visit the place where he was pierced with the fatal arrow, if we are to believe the legends. I come to the old temple of Somnath which was sacked by Sultan Mahmud of Ghazni. It is a beautiful spot overlooking the sea. The very sight of it lifts one up above all mundane things. The temple is in a dilapidated condition, still bearing marks of the depredation. But even in its sad condition it does not fail to inspire you. One can pass hours here, forgetting the whole world.

I visit the new temple of Somnath. The actual sanctuary is down below—in an underground cell. To go down one has to pass through deep darkness stumbling upon steps after steps. As I go down, a creeping sensation comes over me. But when the shrine room is reached, it is all light with devotees standing round the image of Shiva in prayerful attitude. Formerly, the shrine room was built under earth to protect it from pillage; now the isolation and solitude of the place serves as an additional help to devotion.

* * *

Coming out of Kathiawar, as I board a broad-gauge train, it seems from an old world I enter a new world. It is early morning. In my compartment there comes a lady. "Is she travelling alone?" I ask the guard. But soon comes her husband to save me from an uncomfortable position. The husband is a very hospitable person and offers me tea—though I am absolutely a stranger. Naturally conversation becomes intimate, and he unburdens his heart to me.

"You see, my wife is there. She (casting a glance at the lady) and others of my family consider me to be crazy. But they don't understand my sufferings. Outwardly I am a happy man. I have got a good position in life. I am above financial difficulties. My family life is happy. But still I find my life disconsolate. Life seems to be a great mystery to me. I cannot break that

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mystery and I feel myself miserable. Lately I have become the disciple of a Sankaracharya. I perform my spiritual practices, but still it seems I am far from realizing the truth." The man seemed to be well read in Sanskrit. He began to quote profusely from Patanjali's *Yoga Sutras*. As he continued the conversation tears came to his eyes. He could not check it. "How much would be the depth of the spiritual yearning of a man," I thought, "who has to shed tears because of it! If his sufferings are so great, is he far from realizing God?"

* * *

I become the guest of a family at Baroda. Both the father and the mother of the family are very religious. The mother spends a good deal of her time in religious practices. She tells me they have a maid-servant—a poor lady—who administers to her reproof now and then for remaining with eyes closed while in meditation. "Why do you shut your eyes, while thinking of God? Is He not present everywhere? Just open your eyes and see Him." This is the contention of the maid-servant. I was surprised beyond measure, and almost shuddered to understand that such words of wisdom came from an illiterate poor maid-servant. They told me that the maid-servant had expressed that she was having the vision of God now and then. But nobody believes her. She is supposed to be deranged in mind. But on enquiry I hear she is very dutiful, comes punctually at her works, and punctiliously finishes everything she is asked to do. Outwardly there is nothing to indicate that there is anything wrong with her. She is a mystery to them. I thought, there was nothing mysterious about her, if we could shake off from our mind the idea that because one is poor and unlettered, one cannot realize God. God knows no law. It might be He is more tangible to her than to others. Otherwise how could she speak so intelligently and directly about God?.

* * *

I arrive at Bombay in the evening. Just on reaching the place where I thought I should stay, I meet an old man, a fervent devotee of Swami Vivekananda. He says, "In my younger days I did not care for religion or God. I rolled in luxury and wealth. But once I met Swami Vivekananda accidentally. Even then I did not know what he really was. But in my old days the memory of that mighty soul haunts me." The old man stops, choked with emotion. He again continues, "He has revolutionised my whole life—though in late years. Oh, I wish I knew in my younger days that he was such a mighty spiritual wave! Yet—yet I am happy. Did I not meet him? Did he not talk to me? Did he not bless me? Is not that working in me still?" While saying these, he raised his hands in salutation to one whom he only perceived. Everybody about him was silent. I did not dare break that silence or disturb the atmosphere. But I wondered how subtle but sure is the influence of spiritual personalities!

* * *

I am in a furnished room at Poona—the guest of a highly respectable gentleman. It is evening. My luggage etc., are lying on the floor. A boy belonging to the family comes and very politely says that he will have to remove my things to another room, for soon there will be a religious class—a discourse on the *Gitâ*—in that room. The *Gitâ* class is being held weekly for many years in that room. I was so glad to hear that there was such a group of devoted students of the *Gitâ* in a modernised city. I was waiting in the room and rejoicing at the prospect of listening to the *Gitâ*. The first student to arrive at the class is a little girl with a small book—per-

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haps Mrs. Besant's *Gitâ*—in hand. This gave me an additional surprise. "Are you really interested in the *Gitâ*?" I asked her. "Yes, I know a little Sanskrit," she replied,—a bit embarrassed at my abrupt question. "For three years I am attending the weekly classes here regularly." For three years, and that regularly, she is coming to the *Gitâ* class! Then she must have tenacity and religious spirit both. Her devotion to the *Gitâ* will not be lip-deep or a mere show. I only rejoiced at the thought that the idea that people do not want religion is a mere myth. There are earnest souls everywhere. They are silent and unassuming. They do not proclaim themselves by blowing trumpets, so you do not meet them. But it is they who living a silent life will keep up religion, to which people proclaiming war against God will turn after having bitter experiences in life. The words rang in my ears for a long time—"For three years I am attending the class here regularly."

* * *

I am in a hill station in Western India. My idea was that hill stations abound in clubs and hotels. But to my astonishment I find myself sheltered in a rest-house attached to an old temple. Now and then—throughout the day—I hear sounds of bell coming from upstairs. "What is that?" I enquire, "any worship upstairs?" I understand some *Bhâgavat* class is going on there. Some family has come here for a temporary stay. But they must take advantage of their holidays for religious training. So they have brought a Pandit who reads the *Bhâgavat* and performs worship in that connection. The class is open to all. I go there and find that in the middle of a big hall an elderly Brahmin is sitting on a platform decorated with flowers and festoons and discoursing on the *Bhâgavat*. A large number of people, belonging to all classes—rich and poor, men and women—are listening to him. I peeped into the room just for idle curiosity, and with no intention of listening to a religious discourse, but such was the influence of the environment that I sat there, in spite of myself for an hour.

There is not much arrangement here for conveyance. Rickshaws are the only conveyance available for the general public. I go about the street, one evening, tired and jaded. A motor car comes blowing its horn. I step aside to the left. But it slows down its pace and stops. A bearer comes and beckons to me. I find that a Maharaja—whom I knew before—is in the car. I get in and go to his palace. In the palace you expect luxury and formality, and it is difficult to feel homely. But "His Highness" can free you from such fears within a few minutes. So I felt no difficulty to be friendly with him. In the course of the conversation it comes out that he spends a good deal of his time in worship and meditation. He says, "People complain that they have no time. But I say I shall cut off time from the best of my works—I mean sleep. I get up at two or three in the morning." I understood he spends most of the morning, till nine or ten, in personal devotions. Sometimes one hears of things which are hard to believe even when there is a direct evidence. A Maharaja—a "Highness"—spending so much of his time in prayer and meditation!

A jail bird is at rest only in a jail. I could not remain away for long. In about two months I am back in Calcutta —a city with its trams, buses, motor-cars and busy traffic. Everything here is running at a breakneck speed. One cannot remain quiet here though one longs to. One is caught in the atmosphere and is dragged in spite of oneself. I am in the whirlpool. It seems the

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experiences of the last two months completely wiped away from my mind, as soon as I stepped into the city. No. Now and then the thought comes to me —like a bubble rising on the surface of water from deep down—of the Asoka's pillar raising its head as a protest against the vanities of the world, Ramji's devotion, the temple of Dwarka near the roaring sea, and the tears in the eyes of the man who was outwardly happy, but his longing for the Unknown made him disconsolate.

CULTURAL VALUES OF INDIAN PLASTIC ARTS

By O. C. Gangoly

It is seldom realized even in educated circles in India that Art is another form of *Sâhitya* (साहित्य), a medium of companionship with the thoughts of others and that Craftsmanship is also a mode of thought. In a popular conception of the orbit of Indian Culture, Art and Archaeology has up till now occupied a very significant segment, and the great Continent of Indian Culture is interpreted and identified, not only by laymen, but also by learned men and scholars, as coterminous with Indian Philosophy and Indian Literature. To explode a popular misconception I may be permitted to say that he knows nothing of Indian Culture, who knows only of Indian Philosophy and of Indian Literature, large and expansive as they have been in the map of Indian life and living. I have no desire to belittle the achievements or the dimensions of Indian Philosophy and of Literature but I should like to humbly but respectfully assert that beyond the expansive kingdoms of Philosophy and of Literature, Indian thought has built a much more expansive and rich democracy of an illiterate Culture in fertile flower-lands of Music, in the magnificent mansions of the Arts of Vision and Design, in colourful expanses of intriguing patterns of Painting, in creative inventions of Sculptural Forms, in constructive and imposing forms of Architectural Types, in the refined and developed forms of our Gesture-Language—in the Art of Drama and Dancing, which constitute some of the finest flowers of Indian civilisation, the fragrance and quality of which are in no way inferior to, but which, in some respects, surpass, the achievements of the Indian mind in other fields of cultural activity. In the achievements of Indian mind in its expression in Sculpture, in Painting, in Architecture, in Music and in Dancing, we come face to face with a revelation of a phase of its deepest thoughts, which in the nature of things could not be expressed in the languages of our dictionaries,—through the apparatus of Philology. Indeed, some of the loftiest thoughts of the human mind could only be expressed in a non-literary language, in the rich and variegated dialects of the Visual Arts. In fact in the department of Indian Sculpture, we meet with a remarkable body of plastic expressions which supplement Indian Philosophy as regards the comprehension of the nature and essence of the Divinity. Indian Sculpture has indeed expressed ideas about the nature of the Divinity which are incapable of being put into the language of words. Somewhat analogous has been the contribution of Indian Music, which has surveyed uncharted seas of spiritual thinking and

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has touched the shores beyond. The frail craft of Indian Musical Sound, the petty jingle of the *Sitâr* (सेतार) or the soft drones the *Vînâ* (वीणा) can carry one to regions of Eternal Realities, across seas which were not given to the ships of mere speculative philosophy to traverse. The Art of Dance and the Drama and the whole vocabulary of the gesture-language of Indian Dancing are based on an attempt to imitate through the human body super-human or celestial gestures and it is for this reason that Indian Dancing is characteristically related to and made subservient to the attitudinized gestures of the Images of the Gods, which are visualised in Indian Sculpture. Indian Dancing is, fundamentally and characteristically, a piece of prayer spelt out in a highly developed gesture-language and offered to the gods. Dancing, according to old Indian conception, is basically a veritable 'Feast for the Gods'. It is an Art in the service of Divinity, and a Dancer is characteristically a 'Maid of the Gods', a Deva-Dâsî. And if human beings are allowed to partake of this gift to the Gods it is by way of a *prasâda* (प्रसाद) a sacrament endowed by the Grace of God as a remnant of the offering (*naivedya*— नैवेद्य) after it has pleased the gods. This dedication to a divine service has succeeded in freeing the practice of the Art from all the pitfalls and vices of Exhibitionism inherent in an appeal or display of the body addressed to a secular audience or private patrons. Of all the Graphic and Visual Arts, Dancing is least capable of secularising its function for individual amusement, without descending to degrading and dangerous levels. And the fashionable and cheap Exhibition by amateurs under the tempting title of 'Oriental Dancing' that has recently invaded our society, is the most daring insult that has been ever offered to the ideals and basic principles of Indian Art.

Of all the Arts, Indian Dancing calls for a life-long training and an exclusive dedication to the calling of a Dancer, the dedicated life of *natîvritti* (नटीवृत्ति) which it is impossible for most of our so-called modern exponents of the Divine Art to accept or to fulfil. In the history of the practice of Indian Dancing the life of a Dancer meant a life offered to the gods—involving a life of asceticism and renunciation, for the Dancer was married to the gods and could have no private family life. For, theoretically, a body which has been attuned and given up to and dedicated to the service of the divinity, could not be appropriated or desecrated for the amusement of human beings. In a verse of dedicatory Invocation Nandikesvara, the author of a Sanskrit treatise on Dancing, compares Siva to an actor, whose means of expression (*abhinaya* —अभिनय) are gesture, voice, and costume. He reveals himself through the world, the speech of men and the starry firmament:—

"*The monument of whose body* is the world, whose speech the sum of all language, whose jewels are the moon and the stars—to that pure Siva I bow!"

In ancient times, the Visual Arts helped to liberally disseminate the best and finest fruits of culture of the higher strata of society and to descend and filter down to the lowest levels of the illiterate millions of the masses who picked up and absorbed a large dose of knowledge without books and a liberal education without literacy in a manner unknown to any other country in the world. Indeed, recently "Education through the Eyes" has been the slogan of some of the foremost educational exponents in the West and all phases of the Graphic Arts have been laid under contribution in order to help and develop knowledge in all its phases and to build up a culture through the 'Gateways of the Eyes'. The undue emphasis laid on the Literary

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Arts has had the dire consequence of cutting us off from a very extensive hemisphere of human Culture. And a man who has gathered all his knowledge from the pages of printed or written books and literary mediums has indeed disowned a moiety or perhaps more than a moiety of his ancestral inheritance. The cry of the hour is primary education and the solution of urgent economic problems. But even the Russian Soviet Republic committed to a comprehensive plan of liquidating illiteracy and of solving the problems of bread and butter has not neglected the claims of the Fine Arts in education and in life. In the various Museums of Antiquity and Archaeology and in a few Art Galleries in India we have indeed valuable assemblage or objects and exhibits of great educational and cultural value, of spiritual power and significance. But in the manner in which they are exhibited mostly un-labelled and un-catalogued and in the stingy way in which they are witheld from access and facilities for study, they, in many cases, remain all but sealed to the public, or to scholars, or to students. This appalling neglect of great instruments of education and apparatus of studies which are locked up in many of our Indian Museums has recently called forth a survey and scrutiny of their conditions by an expert sent out by the Museum Association from London. In a report recently published, the expert has severely commented on the utter lack of any relationship of these valuable educational materials with the teaching imparted in our schools and colleges. It is a matter of great rejoicing and gratification that the University of Calcutta under the initiative of the Vice-Chancellor has started a Museum of Indian Fine Arts, which has been fittingly associated with the name of Sir Ashutosh Mukherji, the most ardent advocate and patron of Indian Culture, that has ever lived in Calcutta. It is to be hoped that it will soon grow into a worthy treasure-house and temple to which ardent worshippers of Indian Art will flock with their devotions and offerings. It is very little known in India that Indian Art as the finest revelation of the Indian mind has for the last few years attracted the attention of connoisseurs in Europe and America. And a group of critically trained European scholars are devoting very assiduous and scientific studies to various phases of Indian Painting and Sculpture and helping to place the study of Indian Art on firm foundation, with scholarly accuracy and sincere sympathy and are helping to spread the fame and reputation of Indian Art and culture in Europe and America, in fact, to place the Art of India on the map of the world's Culture. The studies of the eminent scholars have demonstrated that the productions of Indian Fine Arts, the finest flowers of Indian Culture, are original and valuable contributions to the total output of man's aesthetic thoughts. For Indian Art is not only a rich and valuable inheritance of the Indians alone but of the entire humanity.

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TYAGARAJA—THE MUSICIAN SAINT OF SOUTH INDIA

By Swami Aseshananda

South India has made valuable and solid contributions to the spiritual culture of India. When Hinduism was suffering under the grip of great political convulsions in the middle ages, it is South India that kept the torch of Hindu civilization burning. She was in fact the sole custodian of all that was true and beautiful in the cultural heritage of India for many centuries. The South has produced not only great philosophers and system-builders like Sankara, Ramanuja and Madhva but also lynx-eyed and capable administrators like Vidyaranya of Vijayanagar. Her contributions in the realm of art, sculpture and painting as well as in the field of music are also remarkable for their richness and variety. The man who infused new vigour into her soul and earned for her a unique place in the domain of music was an humble devotee of Sri Rama, Tyagaraja by name, whose life-story is given in the following lines. Indeed none has been able to exercise such an abiding influence upon the minds of the people of all ranks as Tyagaraja has done through his devotional songs. His Kirtanas are so inspiring and universal in character that they have travelled without let or hindrance from place to place—from the palace of the prince to the hamlet of the peasant, from the shrine of the holy to the busy centres of trade and traffic. He was the greatest and most popular musician of South India. He has composed thousands of songs which have enraptured many hearts, throwing them into divine ecstasy. The sweetness and sublimity of his compositions have earned for him the name of "Sangita-guru." There is nothing higher than music—*gânât para-taram nâsti*—was the key-note of his philosophy.

Tyagaraja was born in an orthodox Brahmin family in a village called Tiruvalur in the district of Tanjore. His father, Ramabrahmam, led a simple unassuming life with his wife Shanta for a number of years in their ancestral home. But circumstances forced him to shift permanently to Tiruvarur, a famous place of pilgrimage, which is also called Panchanada, the confluence of five sacred rivers. Tyagaraja was the younger of the two sons, and imbibed all the noble qualities of his God-fearing father. But his elder brother had none of his sterling merits and led a very reproachable life. After the death of their parents, the ancestral home and property were partitioned, and to our musician's share fell only a small house and the tutelary deity, the golden image of Sri Rama. One day, out of jealousy his malicious brother threw away the idol into the river Cauvery. Oh, what a great shock it was when he came to know that the image had gone from him for ever! He was overpowered with grief. Like the Gopees pining for Krishna, Tyagaraja languished for his Beloved and sought every possible spot of the full-flooded Cauvery to find him out. But all was in vain. In the agony of his heart he began to lament, "Where hast thou concealed thyself, my lord, and when shalt thou reveal thyself to me? Without thee my life is forlorn and is no better than a dreary burden." Stung by the pangs of separation he plunged himself in the stream for the sake of his Beloved. By divine grace

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his hand fell upon the image and he lifted it up from the deep bosom of the stream. His joy knew no bounds. He was full of ecstasy to have recovered the idol—the veritable gem of his heart. He gave vent to his feelings in a rapturous strain, "How I have got thee back—so compassionate art thou to your votaries. Is it the excellence of my sweet song that has borne fruit? I know not what. But I have got thee in my grasp and shall cherish thee with sweet affection." He took the deity in procession round the important streets of the town, reciting the marvellous deeds of Sri Rama—the friend of the lowly and the lost.

Unlike his elder brother, Tyagaraja possessed a unique character. He was imbued with the spirit of renunciation and unworldliness. Simple living and noble thinking were the two guiding factors, the sole incentives of his life. He abhorred name and fame, discarded wealth and position only to live a life of purity and serene holiness. Once Saraboji, the then Raja of Tanjore, sent for Tyagaraja to hear from him a few songs which should be specially composed in honour of his royal Highness. The musician refused to go as he was not a man to dance attendance on the rich and stoop down to vain flattery. The messenger tempted him with plenty of gold and property, and argued that it was foolish to let go this rare opportunity. But he was stern and adamant and in sheer contempt retorted, "Fie upon gold and land. Had I considered them precious, I would have long before melted the beautiful image of Rama and enjoyed all the luxuries that pander to the feelings of a worldling. It is not the gold outside but the fascinating charm of the spirit within that has attracted me. I prefer humble worship of my beloved Rama to the piling heaps of glory, earned by pleasing a proud rich or a boasted king." He was a hard ice to be broken, and so the messengers had to bid good-bye without further exchange of words.

Tyagaraja paid no heed to mechanical formulae or dry conventions. His worship consisted not in simple utterance or mere murmuring of a few words but in sincere outpourings from the very depth of his soul. He would rise very early before dawn spread its glimmering light on the eastern horizon. During the major portion of the night he would keep vigils and pass his time in Bhajana and divine contemplation. He was not a man of the ordinary stuff but a being steeped in the waters of life spiritual. He wrote what he saw, he sang what he felt. He was one of those fortunate souls who would soar while they sing and sing while they would soar. His biographers have recorded incidents of his wonderful vision and his communion with the spirit. They have narrated that he would very often converse with the Deity in a state of trance. He attained the highest point of illumination which necessarily broadened his outlook, making it all-absorbing and universal. He broke down the prison-house of bigotry and sectarianism. No doubt, the cherished idol of his heart was Sri Rama but to him, Rama was not a communal God exclusively meant for any particular caste, sect or community, but the infinite Parabrahman, the absolute Principle and Truth of the Upanishads. He made no distinction between one God and another. His views were so broad and liberal that he wrote songs relating to all the principal deities of the Hindu Pantheon, without the least taint of fanaticism. He invoked Ganesha as "Girirâjasuta," Shiva as "Shambho Mahadeva," Krishna as "Prânnâthavirana" and Hanuman as "Pâhirâmaduta" in soul-stirring verses of exquisite melody. To the Divine

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Mother he prayed, "O Queen to Chandrakalâdhara, vouchsafe me thy gracious look. I perceive no difference between Rama, Siva and yourself. O Chastiser of death, abandon me not."

God was all in all in his life. The words of Sri Krishna—"Whomsoever I am pleased with, his wealth and possessions I take away"—struck deep into his heart. What an amount of *vairâgyam*, the flaming fire of dispassion, was burning within his soul! The world with its surging attractions and enchantments could not dupe him and switch him off from his path. It is said that the high-minded and munificent Maharajah of Travancore sent an embassy through his famous violinist Vadivelu entreating him to come to his court and accept the prize-post of the chief musician in his palace which was adorned with a galaxy of reputed musicians. The messenger drew a glowing picture of bright prospects and broached the topic in the following strain, "The Maharaja will honour you with enormous presents and raise you to a distinguished *Padavi* (position of eminence). Gaining the royal favour, your poverty will be no more, wants will be mitigated and your status will be raised." But it was easier to bind a torrential stream than to tempt Tyagaraja with temporal glory or earthly fame. Unperturbed in mind, the saint gave a spirited reply through one of his remarkable Kritis that will never be forgotten as long as music lives in the South. This one song "Padavi Ni Dadbhakli" is enough to immortalise his name. He sang, "The real Padavi is that which inspires unstinted faith in the supreme Lord. That state of mind is truly praiseworthy which falters not, wavers not from its chosen ideal. Who else is entitled to be called a man of position but those who possess pure, unsullied devotion to the Divine Maker? Away with your glory and status. Little do I care for them." Seeing his detachment and the dispassionate fervour of his mind the ambassador took leave with the sorest disappointment. His spirit of renunciation came upon him not as a consequence of despair and defeat but through mature conviction that the world and its profits are paltry and insignificant as bubbles in the sea. One of his songs will clearly state the nature of thoughts that drew him to such a conclusion:

"What availeth endless riches?
Just a handful a man doth eat.
What availeth countless dresses?
Man can wear but one alone;
What availeth the lordship
Of many lands? He can but lie
In a space three cubits long.
What availeth a hundred dishes?
Man can but a mouthful take.
What, if the river should overflow?
The vessel holds not beyond content.
Ah, it availeth not, my mind!
Forget not your beloved Lord."

He has composed many impassioned, soul-stirring songs that stand unparalleled in any literature of the world for their tenderness and pathos, melody and appeal.

"O the breath of my life!
The fruit of my meditation
Thou king of kings!
O the light of my vision,
The flower of my devotion!
I bow unto Thee."

Tyagaraja was a man of solid worth and dynamic personality. He soared high above the dusty plane of servile existence. He adopted a quiet unostentatious life living on the chance gift of the pious householders and in holy communion with his beloved Deity. God was his only support and guide; he needed no help from the outside world to minister to his needs. He required no stimulus from the flattering public to infuse inspiration into life. Unconcern-

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ed at the applauses of men, he sang his divine Kritis to please his Divine Maker, which fell like drops of summer to soothe the parched-up souls of agonised humanity.

Time rolled on. Tyagaraja entered on his 88th year. One day he saw a wonderful dream which prognosticated that his end was approaching. It seems that Sri Rama appeared in a vision and informed him that the mission of his life was over, and in the course of ten days he would grant him complete liberation. He instinctively felt the urge for taking *sannyâsa* which the saint did instantaneously. The promised time came, and Tyagaraja sang his last song "Paritapamukhani" and forthwith he entered into Mahasamadhi—the realm of peace and love where light shines for ever. His body was carried with due solemnity and was buried on the left bank of the river Cauvery, with proper rites and ceremonies.

The name of Tyagaraja is a household word in South India. Like the Bhajanas of Tulasidas and Mirabai in the North his "Kritis" are very popular and famous throughout the South. He has rendered an invaluable service to the cause of Indian music by giving stress more on tunes than on words. Before his time, style and diction played the all-important part. It was his rare privilege and unprecedented success to release songs from the iron grip of letters and invest them with beauty, melody and grandeur. Posterity remembers him not only as a musician but as a mystic as well as a saint. Tyagaraja's birth-anniversary has become one of the prominent observances to the music-lovers of the South and every year it is growing in importance and magnitude. Like a brilliant star he is still shining in solitary grandeur to guide weary travellers and to show the real path to the music-loving humanity. His "Kirtanas" are 'Nirabadhisukhada'—productive of unceasing felicity, and heal the wounds of the sorrowful and cheer the hearts of the distressed. May Sri Rama give us true understanding and strength to follow in the wake of truth!

THE SANCTUARY OF THE SOUL

By Eric Hammond

One of the most fascinating, and certainly one of the most helpful, studies in which seekers after Reality can be engaged, is exhibited in the poetic and philosophic plea for the immanence and transcendence of the Divine.

Paul of Tarsus stands forth as the singer of a clear strong note in that happy harmony which accentuates the assurance that the Kingdom of God is within, echoing the tone of Jesus of Nazareth. In the same connection, too, we may quote from among the writings of our own day, a strikingly beautiful and pregnant passage found in the words of Rabindranath Tagore.: "I am uneasy in my heart when I have to leave my accustomed shelter; I forget that there also Thou abidest."

Most beautifully, Y. W. H. Myers caught and conveyed joy and glory in a personal belief in the Personal Presence, interpreting it for us in the following verse:—

"Scarcely I catch the words of His revealing,
Hardly I hear Him, dimly understand;

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Only the Power that is within me feeling
Lives on my lips and beckons to my hand."

Scarcely we catch, but for our abiding hope, we can catch; hardly we hear, but for our everlasting peace, we may hear; for the vision and the melody are alike within. May we not also follow Myers in his whole-souled acceptation of the sacred mystery experienced by her whom Christians call the mother of their Lord?

"Thou, with strong prayer and very much entreating,
Wilt be asked, and Thou shalt answer then,
Show the hid heart, beneath creation healing,
Smile with kind eyes and be a man with men."

Assuredly the humble and persistent seeker after Truth may dare to aspire to some reflection of that mysterious and mystic revelation, the discovery of the God within; the awakening to the consciousness of the new creation which is obtaining in men's hearts even now. It is obtaining in the wide world over. It is unlimited by land or by sea, by colour or by creed.

The spirit of the Lord moves upon the face of the water, and deep responds to deep. It manifests itself within the soul of humanity, unhampered by region or by circumstance.

"For," said Paul, "I am persuaded, that neither death nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God."

That prevailing love expresses itself apparently in spite of outstanding obstacles of belief, and even of non-belief; of creeds crystallized into fossildom; of faiths over-weighted by superstitious reverence for many lesser gods. These gods were imagined as images of the One God by whose breath alone man and the universes move and have their being.

In Sir Edwin Arnold's *Song Celestial* we find a fine glimpse of that fact:

"But, sore amazed,
Thrilled, o'erfilled, dazzled and dazed,
Arjuna knelt and bowed his head,
And clasped his palms, and cried, and said,
'Yea! I have seen! I see!
Lord! All is wrapped in Thee!'"

All that is good must come from Him, through Him, Who is all good. The word of the Lord speaks to men of various tongues with that voice which compels a hearing; for it speaks from within.

Mrs. Alice Meynell, in "Poems," writes:

"Thou art the Way,
Hadst Thou been nothing but the goal
I cannot say
If Thou hadst ever met my soul,
I'll not reproach
The road that winds, my feet that err;
Access, approach,
Art Thou; Time, Way and Wayfarer."

Thus each may see, according to his light, the splendid significance of the immanent and transcendent. God may become a fact of faith and of experience; thus may be realized that surpassing mystery, best, perhaps, put in such words as these: "Lo! I am around thee and about thee whenever thou art; but my kingdom, the centre of my dominion, is within thee."

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GEORGE RUSSELL AND INDIAN THOUGHT

By Swami Jagadiswarananda

George William Russell, popularly known to the world by his pen-name, AE, was the greatest poet of Ireland. He was also a good artist, a great patriot and, above all, a dynamic mystic of rare calibre. A many-sided personality though he was, the mystic in him was the dominant note of his character. What characterizes his mysticism most is its surprising similarity to Indian thought and, as such, a study of his views is made in the following paragraphs in the light of Vedanta.

George Russell was born in April, 1867, at Largan and educated at Rathmines school, Dublin. He studied art for some time in a school but his academic education did not proceed far like that of Tagore and other celebrities of our time. When his student career was cut short, he entered an accountant's office, but in 1897 he joined the Irish Agricultural Movement and became a successful organizer of Agricultural Societies. From 1904 to 1923 he was the worthy editor of *The Irish Homestead*, an organ of the Agricultural Co-operative Movement. In 1923 he became the able editor of *The Irish Statesman*, in which capacity his mighty pen did much to direct the new literature on national lines. In Celtic Renaissance and in the Revival of Gaelic language and literature he has left a permanent mark in Ireland. In the last decade of his life he received the honorary degree of Doctor of Literature from the Dublin University in 1929 and passed away in July, 1935.

As a mystic AE has much in common with Hindu thinkers and shares many of their ideas and conceptions of soul, God and universe. "In thought, ideas and visions," writes Mr. Mahesh Chandra, M.A. in his *Study of Modern Irish Literature*,[1] "AE is so like a Hindu seer that it is difficult to keep in mind the fact while studying his works that he is an Irishman. Even there are poems which use Sanskrit words and phrases and the impression created is that of reading splendid transcriptions of Hindu philosophical books or hymns." AE, however, acknowledges gratefully his indebtedness to Hindu scriptures. He told James Stephens who wrote of his passing in *The Observer* (London), July 21, 1935, that he was not originally robust, physically or intellectually, nor of a fundamentally decided character, nor of an especially psychic nature. He made himself a strong and self-reliant man by gradually increasing his interest in the thought and methods of the Vedanta. He held that to meditate on the ideas of the *Bhagavad-Gitá* and to practise the psychological discipline systematized by Patanjali must astonishingly energize any person and that these ideas and this discipline had transformed him from a shy self-doubting youth into the cheerful courageous personage he suddenly became.

George Russell had deep love and longing for the Orient and Oriental wisdom. He had a soft corner in his heart particularly for India and her spiritual wealth. Mr. Frank O'Connar, the Irish author, who delivered the graveside oration at the funeral of his departed friend, struck a true note when he said that AE saw the light in the East and longed for the East. AE be-

[1] Published in the "Allahabad University Studies," No. 14, 1937.

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lieved firmly like Tindall and Rolland, Emerson and Keyserling and a host of other Western savants that spiritual light has always come from the East and will again come from the East. In a letter written on the 17th October, 1922, he pays his loving tribute to India as follows: "I have watched with interest so far as I could, the economic and spiritual movements in India, a country which I regard as a kind of spiritual Fatherland and whose influence on the thought of the world must, I think, grow greater because in no literature there is such a reservoir of divine truth as in the Indian."

Let it not be understood that AE was an upstart or an alien growth on the cultural soil of Ireland. Far from it. AE was in truth the natural offshoot or rather the evolution of ancient Irish heritage. There is a close cultural affinity between Ireland and India. The Celts who were the ancestors of the modern Irish were the first of the Indo-Aryan groups to migrate to Europe from somewhere in Central Asia and it is they who (of all branches that settled in different countries of Europe) have preserved more visible traces of their Asiatic origin. Remarks R. Erskine of Marr, the editor of the *Illustrated Gaelic Annual*, while writing about the Celtic[2] branch of the Aryans and India, "The verbal affinities of Celtic languages with the principal dialects of the Indian peninsula are both numerous and considerable, and, what is more, they contain elements that are fundamental to both." Professor MacBain still recognizes essential Aryan characteristics in the Celtic languages. Some social customs and practices of the Celts are said to be undoubtedly of Eastern origin. "It is curious," says Dr. Douglas Hyde in his account of old Irish literature, "to find the Indian practice of sitting 'dharna' or fasting on a debtor in full force among the Irish as one of the legal forms in which a creditor should proceed to recover his debt." Mr. Mahesh Chandra is of opinion that there is abundant evidence to show that the doctrine of metempsychosis (belief in rebirth) was perfectly familiar to the pagan Irish, as may be seen from the stories of the birth of Chuchulian Etain, the two swine-herds, Conell Cearnach, Tuan Mac Cairill and Aedh Slane. AE who was himself a master of Celtic lore and legends frankly admits that the Earth-world, Mid-world, Heaven-world and God-world spoken of in the Indian scriptures are worlds which the Gaelic ancestors had also knowledge of. He also says that the Celtic myth of Cormac is the same as an Upanishadic myth. But owing to the advent of Christianity, pagan traditions of old Celtic culture were gradually suppressed, and it is the subsequent literary revival that forged a link of cultural continuity between the past and the present literature of Ireland. The Celtic renaissance found its spokesmen in Yeats, Eglinton and most perfectly in AE who may be rightly said to be its best product.

In thought, life and spirit AE fully embodies the ideas and ideals of a practical Vedantist. That is why many of his thoughts are in wonderful agreement with those of India. He was never a visionary but always lived the life of an ideal mystic. As a sincere patriot he took active interest in the welfare of Ireland and played an important role in the regeneration of his country. His contemporary and colleague, Mr. Yeats, writes in his autobiography that AE was, in the eyes of the community, a saint and genius. His friend, John Eglinton, calls him a 'social cement' of the Irish civilization. "AE was really a religious

[2] *Aryan Path*, December, 1937.

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teacher and his painting, his poetry, his conversation, all were subservient to that and men watched him with awe and bewilderment."

In youth AE came in contact with the Theosophical Society in Dublin and through it he was led to study the *Bhagavad-Gitâ* and other Indian classics. He was a regular contributor to the *Irish Theosophist* in which his first book, *Homeward Songs*, was serially published. He however cut off his connections with the Society and with a few earnest souls he started the "Hermetic Society" in which, his friend Captain P. G. Bowen writes,[3] the *Bhagavad-Gitâ*, the Upanishads, the Pâtanjal Darsan and other sacred books of India were regularly and seriously studied under his direct guidance. AE conducted the Society with care as long as he lived and was thus instrumental in spreading Indian thought in Ireland both in theory and practice. The Upanishads that were a solace of life to AE as they were to Schopenhauer helped him greatly in removing the doubts and difficulties that beset the path of spiritual life. He writes what he felt after reading the Upanishads:

> "Out of the dusky chambers of the brain
> Flows the Imperial will through dream to dream:
> The fires of the life around it tempt and gleam:
> The knights of the earth fade and wane.
> Passed beyond the deep heart music-filled,
> The kingly Will sits on the ancient throne,
> Wielding the sceptre, fearless, free, alone,
> Knowing in Brahma all it dared and willed."

[3] *Aryan Path*, December, 1935.

Writing about intuition AE says[4] that the grand spiritual tradition of the Aryan ancestors still remains embodied in the Vedas and Upanishads. He suggests to the readers of his writings a study of the divine science as embedded in mystical Indian literature. He was in the habit of comparing and confirming his mystic experiences with the descriptions of the Indian scriptures. He writes:[5] "In the *Bhagavad-Gitâ* where Krishna, the Self of the universe, says, 'I am the A among letters' I find agreement. In other works like *Shivâgama* there is agreement as where it says, 'Meditate upon the fire force with R as its symbol, as being triangular and red.'" Yeats writes: "I sometimes wonder what AE would have been, had he not met in early life those translations of the *Upanishads*."

AE was so much influenced by Hindu ideals that he used to undergo regularly like a Hindu a series of spiritual practices and was fortunately blessed with the visions of the inner world. In the hours of dawn when the nature is calm and quiet and after nightfall when the cares of the daily life are over and perfect peace prevails, the poet retired for communion with the Divine.

AE was therefore a man of meditation and his life was a continuous quest of Ancestral Self, the Oversoul, the Paramâtman of Indian thought. About meditation he observes beautifully in the *Candle of Vision* in the following manner: "In meditation we realize how little of life has been our own. The rumour of revolt that the spirit (in us) will escape the thraldom (of matter) runs through the body. Our whole being becomes vitalized and our inner being grows real to ourselves. We enter into Infinite, the Ultimate Being of us. Meditation is a fiery brooding on that Majestical Self. We imagine ourselves

[4] *Candle of Vision.*
[5] *Ibid.*

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into its vastness, we conceive ourselves as mirroring Its infinitude, as moving in all things, as living in all beings, in earth, water, air, fire and ether. We try to know as It knows, to live as It lives. We equal ourselves to It that we may understand It and become It." Like a Vedantist AE defines meditation as the eternal moment when the mortal mind is linked and finally united with the Immortal mind.

By life-long practice of meditation according to the Hindu system AE realized the truths of Vedanta and caught glimpses of his Larger Soul as he confesses in the preface to his *Homeward Songs*: "I know, I am a Spirit, and that I went forth in old times from Self-ancestral to labours yet unaccomplished; but filled over and again with home-sickness, I made these Homeward Songs by the way." He also acquired occult powers such as foretelling, distant-vision, etc. Such memories of prenatal existence come to those that practise yogic inwardness. Rightly the Upanishadic sages have advised dispassionate souls to close their eyes and look within to recognize their immortal nature. Once AE confided to a friend that he was perhaps in his previous birth a Hindu *yogi*.

A mere child, he dreamt he was a child of Light. He writes in the retrospect of his *Candle of Vision* that when he was 16 or 17 years old he became aware of a Mysterious Life quickening within his life. He thought he was self-begotten. When he was five years of age he read a children's book called *Magic*. This book fascinated him and its teachings lay in his memory until a dozen years later their transcendental significance came home to him when he learnt of the Indian doctrine of Mâyâ. In his poem, entitled *Mâyâ*, he unlike many a Western thinker fully grasps its meaning. His exposition of Mâyâ is as follows:

"The boat drifts in the heart of heat,
In starry dances plays the light:
Yet I have grown so sudden old
Your laughter sounds afar. I seem,
One who waking tries to hold
A figure that he loved in dream,
And feels it lost beyond recall
The words unconquerable.
The doom is spoken. It may be
That I shall never more forget
In all my thoughts of thee and mine
The Mâyâ wherein life is set.
The wizardry shall still pursue
All things we have found firm and fair
Till life itself seem frail as dew
Or bubble glittering in the air.
Oh, let us fly
There is some magic in this place
Oh, fly from this enchanted sea."

According to the doctrine of Mâyâ, life is a long dream—as unreal as the dream of the night. AE in one of his mystic visions realized the dream of life as unreal as any day-dream. Doctrines of AE's mysticism are so wonderfully identical with those of Vedanta that his poems look like translations of the utterances of the Hindu sages.

AE believed in the immortality and transmigration of the soul. In his later years he says that, while looking back to the past, he has the vivid sense of a being seeking incarnation, a being stained with dust and conflict of a long travel through time carrying with it myriads of memories and secret wisdom. In the silence of his soul he recognized the incorruptible spiritual nature and the original purity of the soul. In introspective meditation he also realized the undying divine nature of men. His definitions of God and man are beautifully akin to those of Vedanta. He writes:

"These myriad eyes that look on me are mine;

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Wondering beneath them I have found again
The ancient ample moment, the Divine,
The God-root within men."

In a charming poem entitled *Krishna*, he expresses in a remarkable way the spirit of Indian thought. In it he describes Krishna as the King of kings and as the Prince of peace and, to crown all, Krishna is revealed to him as the eternal life within the everlasting living ones. Besides, AE's two poems, *Om* and *Indian Song*, bear the definite stamp of Indian thought.

In conclusion it may be said that the inborn inclination to live the life of the spirit and to have an intimate acquaintance with Indian thought inspired AE to think and write like a Hindu, to live and die like a Hindu. Indeed every true mystic like AE cannot but be a Vedantist, for real mysticism is in essence nothing but Vedanta.

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

ALL KNOWLEDGE IS OF THE REAL

Those who are learned in the Vedas declare that all knowledge is of real things, of things as they are and that there is nothing like wrong or erroneous knoweldge, for every object contains every other object. Even as the gross elements contain all the three or five subtle elements in their composition and are called earth, water, etc., only according to the predominance of the earth and water element in them, similarly all objects contain all other objects in them, and specially substances which are similar contain portions of each other in their composition. Thus silver exists actually in the composition of the shell and the terms "silver" and "shell" are used according to the predominance of the one or the other element in any object. So when shell is taken for silver what happens is this: Due to some defect in the eye or due to some other cause the silver element in the object is seen and not the shell element in it and the perceiver desires to possess it. Later when the defect is removed, the shell element is seen and he no longer desires it. Thus the perception of silver in the shell is real. The perception in which the shell is predominant sublates the perception in which it is not predominant and there is no sublation of an unreal perception by a real one.

Brahman alone is the creator of everything in this world, be it in the waking or in the dream state. The waking state is experienced by all souls but the dream world is experienced by the dreaming individual alone as it is meant for him alone and is created by the Lord as a fruit of that particular individual's merit or demerit (*Vide* 3.2.1-2). Similarly in the waking state also certain things are created by the Lord as are experienced by all, while certain other things are created in such a way as to be perceived only by particular persons

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and to last for a limited time only, and it is this difference between objects of general perception and objects of perception of particular beings, which makes the difference between things sublating and things sublated. Thus all perceptions are real and all knowledge is real and there is nothing like unreal object or wrong knowledge.

SCRIPTURES DO NOT TEACH NESCIENCE

The Nescience of the Advaitins which is neither real nor unreal is not based on scriptural authority. In the text, 'These which are true are covered by what is untrue (*anrita*)' (*Chh.* 8.3.2), quoted by the Advaitins, the word 'untrue' (*anrita*) does not mean unreal or indefinable but is the opposite of what is meant by the word *rita* (true), and *rita* means such actions as do not result in any worldly enjoyment but are helpful only to attain the Lord, *viz.*, "Those enjoying the results of good actions (*rita*)" (*Katha.* 1.3.1). Therefore 'untrue' (*anrita*) means actions which lead to worldly enjoyment and not helpful in attaining the Lord and consequently due to such actions the world of Brahman is hidden to such people—that is what the *Chhândogya* text says. Again, "Though they daily go to the world of Brahman they do not attain Brahman, being carried away by untruth."

The word Mâyâ does not mean unreal or false but that power which is capable of producing wonderful effects. This latter meaning is also accepted. Prakriti also is capable of creating wonderful effects and is therefore called Mâyâ. In the text, "The Lord, the Mâyin, creates through Mâyâ this world and the souls are bound in it by this Mâyâ" (*Svet.* 4.9), the word Mâyâ refers to Prakriti which is the cause of this wonderful creation and the Lord is called Mâyin because He possesses the power and not because of Nescience on His part. It is the *jiva* that is bound by this Mâyâ as the text itself says. Again in "The Lord became many by His Mâyâ" (*Brih.*) the reference is to the Lord's manifold powers. "My Mâyâ is hard to cross" (*Gitâ* 7.14)—here Mâyâ is said to consist of three *gunas* and therefore refers to Prakriti. So it is clear that scriptures (Sruti and Smriti) do not teach a Nescience which is neither real nor unreal. Nor is such an entity taught by the Purânas.

THE TEXT, 'THAT THOU ART' DOES NOT PRODUCE THE KNOWLEDGE OF A NON-DIFFERENTIATED BRAHMAN

It is not true that final release results from the knowledge of a non-differentiated Brahman. Scriptural texts like, "I have known the great Being *resplendent like the sun* and who is beyond this darkness of ignorance; knowing Him alone one attains immortality here—there is no other way to go by" (*Svet.* 3.8), show that Brahman is differentiated and that the knowledge of such a Brahman alone leads to liberation. It has already been shown that even purifying texts like, "Existence, Knowledge, Infinite is Brahman" refer to a differentiated Brahman. Even the co-ordination in the text, 'That thou art' (*Chh.* 6.13.3) does not prove a non-differentiated Brahman. The word 'That' in this text refers to the omniscient Brahman whose desires are true, the First Cause, and That which has been spoken of in the earlier passages: "He thought, 'I shall be many'" etc. (*Chh.* 6.1.3); the 'thou' refers to the *jiva* with the gross matter with which it is connected as the body of the Lord, for the *Chhândogya* text says that He is the Self of everything in the world, both sentient and insentient: "In that all this has its Self" (*Chh.* 6.1.3), and thus the 'thou' is co-ordinated with 'That' and refers to Brahman. Therefore the text

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shows that Brahman exists in two modes as the cause of the world and as the *jiva* and this existence of one object in two different conditions is what a co-ordination aims at. If this twofold condition is not accepted then co-ordination would be meaningless, for no idea of difference will be conveyed by the terms and we shall also have to give up the primary meanings of the terms and resort to secondary meanings or implications.

The Advaitins say that just as the sentence, "This is that Devadatta," on account of the contradiction involved in one part of its import, *viz.*, Devadatta as existing in the past and at another place and in the present and here, implies, by abandoning the conflicting portion which has reference to time and place, only the non-conflicting portion, *viz.*, the man Devadatta, similarly "That thou art," on account of the contradiction involved in one part of its import, *viz.*, consciousness characterised by remoteness and immediacy, implies, by abandoning the conflicting portion which has relation to remoteness, immediacy, etc., only absolute Pure Consciousness which is common to both 'That' and 'thou'. But the fact is, here there is no contradiction at all in the sentence, 'This is that Devadatta', for the same person can exist at different times and there is no contradiction in such a perception. Even the perception as existing in different places involves no contradiction since it is connected with different times and does not refer to one moment, for he does not exist at different places at the same moment but at different moments. On the other hand if 'That' refers to non-differentiated Pure Consciousness then it will conflict with the earlier texts, "He thought, 'I shall be many'." Moreover the initial promise "By the knowledge of one everything will be known" will also not be fulfilled, for according to the Advaitins the knowledge of Brahman leads to the knowledge of the universe as *unreal* and these words are unwarranted when it is possible to fulfil the promise without them, that is, by showing that by knowing Brahman all its products are also known and this is possible if we regard Brahman as the Cause and Itself as the Effect, *i.e.*, *as having for* Its body the *jivas* and matter in their subtle condition and also as having these two in their gross state for Its body in the effected state. As the cause and the effect are the same substance, by knowing the cause the effect is also known. Lastly, according to the Advaitin's view, to Brahman which is knowledge itself and is pure will be attributed Nescience and It will be the seat of all the objectionable qualities which are the effects of this Nescience.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have shown that the Religion of Vedanta fulfils all the conditions of a Universal Religion inasmuch as the different levels of religious consciousness and experience stand beautifully harmonized in its catholic fold without any harm to the integrity of any system of thought, and have also pointed out the usefulness of 'the religions in the plural.' In the article on *Bankim Chandra Chatterjee* whose birth-centenary is being celebrated this year throughout the length and breadth of Bengal, Bharadwaja throws abundant

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light on a forgotten chapter of the history of Bengal and also dwells upon the splendid contributions of this outstanding literary genius to the growth of nationalism in Bengal and, for the matter of that, in the whole of India. Prof. Heinrich Zimmer, a great Indologist and Professor of Sanskrit in the University of Heidelberg, Germany, concludes his interesting article on *The Story of the Indian King and the Corpse* with a brilliant exposition of the religious and philosophical truths underlying the anecdotes embodied in Somadeva's Kathâsaritsâgara. *This is India* by a Wanderer will enable the readers to have a glimpse into the inner life of the Indian people. In his interesting article on *Cultural Values of Indian Plastic Arts*, Mr. O. C. Gangoly, Editor of the *Rupam*, and a well-known art-critic of Bengal, has brought into bold relief some of the magnificent achievements of the Indian minds in the realm of fine arts and also shown that they constitute original and valuable contributions to the total output of man's æsthetic thought. Swami Aseshananda of the Ramakrishna Mission gives a pen-picture of the life and teachings of a celebrated South Indian Saint in his article on *Tyagaraja —the Musician Saint of South India*. *The Sanctuary of the Soul* by Eric Hammond points out that every aspirant after God-realisation should seek the Kingdom of Heaven in the inmost core of his being where the spirit of the Lord shines undimmed and unhampered by any other forces of life. In his article on *George Russell and Indian Thought*, Swami Jagadiswarananda of the Ramakrishna Mission shows how the writings of this illustrious Irish Poet are abundantly suffused with the mystic thoughts of Vedanta, the crown of Indian philosophy.

PREMIER OF THE UNION OF SOUTH AFRICA ON INDIAN CULTURE

Not long ago Swami Adyananda of the Ramakrishna Mission received from General Hertzog, Premier of the Union of South Africa, a very appreciative letter about Indian thought and culture, in acknowledgement of the former's gift of the three volumes of *The Cultural Heritage of India* to the latter. We reproduce the greater part of the letter below for our readers who may find it interesting.

"Dear Mr. Adyananda,

Since receiving your kind gift, the three volumes of "The Cultural Heritage of India," I have been very greatly interested in their contents, and desire to convey to you my hearty appreciation for the fine gift which has brought me into a relationship with Indian thought and culture that has been, and will continue to be to me, a great and exceptional source of information and delight.

"I feel positive that the publication of these volumes will prove to be a great service not only to India but also to the rest of the world, where ignorance of India and Indian culture has been a very great obstacle to the due appreciation of the part played by India and Indians in the civilization and progress of the world.

"I should be greatly indebted to you if you would be so kind as to convey to the members of the Ramakrishna Mission my heartfelt gratitude and thanks for the great gift which will always be a valuable and treasured asset in my library. . . ."

With very kind regards and greetings

I remain

Yours sincerely,

(Sd.) J. B. M. Hertzog.

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We should mention here that nearly six years ago Swami Adyananda went to the Union of South Africa on an invitation from a group of devoted admirers of the Ramakrishna Mission and its ideals. The Swami stayed in the country for about half a dozen months, and during the sojourn he travelled widely, lectured before learned societies and universities, granted interviews to numerous callers, and met distinguished personalities including General Smuts, who is, by the way, not only a distinguished general and politician but also a noted thinker, widely known in philosophical circles as the author of the theory of Holism, and General Hertzog, the present Premier of the Union, with whom he had intimate talks on various subjects. In his lectures, interviews and meetings the Swami faithfully represented the Indian culture and India's enduring contributions to humanity in the field of religion and philosophy and pointed out the present world's need of a spiritual ideal to rescue it from strife and chaos. His talks and lectures created a deep impression everywhere and awakened in the audiences a real interest in Indian culture.

INDIA AND FUTURE OF HUMANITY

The observations made above lead us to a reflection of a kindred nature. The world to-day is straining out towards a philosophy of life in which a new creative power aiming at peace, harmony, and synthesis may strike root. All the acute thinkers of the present times who dream visions of a world without strife and conflict, cruelty and horror, are daily coming to realize that all programmes of social and humanitarian reform must have reference to, and issue out from, a deep spiritual context. Otherwise reforms desirable in themselves will only lead to undesirable consequences. And with the realization of this truth it is also becoming more and more plain to many that for a philosophy of this type which is living and dynamic and which is to form the basis of a new creative endeavour the world must largely turn to India.

The spiritual ideals of India, representing the experiences of a long line of seers right through her age-long history, are sure to act in no distant time as a mighty leaven in the thought processes of the world, signs of which are already discernible. And the publication of the *Cultural Heritage of India*, which discloses the true genius of Indian culture with great faithfulness, is sure to be of great service in this direction. Towards the end of a very appreciative review of this work in the *Times Literary Supplement*, London, of the 5th of March last, the reviewer made the following weighty observations about Indian genius and India's future role in the history of mankind: "For centuries their (Indians') one great aim has been 'the realization of God'. The book is a revelation of the extent to which they have attained their object and entered into harmony with the Great Spirit of the Universe. And it may well happen that it will be to India, as well as to Palestine, that we shall have to look for the spirit which will unite men in building a kingdom of God upon earth."

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REVIEWS AND NOTICES

ALLAHABAD UNIVERSITY STUDIES, VOL. XIV. ARTS AND SCIENCE. *Senate House, Allahabad, 1938. Pp. 247+174. Price Rs. 7-8.*

The present volume fully maintains the very high standard of the previous ones, some of which we had the pleasure before of noticing in these pages ; and it contains the following weighty original papers in its Arts and Science sections. (A) Arts Section : (1) A study of Modern Irish Literature with Particular Reference to W. B. Yeats and A.E. (George Russel) in terms of Hindu Philosophy—by Mahes Chandra, M.A.; (2) The Official Block in the Indian Legislature —by M. S. Kamthan ; (3) The Philosophy of the Sâriraka Bhashya—by Shashodhar Datta ; (4) The System of Land-tenure in Ancient India—by P. K. Acharya ; (5) The Handwriting of Tulasidâsa—by Mata Prasad Gupta ; (6) Bankruptcy, in Private International Law—by K. R. R. Sastry. (B) Science Section : (1) Chemical Examination of some of the Indian Medicinal Plants—by Radha Raman Agarwal ; (2) Chemical Examination of the Seeds of Physalis Peruviana or Cape Goose Berry—by Mahadeo Prasad Gupta and Jagraj Behari Lal ; (3) The Chemical Examination of the Fruits of Solanum Xanthiocarpum Schard and Wendle—by Mahadeo Prasad Gupta and Sikhibhusan Dutt ; (4) Constitution of the Seeds of Belpharis Edulis, Pers.—by Jagraj Behari Lal ; (5) Constitution of the Colouring Matter of Nyctanthes Arbortristis —by Jagraj Behari Lal ; (6) Photonitrification and the Influence of Temperature on the Nitrate Formation in the Soil—by S. K. Mukherji ; (8) Photo Ammonification is an Oxidation Process in Soil—by S. K. Mukherji ; (9) Flora of Allahabad—by G. D. Srivastava ; (10) On the Cytoplasmic Inclusions in the Oogenesis of Lepus Cunniculus —by Miss R. Clement, M.Sc.

INDIA THE FOUNTAIN OF PEACE. With a foreword by Prof. P. Natarajan, M.A., D. Litt. *Edited and Published by N. Lakshmanan, B. 26, R. S. Puram, Coimbatore (South India). Pp. 168.*

India has a special message for the world and the Indians claim themselves to have solved many knotty problems in a way particularly their own. The passages collected in this book reflect the authoritative opinions of eminent Indians on different subjects, *e.g.*, nationalism or internationalism ; India's contribution to human welfare ; protection of the minorities ; religious toleration ; the question of the untouchables and the Devdasi system ; the modern religious movements in India, etc. These extracts are generally quoted from *The Indian Social Reformer*, which is, according to the editor, not only an advocate of the social reform movement, but also a record of all the events and phases of contemporary life. These passages throw a flood of light on some of the burning questions of the day and point out an underlying synthesis in the divergent elements of Indian life and society.

Though it is a source-book, the quotations are sometimes too short to express the ideas for which they stand. But this book will be useful to the students interested in Indian civilization and culture as it furnishes to them a variety of information through its copious notes and detailed bibliography.

GERMAN

(1) KARMA-YOGA UND BHAKTI-YOGA.

(2) RAJA-YOGA. By Swami Vivekananda. Translated by Emma von Pelet. *Rascher Verlag Zürich—Leipzig. Pp. 258 and 286 respectively.*

Most of the works of Swami Vivekananda have already been done into French, and we notice with great pleasure the appearance of these excellent and superbly produced German translations of the three celebrated works of the Swami, namely, the Karma Yoga, the Bhakti Yoga and the Raja Yoga. We believe they will be welcomed by a large number of German-speaking persons who are eager to penetrate deeper into the broad spirit of Hindu religion and philosophy.

FRENCH

(1) QUELQUE TENDANCES DE LA PHILOSOPHIE HINDOUE MODERNE.

(2) INTRODUCTION A L'ETUDE DES YOGAS HINDOUS. By Jean Herbert. *Dépositaires Généraux. France : Adrien Maisonneuve, 11, Rue Saint-Sulpice, Paris*

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Suisse : Delachaux et Niestlé, Neuchâtel. Asie : Bharata Shakti Nilayam, Pondichéry. Autres pays : Union des Imprimeries, Frameries (Belgique). Pp. 22 and 38 respectively.

These two brochures are the reports of two lectures delivered by Mon. Jean Herbert at the Theosophical Society of Paris and at the International Institute of Psychagogie, Geneva, respectively, early in this year. He has attempted in them to convey to his readers in easy, clear, and non-philosophical language, a few broad ideas about the nature and purpose of the yogas and some of the tendencies in the fields of religious and philosophical thinking in modern India. For this purpose he has mainly relied upon the utterances and works of persons like Ramakrishna and Vivekananda. Mon. Jean Herbert brings to his task not only a fine intelligence but also a deep sympathy, so that the results obtained are noteworthy. The lucid expositions which indicate the author's firm grasp of the Indian standpoint will be of great value to the French readers who are eager to be introduced to these subjects.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

Report for the year 1937

The report of the R. K. Mission Home of Service, Benares for 1937, shows a steady development in its various fields of activity. From a very humble beginning in 1901, this institution has grown to be one of the biggest hospitals managed by the Ramakrishna Mission. There were 145 beds in the Indoor General Hospital. The total number of cases treated during the year was 1,536, of whom 976 were cured and discharged, 150 relieved, 166 discharged otherwise, 105 died and 139 remained under treatment at the end of the year. The daily average of the Indoor cases was 95. The total number of surgical cases was 243 of which 142 were major ones. The Refuge for the aged and invalid men had 25 beds but only 3 permanent inmates were admitted as the beds were not sufficiently provided for. 9 women found their shelter in the Refuge for the aged and invalid women. Special arrangements were made for the treatment of paralytic patients and 20 cases were successfully treated. 150 men and women received food and temporary shelter. The total number of patients treated at the Dispensary of the Home and the Branch Dispensary at Shivalay was 64,420, as against 61,206 of the previous year and the total number of repeated cases was 1,10,776. The daily average attendance in both the dispensaries was 480 and the total number of surgical cases was 1,402. Cash, clothing and other necessaries were also supplied to poor invalids and helpless ladies numbering 203, and occasional help was given to 1,284 persons. The total receipts for the year were Rs. 58,563-5-5 and expenditure Rs. 45,942-14-3.

The Home of Service is badly in need of the following :—

(1) *Invalids' Home for Women :* A building consisting of 30 rooms for housing 50 helpless ladies was constructed at a cost of Rs. 40,000/-. A sum of Rs. 35,000/- was collected for the purpose ; the balance of Rs. 5,000/- and endowment for 50 beds are still necessary.

(2) *Endowment for beds :* The cost of a bed in the Surgical ward is Rs. 4,000/-, in the general wards Rs. 3,000/- and in the invalids' Home Rs. 2,500/-

(3) *Bedding and clothing.*

(4) *T. B. Sanatorium :* Tuberculosis requires careful treatment and nursing, but the poor people of India who generally fall a victim to this disease hardly get these. So the Home of Service has decided to establish a sanatorium at Ranchi for the treatment of these poor and helpless sufferers. This costly undertaking requires at least a lac of rupees for giving a modest start. A sum of Rs. 10,000/- has already been collected and the necessary money is expected from the kind-hearted public.

Any contribution, however small, will be thankfully acknowledged by the Hony. Asst. Secretary, Ramakrishna Mission Home of Service, Benares City.

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1938

RELIEF WORK OF THE RAMAKRISHNA MISSION

REPORT FOR THE YEAR 1935-37

I. RELIEF ACTIVITIES DURING 1935

Damodar Flood Relief in the Burdwan Division

In August 1935, a terrible flood washed away the districts of Burdwan, Hooghly and Bankura. The Mission immediately started relief work and carried it on till the end of the year. In the Hooghly district 1,194 recipients were given 669 mds. and 31 srs. of rice, 22 mds. and 16 srs. of other food stuffs, 647 pieces and 80 yds. of cloth and 90 blankets; 15 persons were helped with money and 126 huts were built. In the Burdwan district 1,727 recipients got 676 mds. of rice, 14 mds. of other food stuffs and 833 pieces of cloth, and 640 huts were built. In the Bankura district 538 recipients received 66 mds. and 23 srs. of rice, and 181 huts were constructed. The Mission spent Rs. 11,932-7-0 for these relief operations.

Famine Relief Work in Bankura, Bengal

As a result of an acute famine the inhabitants of the Bankura District were on the verge of starvation. So relief work was started and extended over 155 villages, and 734 mds. of rice and 218 pieces of cloth were distributed amongst 1,372 persons. The total expenditure of this work was Rs. 2,382-5-3.

Minor Relief activities

Besides the above large-scale relief operations which were directly conducted from the Headquarters, the Mission undertook the following relief activities of a minor nature through its different branch centres and lay members:—

Cholera Relief at Tamluk, District Midnapur; Fire Relief at Manyada, District Bankura, at Dhalla, District Birbhum, and at Carpatiya and Kulsara, District Manbhum; Tornado Relief at Abdalpur and Chakkrishnapur, District 24-Parganas; Famine Relief at Habigunj, Sylhet and at Bansa, District Burdwan.

The expenditure of these was entirely met from the Ramakrishna Mission Provident Relief Fund.

II. RELIEF ACTIVITIES DURING 1936

West Bengal Famine Relief

Owing to the failure of crops, many districts of Bengal were under the grip of a terrible famine. The Mission organised relief work in 5 districts. In the District of Khulna 2,578 mds. of rice and 945 pieces of cloth were distributed among 2,450 persons. In the Bankura district 440 mds. of rice and 317 pieces of cloth were given to 717 persons from the Joyrambati Centre. In the District of Birbhum 403 mds. of rice and 693 pieces of cloth were distributed among 626 persons. From Mashra in Santhal Parganas 769 recipients were given 248 mds. of rice and 50 pieces of cloth. In the Midnapur district 148 mds. of rice and 416 pieces of cloth were distributed among 247 persons.

Arakan Flood Relief, Burma

In May, 1936, a great part of the Arakan division of Burma was seriously affected by flood. The Rangoon Branch of the Mission started medical and other kinds of relief work, the details of which are published in the Report of the Rangoon Branch.

Malda Flood Relief

Hundreds of villager were rendered homeless owing to a serious flood in the district of Malda, North Bengal. The Mission Centre at Malda started relief immediately and distributed about two hundred maunds of rice and 145 pieces of cloth among a thousand persons.

Cawnpore Flood Relief

The Mission Centre at Cawnpore started relief work in the Unao district of U. P. and relieved many thousands of people. Details are published in the report of the Cawnpore Centre.

Guntur Cyclone Relief

In October, 1936, the Guntur district of the Madras Presidency was badly hit by a cyclone. The Madras branch organized relief work and supplied materials for rebuilding 334 huts. Rice, cloth and looms were also distributed. The total expenditure was Rs. 1,551-11-4.

Small-Pox Relief at Midnapur

In November, 1936, the Midnapur town was overrun by a severe outbreak of Small-Pox. The local Mission Centre immediately started relief work and rendered all possible help to the afflicted persons in the shape of medicine and diet.

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III. Relief Activities during 1937

Flood Relief in Orissa

In August, 1937, the districts of Cuttack and Puri in Orissa were flooded and the people were in great distress. The Bhubaneswar branch of the Mission started relief operations and two Centres were opened at Delang and Pipli. From the Delang Centre 329 mds. and 15 srs. of rice, 1 md. and 20 srs. of salt and 332 pieces of cloth were distributed among 2,848 recipients. At the Pipli Centre 3,596 persons received 540 mds. and 37 srs. of rice and 400 pieces of cloth.

Fire Relief at Narayankhat, District Puri

The Mission conducted fire relief work at Narayankhat and supplied building materials to 19 families. The sum of Rs. 220-5-3 was spent for this work.

Small-Pox Relief at Bankura

An epidemic of Small-Pox broke out in Bankura during the earlier months of 1937. The local Mission Centre started relief work and disinfected many roads and houses, nursed the sick and supplied them with medicine and diet. The total amount spent for this work was Rs. 228-10-0, out of which Rs. 150/- was supplied from the Headquarters.

The statements of accounts of the Ramakrishna Mission show that the total receipts (including Provident Relief Fund) for Damodar Flood and Famine Relief in Hooghly, Burdwan and Bankura from August, 1935 to February, 1936, were Rs. 12,238-1-6 and expenditure was Rs. 11,805-2-3 ; the total receipts for Flood and Famine Relief works in Khulna, Bankura, Birbhum and Malda (Bengal) from May to December, 1936, came up to Rs. 15,124-14-7 and expenditure amounted to Rs. 14,478-5-6 ; and the total receipts (including contributions from the Provident Relief Fund) for Flood Relief Work in Orissa from the 10th August to 18th November, 1937, were Rs. 3,676-8-6 and expenditure was also the same.

RAMAKRISHNA MISSION SEVASADAN, SALKEA, HOWRAH

Report for the years 1935-37

The following are the activities of this institution :—

(1) A Charitable Dispensary, where 39,378 patients were treated in 1935, 42,301 in 1936 and 41,492 in 1937.

(2) Orphanage and Students' Home, where 17 poor and meritorious school and college students were maintained.

(3) Charity in cash and kind to the needy and deserving persons.

(4) Religious discourses on the Gitâ were held on every Saturday.

The Sevasadan is badly in need of a plot of land with a well-built house, for which at least Rs. 20,000/- is required. Any amount offered by any kind-hearted gentleman will be thankfully received.

RAMAKRISHNA MISSION RELIEF WORK

12th Weekly Report

In the week ending 13th October, 122 mds. 37 srs. of rice were distributed among 3,339 recipients of 826 families belonging to 50 villages from the Ramakrishna Mission relief centres at Silna and Nijra in the Gopalgunj Sub-division of the Faridpur District.

In the week ending 16th October, 56 mds. 11 srs. of rice were distributed among 1,078 recipients of 559 families of 20 villages from Sarbangapur, Pareshnathpur and Kedarchandpur centres in the Sadar Sub-division of the Murshidabad District. Malaria relief also is being done.

We shall require nearly Rs. 900/- per week for the relief work in both the areas. We urgently require also a few thousand pieces of cloth for the most needy. Contributions, however small, will be thankfully received and acknowledged by

(1) The Secretary, Ramakrishna Mission, Belur Math, P.O., Howrah District.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(Sd.) Swami Madhavananda,
Secretary, Ramakrishna Mission.
20th October, 1938.

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3. Holy Mother's Temple ,, ,,
4. Vivekananda Temple ,, ,,
5. Brahmananda Temple ,, ,,
6. Kamarpukur
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VOL. XLIII — DECEMBER, 1938 — No. 12

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"Arise ! Awake ! And stop not till the Goal is reached."

THE HOLY MOTHER

By Dorothy Kruger

I

Thou of the wish-fulfilling Mother heart
Where come all children of the human race,
Grown pale from wretchedness of life apart,
To lie in peace upon Thy bosomed grace;
Thou of compassion, burning day and night
From sins and ills of those who come to Thee,
Winging Thy Self, each dawn, in spaceless flight
To bathe in God-communion ecstasy;
Thou art not she who gently sews and bakes
And utters words emitting deathless rays,
But Kali, Kali, dancing as She shakes
The key to God before our pleading gaze,—
And fading from us when we fall before
Sri Ramakrishna shining at the door.

II

Kali Thou art, Thy hands with severed head
And dripping blade unseen, for hands with boons
Of victories, ten quarters over-spread,
Scattering stars of joy; Thy crashing tunes

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Unheard, for lotus whispers of Thy love
Calling the creatures of Thy womb to feast
On golden bliss; calling the slow to move,
The swift, the highest being to the least.
Thou who hast come in guise of Brahmin-woman,
The symbol of full-flowered self-restraint,
Of God completely manifest in human,
Of virtue blossomed fully without taint,
Strip Thou the Maya off this smothered soul
So it may breathe in rhythm with the Whole.

CHRIST ON THE CROSS

By the Editor

I

The history of humanity reveals one of its most tragic chapters at the present day. The world is casting off its old garments, and new forces are springing up on all sides with a challenge to the time-honoured systems of thought, standards and institutions. The whole cultural life of mankind seems to be in a melting pot. In sociology or politics, in science or religion, in industry or art,—in every domain of human thought and relations, we witness to-day a remarkable revolution and an unprecedented stir to bring into being a new order of life. And, in keeping with the spirit of the age, strange philosophies are also coming into existence only to strengthen the hands of the scientists who, by their inventions and discoveries, have already brought about a phenomenal change in the cultural ideology of mankind. What will be the cumulative effect of this rapid revolution of ideas it is hard to predict at this stage. But there is no gainsaying the fact that the cultural life of mankind has lost its old moorings and has drifted far away from the shore of its pristine spiritual ideal at the impact of these new forces. There is no doubt a quickened consciousness; and the products of spirit and intelligence, the positive sciences, the engineering techniques, the governmental forms, and the economic institutions are bringing into closer contact peoples of varied cultures; still the pace of progress has been so fast and its character so revolutionary that we notice to-day a complete loss of balance and disharmony in the collective life of humanity. As a matter of fact this unstable enthusiasm for new-fangled ideas, that has occasioned a maddening greed for pelf and power, has served, in a large measure, to topsy-turvy the existing relation between man and man, between nation and nation. In whatever direction we cast our glance, nothing but excitement and rivalry, clash and conflict, ruin and desolation, savagery and war, greets our unwilling eyes. To crown all, the march of ideas in the realm of political philosophy has been so quick and sudden that it has brought in its wake a succession of political upheavals and national tragedies with an astounding rapidity both in the East and the West. In short force and fraud have begun to rule the day, and "no nation is safe which is not able with its own arms to defend itself from the aggression of those gangster nations, which comprising less than one tenth of

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the population of the earth are nevertheless determined by force to overpower, rob and subjugate the rest of the world." Indeed the strangulation of the weaker nations and the rearing of the bloody edifice of political hegemony on the ruins of the bleeding and the bowed, are not looked upon to-day as acts of shameless savagery, but are prided upon as the triumph of neo-cultural movement and modern scientific civilization! We wonder whether we are not once again relapsing back into the primitive stage of barbarism in this maelstrom of confusion. Life on earth has become an intolerable oppression, and that is why a philosophic mind exclaimed in agony, "We have been taught to fly in the air like birds, and to swim in the water like the fishes, but how to live on the earth we do not know."

From a close scrutiny of the modern trend of events it becomes palpably clear that there is a general tendency to standardize thought and belief—a phenomenon which is detrimental to all creative enterprise. Even labour has to-day become a means of isolating man from man and deadening his social instincts and coarsening his spiritual fibre by the acceptance of lower values. Professor Radhakrishnan has rightly remarked in *The Future of Civilisation*, "Modern civilisation is in the stage of economic barbarism. It is concerned more with the world and its power than with the soul and its perfection. . . . The mechanical virtues of speed, quantity, standardisation, and absorption in things material, have resulted in a spiritual hardening." Even some prominent Christian thinkers have already been awakened from their slumber to the dire consequences resulting from a blind worship of this godless civilization of to-day. And it has been suggested by Rev. E. D. Meulder, the author of *The Challenge of the Eternal Religion*, that 'Christ on the Cross is the antidote against the body-and-soul-killing poison of the age.' Nobody can gainsay the truth of the sentiments vehicled through these significant words, which deserve more than a mere passing notice, inasmuch as they echo the anxious solicitude of every sincere soul for an abiding peace in the society of mankind. Indeed, if Christ were to travel down once again from the realm of his heavenly Father to this blood-stained Christian world, he would have wondered whether he was ever born on earth two thousand years ago to preach unto humanity the lofty ideals of universal love and toleration, purity and peace, renunciation and humility——the cardinal virtues that formed the very key-note of his spiritual teachings. Does not the present chaotic state of affairs in the Christian world demonstrate beyond any possibility of doubt that the gospel of Jesus who laid down his life on the Cross to expiate the accumulated sins of the erring mankind, is being trampled under foot from day to day by the protagonists of this 'Eternal Religion?' Does it not betray a great discrepancy between the true spirit of Christianity and the modern civilisation that bears the hall-mark of this religion? Paul Richard, the author of *The Scourge of Christ*, has indignantly remarked that 'the chief care of the Christian to-day is the reconciliation of God and Mammon' and while 'the Cross of Christ was stained with his own blood, the Cross of the Christians is stained with the blood of others.' Indeed the pelf and power have become the dominant interest to-day in human life and society, and unless the pristine purity of Christianity is proclaimed and vindicated by the sincere adherents of the faith, the fabric of Western culture that has been leavened and sanctified by the gospel of Christ will crumble to pieces in no distant future.

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II

The advent of Jesus was not merely a fortuitous event in the phenomena of human life. He was ushered on the stage of human affairs as a dynamic personality by the throes of Nature to mould the destiny of mankind and to bring into harmony the discordant notes in the cosmic rhythm of life. He was born at a time when the Jews—the most persecuted of all the races in the world—were in a state of utter helplessness and struggling hard to preserve the integrity of their ancient faith, when Rome spread her dreadful arms all around, and her empire extended from the shores of the Atlantic to the banks of the Euphrates, and from the snowy peaks of Samarita to the rolling desert of Lybia, and when the military dictatorship of Rome left no room for a free play of the individual and collective life beyond the four walls of her capital. Even Mediterranean became no better than a mere Roman lake. In short the age witnessed an unprecedented moral and spiritual stagnation, unbounded avarice and tyranny. In Persia and Babylon religions were reduced to an official charlatanism, in Egypt and Syria, to a gross idolatry and superstition, and in the Greek and the Roman world they became no better than a meaningless parade. In fact the advent of Jesus was but a natural fulfilment of the long cherished dream of the oppressed and the helpless, and heralded the dawn of a new spring in the life of the suffering humanity. He grew up like a shining pillar of light from the midst of uniform mediocrity, and, with the consummation of his spiritual life, proclaimed unto the world the eternal truths in all their native simplicity and beauty—the truths that have found an eloquent expression from time immemorial through the gigantic spiritual figures of the East. An Oriental of Orientals, the Prophet of Nazareth was full of the spiritual afflatus and wisdom of an Eastern genius. "The similes, the imageries, in which the Bible is written, —the scenes, the locations, the attitudes, the groups, the poetry and symbol,"—all speak of the Orient. "This Orient," as Swami Vivekananda has said, "has been the cradle of human race for ages, and all the vicissitudes of fortune are there. Kingdoms succeeding kingdoms; empires succeeding empires; human power, glory and wealth, all rolling down there: a Golgotha of power, of kingdoms, of learning. That is the Orient. No wonder, the Oriental mind looks with contempt upon the things of this world and naturally wants to see something that changeth not, something which dieth not, something which in the midst of this world of misery and death is eternal, blissful, undying. An Oriental Prophet never tires of insisting upon these ideals." And that is why Jesus of Nazareth spoke out from the inmost depths of his being those inspiring words of practical wisdom that embody the lofty message of renunciation and love, purity and peace, humility and hope characterising every true Prophet of the Orient.

The message of Christ is the message of the soul, for he himself was nothing but the Spirit eternal. With the insight of a seer of Truth, he was able to realize the shortcomings of humanity and regulated his teachings according to the mental make-up and capacities of the people that came to listen to his pregnant utterances. His life is an eloquent illustration of how the three aspects of Indian philosophy—dualism, modified monism and absolute monism—can be synthetically woven into an organic whole. To the masses who could not conceive of anything higher than a Personal God, he said, "Our Father which art in Heaven, hallowed be Thy name. Pray to your Father in Heaven." To others

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who could grasp a higher ideal he spoke of the immanent presence of the Supreme Reality. "I am the Vine, You are the branches," declared Jesus. "Abide in me and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in me. If any one abide not in me, he shall be cast forth as the branch and shall wither and they shall gather him up." But to the most intimate circle of his friends whose vision was highly enlarged, he disclosed the supreme metaphysical Truth—his identity with the Father-in-Heaven, the Brahman of the Upanishads. "I and my Father are one," declared the Prophet of Nazareth in a moment of spiritual exaltation, and thus pointed out to the self-forgetful humanity the gradual stages leading eventually to the acme of spiritual realization. Nothing can be more inspiring than this bold articulation of the Upanishadic truth—this message of the oneness of the soul. The age in which Jesus was born needed such a message, and the modern world, which tells the very same tale of oppression and woe, persecution and tyranny—the triumph of the pelf and the sword, the march of the powerful over the bleeding backs of the vanquished,—stands no less in need of a reproclamation of this synthetic message of that heroic soul who sang for all ages and for all humanity the immortal song of the Spirit eternal. In the interest of peace and goodwill in the society of mankind, this sublime truth of the oneness of being embodied in the gospel of Jesus must once more be brought home to those who are making brutes of humanity and using this 'Eternal Religion' as a political weapon to subserve their own diabolical purposes.

III

Jesus was not simply a delightful moralist aspiring to express sublime lessons in short and lively aphorisms. He was a transcendent revolutionary who essayed to renovate the world from its very basis, and to establish upon earth the ideal which he himself had conceived and realized. An embodiment of spiritual genius, of purity and love, renunciation and humility, Jesus regarded himself as the mirror in which all the prophetic spirit of Israel had read the future, and invited the frail and bewildered mankind to look at the face of Reality, with the boldness of an Oriental seer. His synthetic vision raised him far above the limitations of his age and secured for him a glorious position in the religious pantheon of humanity. That is why his teachings in their original form possess an irresistible appeal and the stamp of universalism, compelling the willing homage of men irrespective of caste, creed or nationality. But to-day in the Christian world, this spirit of renunciation and heroic self-sacrifice is going to be smothered under the surge of an inordinate passion for material comforts and earthly glory. It is time that the voice of Jesus which is a call to rise to the radiance of the Spirit is not allowed to be drowned in the clang and clatter of arms but is listened to in the silent sanctuary of the heart with a whole-souled devotion of a sincere seeker of Truth. "If a man would come after me," so did the Prophet say, "let him deny himself, and take up his Cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man to gain the whole world, and forfeit his life?" "Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve

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God and Mammon at the same time." Indeed the sublime note of renunciation thus struck by Jesus in his inspiring teachings rings even now at this distant period with an irresistible appeal in our ears. But the modern world, forgetful of his gospel, has hugged to itself a pragmatic philosophy that is silently eating into the vitals of mankind and paving the way for eventual ruin of human society and culture.

But the kingdom which Jesus asked humanity to aspire for was not the temporal kingdom but the kingdom of God which is to be sought in the inmost chamber of the heart. "The kingdom of heaven is like unto treasure hidden in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Verily, the jewel of infinite bliss is treasured up in the sacred sanctuary of the heart, and it shall be delivered unto him who has taken up the Cross and followed the path of renunciation and love, purity and truth. In fact spiritual life is a life of silent and unostentatious prayer, of self-effacement, and consecration at the altar of humanity. Jesus rose in righteous indignation against every form of hypocrisy in matters religious, and in fact against everything that was calculated to stifle the spirit of religion. He challenged the conduct of the scribes and the Pharisees and pierced hypocrisy to the heart. "Woe unto you, scribes and Pharisees, hypocrites!" fulminated Jesus, "for ye make clean the outside of the cup and of the platter; but within, they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within, full of dead men's bones, and of all uncleanliness. Even so ye also outwardly appear righteous unto men, but within, ye are full of hypocrisy and iniquity." Jesus therefore said to his disciples, "When thou prayest, thou shalt not be as hypocrites are; for they love to pray standing in the synagogues and in the streets that they may be seen of men. Verily, I say unto you, they have their rewards. But thou when prayest, enter into thy closet, and when thou hast shut thy door, pray thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." "Verily, I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of Heaven." "Blessed are the pure in heart: for they shall see God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Thus Jesus unfolded before all the path of blessedness and peace and even laid down his life to bring back the straying and self-forgetful humanity to the realm of truth and life everlasting.

IV

It must not be forgotten that the proper field of culture is not material only but mainly moral and spiritual. 'The spiritual alienation is the price which every civilisation has to pay when it loses its hold on religion and tries to be satisfied with purely material success. Economics or any other science cannot sustain a culture whose spiritual impulse is dead.' That is why the civilisation of to-day that stands divorced from its spiritual purpose has become an instru-

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ment of ruin and a menace to human life and society. The militant powers that are riding roughshod over the weaker nations of the world must bear in mind that by their conduct they are not only stultifying the religion of their own Prophet but even digging their own grave; for Nature's retribution must visit those who dare to fling all the tender graces of human life to the four winds and fly in the face of the great commandments of the Lord. So did Jesus command, "He that loveth his neighbour hath fulfilled the law. For this, thou shalt not kill; thou shalt not steal; thou shalt not covet; and if there be any other commandment, it is summed up in this word, namely, thou shalt love thy neighbour as thyself." "You have heard that it was said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that persecute you; that ye may be the sons of your Father which is in heaven." "Be ye perfect as your heavenly Father is perfect." "Blessed are the peace-makers; for they shall be called sons of God." But the world is too much intoxicated with the wine of material glory and power to pay any heed to the profound counsels of peace and love administered by Jesus. There is moreover witnessed a tendency among certain thinkers of the West to reconcile Christianity with war and force to find some plausible justification for their aggressive imperialism. "We of the new faith," says Mr. Wells in his *God: the Invisible King*, "repudiate the teaching of non-resistance. We are the militant followers of, and participators in, a militant God. We can appreciate and admire the greatness of Christ, the gentle being on whose nobility the theologians trade. But submission is the remotest quality of all from our God, and a moribund figure is the completest inversion of his likeness as we know him. A Christianity which shows for its daily symbol Christ risen and trampling victoriously on a broken cross would be far more in the spirit of our worship." It is really nothing short of an insult to human intelligence to suppose that Jesus who could bear with a smiling countenance the excruciating tortures of crucifixion and even pray unto the Lord for the redemption of his own persecutors with the last breath of his life, would preach the gospel of cowardice to the world. As a matter of fact he himself was a dynamo of spiritual strength born of the realization of the infinite potentiality of the soul and was fully cognisant of the fact that non-resistance, of which he himself was an embodiment, was not the sign of weakness but the highest manifestation of power in actual possession. But the ignorant people without the requisite penetrating vision have failed to grasp the full significance of his gospel of non-violence and love, gentleness and peace, and are to-day trying to make Christianity more muscular and militant in the interest of state! For, as Bismarck has frankly confessed, 'a state conducted on the lines laid down in the Sermon on the Mount which is a counsel of perfection, would not last for twenty-four hours.' Thus indeed is Christendom mocking the pure and spiritual religion of the great Prophet of Nazareth!

The pitiful cry of humanity ground under the wheels of force and fraud—
—the off-spring of the so-called philosophy of power, is growing in intensity and volume with the roll of time. What is needed is the gentle but virile message of universal love and harmony, peace and goodwill which constitute the very essence of the religion which Jesus proclaimed from the highest altitude of his spiritual realization. "What moral

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serenity and sweetness pervade his life! What extraordinary tenderness and humility—what lamb-like meekness and simplicity! His heart was full of mercy and forgiving kindness: friends and foes shared his charity and love. And yet, on the other hand, how resolute, firm, and unyielding in his adherence to truth! He feared no mortal man, and braved even death itself for the sake of truth and God. Verily, when we read his life, his meekness, like the soft moon, ravishes the heart and bathes it in a flood of serene light; but when we come to the grand consummation of his career, his death on the Cross, behold! he shines as the powerful sun in its meridian splendour!" These words from the pen of Keshab Chandra Sen bring into bold relief the synthetic personality of Jesus in whom both gentleness and virility found their noblest expression. The world must go deeper into the springs of his divine life so as to realize the greatness of the legacy he has bequeathed unto humanity. It cannot be gainsaid that there are masterminds in the Christian world who still uphold and proclaim the true spirit of Christianity, but it is a fact that they are far outnumbered by those protagonists of the faith to whom religion is an instrument to advance material ends. Christianity, if it is to justify its existence as a spiritual force, must dissociate itself from churchianity and imperialism once for all and be preached in its original pure form for inaugurating a happier relation between man and man, between nation and nation. Down through the shining scores of centuries has travelled the voice of this great Prophet of humanity. It is time every true Christian responded to his stirring call and the soul-uplifting philosophy of life and stood against the organised sham and vandalism of the age. Let us all realize the true significance of his message and follow the path of heroic self-sacrifice and peace, humility and love, which Jesus had pointed out to the world by laying down his own precious life on the Cross for the well-being of mankind.

GOSPEL OF SRI RAMAKRISHNA

It was the 25th of June, 1883. The Master had come to Balaram's house in Calcutta.

Sri Ramakrishna (in an ecstatic mood): Listen, if one prays sincerely, one can realize one's own Self. But it falls short to the extent to which there is desire for enjoying sense-objects.

M.: Yes, as you say, one must take a leap.

Sri Ramakrishna (pleased): There you are!

All kept quiet; the Master was speaking again.

Sri Ramakrishna (to M.): You see, everybody can realize the Self.

M.: Yes sir, but God is the doer; He makes different persons act as He pleases. To some He is giving enlightenment, others He is keeping in ignorance.

Sri Ramakrishna: No. One should pray to Him yearningly. If the prayer is sincere, He will listen to it most assuredly.

A Devotee: Yes sir, prayer is necessary, as the 'I' exists.

Sri Ramakrishna (to M.): One has to reach the Absolute with the aid of *lilâ* (the Divine manifestations), as one goes up to the roof by ascending the steps. After realizing the Absolute one should come down to stay on the relative plane

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(*lilâ*) with devotion and devotees. This is the mature wisdom.

He has many forms and various manifestations, Divine, godly, human, and cosmic. In every age He comes down in human shape as an Avatâra in order to teach love and devotion. Look at Chaitanyadeva. One can feel His love and devotion in the Avatâra alone. Infinite are His manifestations,—but I have need of love and devotion. I want just milk, which comes through the cow's udder alone. The Avatâra is the udder of the cow. . . .

Sri Ramakrishna was sitting on the steps of the Siva Temple at Dakshineswar. It was the hot month of May-June, 1883.

Sri Ramakrishna (to M.): The husband of Manimallik's grand-daughter had been here. He has read in some book that God does not appear to be so very wise or all-knowing. Why should there be so much misery then? And reflect upon an individual's death; why does He not kill him at once instead of making him suffer greatly and killing him by inches? The author of the book is reported to have expressed that he could have created a better world.

M. was listening to the Master's words in amazement and keeping quiet. The Master was speaking again.

Sri Ramakrishna (to M.): Is it possible to understand Him? Sometimes I too look upon Him as good and sometimes as imperfect. He has put us under His great spell (*Mahâmâyâ*). He awakens us sometimes, and sometimes He covers us with ignorance. At one time the ignorance disappears; again it envelops us. The pond is laid over with sedge; if a stone is thrown into it the water is seen a little. Soon again the sedge returns dancing and covers that small stretch of water too.

Pleasure and pain, birth and death, disease and grief exist as long as there is the consciousness of the body. They all belong to the body and not to the Self. Maybe He takes one to a better place after death,—as one gets a child after travail. When the knowledge of Self dawns, pleasure and pain, birth and death appear as dreams.

What can we understand? Can a vessel with the capacity for a seer hold ten seers of milk? The salt doll which goes out to fathom the sea no more returns to report. It melts and mixes with it. . . .

It was the 18th of August, 1883. The Master had come to Balaram's house in the afternoon. He was explaining the doctrine of Avatârahood.

Sri Ramakrishna (to devotees): The Avatâra lives with devotion and devotees for the instruction of humanity. It is like going up and down the steps after having reached the roof. Others should follow the path of devotion in order to go up to the roof so long as knowledge does not dawn and the desires do not entirely disappear. One can go up to the roof as soon as the desires disappear entirely. The shopkeeper does not go to sleep until he has squared his accounts. He retires only after settling the accounts in the book.

(To M.). One will surely succeed if one takes the leap. One must.

Well, what do you think of the services conducted by Keshab Sen, Shibnath and others?

M.: As you say, they only describe the garden, but speak very little about meeting the owner of the garden. Usually they begin with the description of the garden and end with it.

Sri Ramakrishna: True! To seek the owner of the garden and to talk with him is just the task. To realize God is the goal of life.

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ART AND MORALITY

By Prof. A. C. Bose, M.A., Ph.D.

I. Art *vs.* Morality

There has been a long-drawn controversy regarding the relation between art and morality. One result of the controversy seems to be the acceptance of the fundamental difference in outlook between the two attitudes. Bendetto Croce has stated the difference in a precise manner. Art, he says, is the expression of intuition; morality that of will. Good will, the Italian philosopher asserts, does not lead to good art; a good man is not necessarily a good artist. Hence there may be a purely artistic attitude towards life as distinct from the moral attitude. One may take an artistic interest in something which is repugnant from the moral point of view.

But how, we may ask, does a man come to take an artistic view of something? And how does he take the moralistic view? What are the inner springs of his artistic as well as his moralistic life? What are the impulses guiding his mind in each of these activities? We may consider the question in general relation to life.

II. Two Life-currents:

(*a*) *The Struggle for Existence*

Life flows through two broad channels. On the one hand there is the struggle for existence, on the other the joy of living. The struggle for existence engages every living being in strenuous effort which comes to a head when there is conflict and a call to fight. Ultimately life is a battle between the living being and the forces that threaten to destroy it. It is by fighting hard and persistently that life survives. Any relaxation in the effort may mean immediate extinction. The price of existence is perpetual vigilance, perpetual effort, perpetual fight.

The rock lies dull and passive in its place till external forces move it. But not so the tree. It strains every root to obtain its sustenance and keep itself firm in its place. So does the animal in the forest strain every nerve to feed and protect itself. Life is a perpetual adventure, a perpetual war.

With man the struggle for existence is even more severe than with other living beings, because man wishes to live not only on the physical, but also on the intellectual and spiritual plane. He has not only to keep his body alive, but also to keep his mind alive and his soul alive. As on the physical, so also on the mental and the spiritual plane he is constantly exposed to the risk of annihilation. With the finest physical strength in the world, he may be intellectually impotent; with the most active body and mind he may be spiritually dead. There come crises in individual and collective life when the lack of adequate effort is threatened with moral and spiritual ruin. Not only physical well-being, but character, personality and culture have to be preserved by unwearied struggle against the forces of disintegration. "Gods befriend none but the tired," says the *Rig-Veda*. Whatever is worth having has to be won by the sweat of a man's brow. People may for a time live on inherited wealth or inherited prestige or knowledge, but inasmuch as it is unearned by the individual, each of these heritages loses its life-giving power and any disturbance in the artificial conditions which give them seeming protection

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brings in inevitable ruin. Great nations in the world have fallen soon after they were in the zenith of their power. People sometimes speak of it as the pendulum movement of fortune. But perhaps the fact of the matter is that prosperity and prestige create a false sense of security and a consequent relaxation of effort which in its turn leads to degeneration and downfall.

(*b*) *The Joy of Living*

Exertion, contest, fight—this, then, is the primary impulse of life. It is an impulse that leads to the acceptance of pain and suffering as the essential condition of existence. But to make amends for the pain of existence, life has its joys to offer. The higher the sensibility in the animal, the greater the capacity for joy. Joy is not a necessity like pain. It comes after all necessity is over. It denotes a freedom of body and mind and soul—a state of exhilaration which lifts one above the travail and struggle of life.

It makes the lamb frolic in the meadow, the child leap in the mother's arms. It is a state in which all the burden has fallen away from the mind, all responsibility of life shaken off; a state in which man is less a part of the world-force struggling into being, than a complete being in himself, independent of, and unaccountable to, everything else.

III. Origin of Art

It is this joy that made primitive peoples dance and sing after the serious business of hunting and fighting had been over. And out of this dance and music, as Professor Gummere thinks, came poetry as the verbal accompaniment. The same joy that found expression in dance and song manifested itself in the carving of the figures of slain animals on the cave-walls of primitive men; and out of these developed painting and sculpture. And in the long periods of peace that intervened between the primitive wars, men began to substitute houses for caves and made the beginnings of architecture. Again during peace time, when they did not divert themselves with mock-wars or sports, they delighted in narrating or mimicking the brave deeds performed in the wars. This led to the creation of epic and drama. In latter-day civilization when peace became a normal affair, men began to narrate and mimic the affairs of ordinary life and produced the realistic novel and play, and expressed their personal feelings in the lyric.

It became habitual with human society to fill the respites from struggle and strife with art. Thus art became the hall-mark of civilization. A nation that has not produced great poets and painters, or whose masses have not had folk-dance and folk-song and other types of popular art is not to be considered to have reached a high stage in civilization.

A nation without art has not felt the joy of existence. It has not been actuated by the instinct which leads to a non-utilitarian pursuit. For art begins where utility ends.

IV. Origin of Morality

Morality, on the other hand, is connected with the struggle for existence. The primary type of morality consists in those qualities of body and mind which contribute to survival in the struggle for physical existence. According to it, strength is virtue, weakness is vice; courage is virtue, cowardice is vice; energy is virtue, indolence is vice.

But mere strength, courage and energy are not enough in the battle of life; they must be controlled and directed. Hence even on the biological plane, morality comes to imply self-control and self-

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restraint, moderation and order. That is to say, in the battle of life morality is the discipline for battle.

When men live collectively and fight for collective survival, morality stands for the suppression of individual desire for the collective good of the community. Life comes to be guided by the law of fellowship, sometimes spoken of as citizenship.

Morality as the fitness for biological survival is derived partly from animal and partly from social or gregarious instincts. There is, however, a higher morality which cultivates the fitness for spiritual survival. It is built upon the sense of spiritual values. Man develops a point of honour which evokes the highest courage, strength and energy of which he is capable. Not seldom does the spiritual value militate against biological existence. The sense of honour often demands the sacrifice of every biological interest, the sacrifice even of life. "Truth, even if the heavens would fall", "Justice, even if it would ruin the world", "Liberty, even if it would cost millions of lives", "Chastity, even if it would destroy every happiness of life" —these are principles dictated by a sense of spiritual value, which sweep every other consideration before them.

When these principles are passed on from one mind to another they are sometimes transformed into dogmas or blind beliefs; but in their origin they represent a heroic impulse in the higher nature of man, an intuitive and spiritual sense of life's higher values.

If morality is an expression of will, it is so only in a secondary sense. Will is merely the motor power which sets the mind and body into action. But how to decide what is to be willed? It is not will that decides what is to be willed. The will is commanded by a force beyond it. This force, at its highest, is a spiritual impulse—"a heroic inspiration in man," as Carlyle calls it,—a sense of spiritual value. It leads life to spiritual survival.

Morality, then, is the law of survival: physical on the lower, and spiritual on the higher, plane of life.

V. Pure Art and Exclusive Preoccupation with the Joy of Life

The two movements of life—the struggle for existence and the joy of living—leading respectively to morality and art, have been conceived as parallel and mutually exclusive forces by certain schools of thought. The Stoics and Puritans have understood the most earnest interests of life to exclude the joy principle and come 'to scorn delights and live laborious days'. The aesthetes, on the other hand, have conceived life in terms of the joy principle and art, and excluded the comtemplation of the struggles and problems of existence. They have found it more worth their while

To sport with Amaryllis in the shade,
Or with the tangles of Neaera's hair,

and to seek the grace of form and the pleasure it brings.

The art that puritanism has produced with the aim of teaching and 'justifying the ways of God to men,' has not always been recognized as good art; even where it has been recognised as such, it has been on account of the non-moral and non-religious elements.

At the opposite extreme of didactic and puritan art lies what may be described as "Pure Art," which is exclusively occupied with the joy of life and is indifferent to the moral and spiritual issues connected with the struggle for existence. It enjoys visions of life in detachment from the complications and problems of living. In other words, it is interested in form, and leads

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to the serene enjoyment of its charms unperturbed by other considerations. It is indifferent to the subject and the moral values involved in the form. It will admire a villain portrayed in a highly impressive form more than a hero not similarly portrayed. In plastic art it will seek delicacy and grace of line, harmony of colour and rhythmic feeling and will ignore the appeal of the subject as such. It will find more interest in a villager's cottage than in the highly mechanized and more comfortable buildings in cities, in an old or ruined castle than in a fashionable hotel, in the picturesque costume of a Bedouin Sheik or an Indian Maharaja than in the stereotyped dress of an English gentleman.

In music and literary art it will look for harmony and melody, for unity evolved out of diversity, for rhythm produced by the fluctuation and swing in the movement of sound (as in music or verse), or in the movement of action, (as in the story or play).

A dramatic action, for example, fluctuates from prosperity to adversity with rhythmic movement in the fluctuation. In Shakespeare's *Othello*, for instance, we find a loving couple in the beginning and in the end the lady is killed by the lover and the latter commits suicide. If the couple had lived happily throughout, there would have been no movement, and hence no plot in the drama.

A purely aesthetic enjoyment of the drama will be an enjoyment of the rhythm of the movement, irrespective of any moral or spiritual significance of the content. The aesthetically minded spectator will find the same delight in *Othello* as he would have found in another play in which the swing of the action was from unhappiness to happiness, because what interests him is neither the happiness nor the unhappiness, but the rhythm in the movement of life.

The pure artist who derives his joy from form is also found to draw upon the content of art for his delight when the latter happens to be pleasurable in character. In doing so he shows a special interest in those aspects of life where Nature herself has made the pleasure principle play an important rôle. Of the three primary impulses in animal life—those for nutrition, protection and propagation—the last is chiefly associated with the principle of pleasure. For finding food Nature has given energy, for self-protection and fight, she has given courage, and for procreation she has endowed her children with love and all its magic. Especially in the biped creation she has made lavish provision for art and beauty. There is the magic of plumage and song in the winged species, and there is the greater magic of physical and mental beauty and the infinite modulations of emotional contact in the wingless species of bipeds. Now one with a predilection for the beauty and joy of life will find inexhaustible material in human sex-life to fascinate the mind. Quite naturally pure art has shown a special—almost exclusive—preoccupation with sex and subtleties of emotional experience connected with it.

People, however, have sometimes gone against sanity and normality in the name of pure art. There is a type of "pure" artists who, in their search for the joy of life, find the normal varieties of it not sufficiently stimulating. They therefore habitually explore the abnormal, unhealthy and pathological side of life for additional stimulus. The result is sensationalism, vulgarity, prurience and other kinds of morbidity. They do not interpret sex, even in its exclusiveness, as a robust and healthy

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impulse in man; they distort and disfigure its expression till everything associated with it looks wicked and provides unholy glee. These pure artists are often men with diseased and tortured souls with a morbid interest in life's aberrations. Theirs is not the joy of life that goes to the creation of genuine art. The suspicion that this kind of art is liable to induce coarseness and depravity is not altogether unfounded. But the expression of this suspicion has piqued the artists into a virtuous indignation and they have cried, "Art for art's sake." This is only an attempt to obtain personal prestige from an order, to the membership of which they have a very doubtful claim.

VI. Composite Art and Preoccupation with the Struggle for Existence and the Joy of the Struggle

Apart from those instances where the doctrine of "art for art's sake" is intended to shield the unrestricted manifestation of bad temper or bad taste or bad breeding, there is an art, which is detached from life and its moral and spiritual values and seeks only the aesthetic value, that can rightly be spoken of as pure art.

But beyond the schools of didactic art and pure art, which represent, respectively, the puritan and aesthetic outlooks on life, there is a third school of art, a school to which the greatest artists and poets belong, that understands life neither exclusively in terms of its struggles nor exclusively in terms of its joy and beauty, but in terms of both. While this school makes of art a medium for the spontaneous expression of the joy of soul and the joy of living, it also deals with the struggle for existence, biological as well as spiritual. It goes to the depths of life, to its mysteries and problems and the moral and spiritual issues, and grasps them with a sure hand. Finally, it leads to a qualitative understanding of life and character and a sense of values.

Great poets have never watched life as distinterested spectators, never taken a mere artistic interest in it, viewing virtue and vice, justice and injustice, courage and cowardice with an even mind. They have been persistent upholders of all those qualities which make for a noble, manly and virtuous life.

Their art differs from the didactic and puritan in that it is fundamentally an expression of the joy of life. Still it is not, except in its lighter forms, the joy of the aesthete, detached from the serious interests of life. The joy of which this type of art is an expression is of a twofold nature. First, it is the joy felt by strong souls in the serene intervals of strenuous action. It is a holiday rightly earned and enjoyed from the serious affairs of life. Shakespeare's comedies are illustrations in point. It is significant that love, that occurs very infrequently in his tragedies as a leading motif, is the only theme in his comedies. Secondly—and it is an interesting phenomenon—the joy of life sought by great poets is a joy that belongs to the struggle of life itself, and is not something separate from or opposed to it. It is the joy of battle, of heroic and strenuous action, of every enterprise of body and mind and soul. There is a qualitative difference between this virile sense of exhilaration and the facile and not seldom morbid and neurotic pleasure of the aesthete. This joy is not the negation of suffering and pain; it exists as a positive element in all heroic suffering, in all pain passed through by strong and noble minds. It is this joy that is found in tragedy, the wild Dionysian ecstasy of the soul—a reflex of the mad *tândava* dance of Siva—that accompanies the tragic representation of ruin and death.

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While pure art is specially attached to sex and, at its best, to the lovely manifestations of eroticism, this greater art which does not altogether ignore them, is more interested in the sublimated forms of eroticism where it is a spiritual passion and a power in man's higher nature. But more frequently great literature contemplates the life of struggles and conflicts that put to the extreme test all the moral and spiritual resources in man. Shakespeare, it may be noted, treats, as a rule (with a few exceptions), the combats of men in his serious work—the tragedies, and the loves of women in his lighter work—the comedies.

VII. Effect of Values on Life's Conflicts

The application of moral and spiritual values to life has an important bearing on the nature of its conflicts. In the animal existence which knows no value, every impulse corresponding to moral promptings is guided by expediency. A bison fights another bison in the forest with great courage till it finds courage to be of no avail and then it takes to flight. But a man who is guided by the moral principle of courage will fight dauntlessly, winning or losing, and will never take to flight; so that even where there is a physical defeat the vanquished fighter scores a moral victory. This means that, in a life affected by moral values, conflicts are more protracted and intensive than in animal life; hence the struggle for existence is more severe. And, in spite of the persistence, intensity and severity of the struggle, the issues may yet remain undecided. A bison, gored and laid low by its adversary, is finished for ever; but not so the man who takes his stand on moral and spiritual values. He may be tortured and killed but his ideal survives him and recruits fresh forces to continue the battle.

In animal life, the power is quantitative. One may measure the duration of the fight between two contending bisons, and forecast the issue by a study of their physical constitutions. But in the life penetrated by values all calculations fail; because the power here is qualitative. A solitary man may fight a great empire and reduce it to the dust.

There is a tremendous increase in their intensity when the conflicts of life are associated with values. Life's irreconcilable issues, which bring its intensity to a white heat, belong to the moral and spiritual plane.

Art at its greatest deals with life at its intensest. Hence great art necessarily comes to be associated with values.

In literature, the simple and the more or less animalistic conflict is represented in the folk epics. Bhima fighting Duhsâsana with the mace, sitting on his prostrate body and sucking his blood; Achilles beating Hector in a furious combat and dragging his dead body behind his chariot wheels: these are grand spectacles of physical heroism. In art epics we already find the importation of values, and a new meaning attaching to life's conflicts. In the *Râmâyana*, Râma fights Râvana in a physical combat; but there is a moral combat between Sîtâ, the solitary woman held in duress, and all the power of temptation and coercion of a mighty king. Homer's Helen is only aesthetically great; she changes hands like a precious jewel from one party to another without any moral or spiritual struggle on her part; because her life has not been affected by spiritual values. Sîtâ is not a human jewel changing hands; she has a soul, and a proud soul, with a delicate moral and spiritual sensitive-

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ness, that makes her as great as the hero of the epic, and intensifies its conflict.

In the transition from epic to tragedy, there is principally the change from life conceived more or less biologically to one penetrated by spiritual values. Really what tragedy represents is epic heroism in defeat and ruin. Now why should defeat and ruin exalt us? Is any one but the Sadist exalted by the sight of men being killed or cities being ruined? What is there in the sight of a Desdemona cruelly strangled to death by her husband or of a Lear breathing his last with the murdered body of his beloved daughter in his arms, that could conceivably exalt the mind of the spectator? Is it simply the sense of form, the rhythmic movement of action from prosperity to adversity, that does so? Certainly not. It is the sense of value which the drama inevitably produces on the mind of the spectator that leads to the characteristic tragic effect. Desdemona dies, but her death establishes something that is undying, *viz.*, the glory of love and chastity. Lear and Cordelia die, but their deaths make affection and fidelity survive more persistently in the mind of the audience than it would have done before. Tragic ruin and loss emphasise the value of what is ruined and lost. If life were to be divested of its values, no tragedy would ensue. There may be any amount of pity, but there is no tragedy, in the case of the drunkard who beats his wife to death or of the beggar who starves to death with his child. Tragedy belongs to the plane where life rises above biological interests,—where it is measured in terms of spiritual value.

Life's struggles and conflicts, intensified beyond measure by the application of value, make the theme of great literature. Even in the interest of pure form, especially the dynamic form as found in epic drama and novel, the value leads to a gain in artistic quality; for the intensity that it imparts makes the form most vital and most movingly real. There is nothing in devaluated life to correspond to this intensity. No amount of sensationalism, however shocking and breath-taking it may appear, can approximate the power and intensity of moral and spiritual conflicts. Hence the pure art that eliminates value can never be of the greatest, if only because it cannot contemplate life at its intensest.

VIII. Conclusion

Art is never moral, if morality means superimposed laws, dead forms, decayed conventions. But morality as the qualitative sense of life, as the elements of power and nobility in character, as the value which intensifies life's conflicts and charges it with a higher significance than biology ever gives it, —such morality is the very stuff of which great art and literature are made.

Pure art there has been and there will be—the contemplation of the beauty of form in detachment from life's moral and spiritual issues. But the more intensive and therefore the greater art will be that in which the aesthetic appeal is reinforced by all the depth and complexity of meaning that lies in life and the power and exaltation that go with life's moral and spiritual battles.

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SRI RAMAKRISHNA'S CONTRIBUTION TO THE SOCIAL AND RELIGIOUS LIFE OF INDIA*

By Asoke Kumar Bhattacharyya

I

Contemporary Life of India: Social and Religious

The Bengal where Ramakrishna was born a hundred years ago was like a swamp of religious and social traditions left by the ebb-tide of the age-long spiritual ideals of the East. When the early days of Ramakrishna were being spent amidst the hallowed calm of Dakshineswar in passionate search for the Mother, there was gathering on the horizon of Bengal a storm that grew out of the conflict between the ideals of Hinduism and Christianity enhanced by the attempt of Swami Dayananda Saraswati to revive the Sanâtanist sect. People were at a loss to pick and choose from amongst them the right course of life with the consequence that many were carried away by the charm and novelty of the doctrines of Brâhmoism which sought to reconcile to some extent the two dominant religions of the East and the West and rescue the educated young Bengal of the age from the danger of an alien influence. Rammohan Roy, the champion of Brâhmoism, born in an orthodox Brahmin family and brought up amidst Islamic culture, was above all a rationalist and a moralist. He could accept neither the polytheistic ideals of religion as he found them in his ancestral creed nor the monotheistic principles of faith as preached by Christianity.[1] He was an absolute monotheist in that he went the length of denying the Trinity of Christ just as he denied the Hindu divinities. To him it appeared that the only religion was 'the worship and adoration of the Eternal, Unsearchable and Immutable Being, who is the Author and Preserver of the Universe'. He claimed his religion as 'universal' and he endeavoured to preach universal brotherhood through it. But as against this it may be said that it was only as good a form of religion as Christianity, preaching a particular set of beliefs and vying with other existing faiths.

As a reactionary measure against the Westernization of the country in matters both intellectual and religious, a well-organized agitation was started in northern India under the heroic lead of Dayananda. The sole aim of this movement was to bring back to the ancient soil its long-forgotten Vedic faith and its practices. In the course of his journey which he undertook for preaching his faith, Dayananda came to Bengal. Though the success of this Vedic resuscitator was not so glowing in Bengal, mainly because of the classical Sanskrit language in which he spoke, yet the movement had its visible effect on the Bengal public.

When these cross-currents of religious thoughts were in full sway in this land already overwhelmed by Western ideas

* This essay won the 1st prize in the Sri Ramakrishna Centenary All-India Essay Competition among College Students.

[1] Romain Rolland: *Life of Ramakrishna*, p. 108.

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and ideals of life, the Saint of Dakshineswar came with a spiritual message quite adapted to the sceptical and scientific age in which he was born. His is a message that he worked out in his own life without thrusting it upon those that came to him. His ideal of religious life is free from any scheduled restrictions of caste or creed, of place or time. The Divine can be worshipped by a man in and out of the temple, be he a believer in the formless God or in God with forms. What is needed is only a purified soul—a humble resignation to and an absolute faith in the Supreme Being.

Ramakrishna's Ideal of Religious Life—a reaction against as well as an assimilation of the prevailing social and religious surroundings

The message of Ramakrishna to India and to humanity at large is the sum total of human experiences in life. As a member of the family, as a man of society, he was more alive to the welfare of humanity than anything else and his teachings to the world are of great social value. His prime task was to reform the Hindu society which had been shorn of its ideal of unity, religion and social service. Social condition of Bengal, in particular, as Ramakrishna saw it, was anything but satisfactory. Prejudice of caste, hatred of heresy and above all, the evils of Western education gradually eating into the life of the country,—all combined to stir up in the mind of Ramakrishna the ideal of a universal religion where the lost children of the ancient sages might find a shelter. He made people feel that religion was no tyranny to be exercised over the society and was no object of dread for its thousands of bindings. A faith that could take within its fold the priest and the 'pariah' with the same rights and privileges was the faith propounded by Sri Ramakrishna.

II

Essential Elements in the Teachings of Ramakrishna

From the Vedic age through the Buddhist era down to the present time, the one common string that binds together all the religions preached in this sacred land of India is the spirit of renunciation. During the Vedic predominance man's course of life was marked by graded renunciation in its different stages ; in the Buddhistic period the spiritual ideal of man was recast according to the Buddha's principle of renunciation which enjoined somewhat rigorous denial of pleasures to man whether he was a house-holder or a mendicant. The people of India in modern ages caught in the snare of worldly enjoyments were looking forward in disgust for an ideal of renunciation to satisfy their spiritual hunger ; for, spirituality is an instinct of the Indian mind. And Ramakrishna came with this long-looked-for message of renunciation—a renunciation that demanded no leaving of the house-hold life in favour of the forest and practising penances there, but which only reminded man of his own inner and truer self in the midst of his usual hum-drum life and his inseparable relation to God. "When you are at work use only one of your hands and let the other touch the feet of the Lord."[2] "Live like a mudfish and let not the mud of the world stick to you." Be in the world and at the same time out of it.

But the remarkable feature of his principle of renunciation is that it is always coupled with the spirit of service. To him life within this world is the fit field for both. Renunciation as such separates man from man, but renunciation

[2] Romain Rolland: *Life of Ramakrishna*, p. 215. Interview with Keshab and his disciples.

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through service unites humanity in a tie of universal brotherhood. He imbibed the teachings of the *Gitâ* and saw the manifestation of God in every man and thing.[3] He was thus a follower of the *Gitâ* on the one side as also a worshipper of Kâli on the other. He was a synthesis, as it were, of the *Gitâ* and the *Chandi*—the eternal spiritual bequests of India. Indeed, he was a devotee of Kâli, as she is manifest in the *Chandi*, not as the destructive force of Sakti, but as the eternal fountain of Love and Beauty as embodied in his 'Mother.'

Ramakrishna's spiritual legacy to India is marked by synthesis and toleration. The greatest truth about religious life as revealed to Sri Ramakrishna is perhaps his conviction about One Eternal Religion running through all humanity. This religion manifests itself in different races and in different countries quite in different forms in obedience to the diversity of their environment, culture and temperament. The numerous faiths, therefore, that seem to prescribe distinct paths to God and spirituality are the different phases of that One Universal Religion that existed in the past and will exist for all time to come.[4] Further, one individual may seek God through activity (*karma*), another through devotion (*bhakti*), while a third through knowledge (*jnâna*). It is just as one can view Truth from different angles of vision.[5] But all the paths lead to the same goal; all seek God, though the roads vary. Ramakrishna combined all and despised none. For, so many ideas of God, so many religious beliefs were to him the forms of the same effort to attain the God-head. Every faith was equally potent to lead man to the spiritual goal, provided he has a sincere and devoted heart to follow it.[6] This universality of his ideas about God and religion and his unprecedented toleration of other faiths found expression in a thousand and one of his memorable utterances.[7].

At an age when religions in India—swelling in number as they were—far from being held in sacredness by their respective followers, were vying with one another, when society suffering from the ignorance of its masses was the hotbed of vice and superstition, when individuals absorbed in elaborate rituals lost sight of the distant aim, Ramakrishna, simplicity and sincerity incarnate, purified the heart of Hinduism and made it a living force once again by removing all its excrescences that were threatening to stifle it. To think of God as the nearest, to take him as the dearest, formed the essence of that simplest faith which the poor priest of Dakshineswar wanted at this psychological moment to bring home to the heart of Bengal. "Why do you give these statistics?" he once reprehended Keshab Chandra Sen. "If you think of Him and His gifts as something extraordinary, you can never be intimate with Him...Do not think of Him as if He were far away from you."[8] Religions in India are characteristically pervaded by the idea of realization and in this sceptic age it is unnatural that religion should be anything other than realization. And the life of the Paramhamsa is one of such intense personal realization. The spirit of religion loses its hold both upon the devotee and its followers if it does not proceed from the realization of God. The devotee must think of God, 'feel God' and 'talk to God.'. This is the

[3] *Gospel of Sri Ramakrishna I*, p. 350.
[4] Vivekananda: *My Matser.*
[5] *Ibid.*
[6] Saradananda: *Ramakrishna Lila Prasanga, Gurubhava, Uttarardha*, Second Ed., p. 47.
[7] *Gospel of Ramakrishna II*, 17 and 248.
[8] *Life of Ramakrishna*, p. 365.

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truest and most tangible of all religions that can touch the heart of humanity. But it must be remembered that Ramakrishna in representing to the world his religion of renunciation and service, of toleration, synthesis and realization has only re-echoed the sacred note sounded in this ancient land thousands of years ago. Indeed, his attempt has been an unconscious revival rather than a studied renovation.

Ramakrishna's teaching as contrasted with Buddhism, Christianity, and some forms of Hindu faith with special reference to their mystical aspect

The man-God of the nineteenth century felt the identification of himself with the Divine. His filial relation with God, the 'Mother', was the outward expression of his inner identification with the Absolute.[9] He felt the immanence of God in every being and believed that every being is an expression of the Divine and that every man can attain godhead. Herein lies the difference between the Vaishnavite and the Sâkta idea of realization.

It has been urged by most of the European writers that Hinduism is essentially mystical and that the teachings of Ramakrishna, embodying as they do the essentials of Hinduism, share in mysticism as well. But Hinduism, and for the matter of that, Ramakrishna's teachings do not suffer in comparison with other forms of religion which have influenced the religious life of humanity at large. For all true religions are mystical. *If all true religions consist in the identification of the individual with the Universal,—the finite with the Infinite, such a consciousness of the identity cannot but be supra-sensuous and supra-rational.* The realm of the individual and the finite is the realm of the senses and of reason. *The senses and reason have their function within the bounds of the finite existence, which can be understood and interpreted in terms of the categories of time, space and causality, but the realization of the Infinite is beyond categorical knowledge and can be effected by intuition or inner vision alone. It can be effected by the inner spiritual awakening which no discursive reason however subtle in its application can bring about. Man's spiritual hunger and thirst goad him to that inner grasp of the Infinite which defies all intellectualism. Hinduism is therefore none the poorer for its mysticism.*

The much too rationalistic tendency in Christianity has made it accept the reality of this phenomenal world, and the spiritual life which cannot be analysed by reason is only to be reached through a transcendental experience. The visions of the mystic are beyond the field of reason and make up a separate form of existence. There is a wide gap, as it were, between this mundane life and the delightful experience of a wider existence—the two can never be reconciled. In Buddhism the existence of this secular world has been altogether denied. The Buddhist at his highest has the transcendental experience of the unsullied bliss while the world of ordinary experience shrivels into nothingness. This is what is called Nirvâna. The Buddhist in the state of Nirvâna is, therefore, above the biological and psychical demands of life and makes his existence a matter of mystic realization. Mysticism thus forms the essential medium through which the Buddhist claims to taste the spiritual *summum bonum*. Hinduism here is more comprehensive in its ideal than either Buddhism or Christianity. It takes cognizance of the relative reality of the phenomenal world without bringing in an idea of isolation between the world of phenomena and the world of reality.

[9] Dr. Mahendranath Sirkar: *Eastern Lights*, Ch. XI.

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The mystic element in Hinduism and in the teachings of Ramakrishna, which are essentially the revival of the same, is distinctly inclusive in its acceptance of the world outside. Ramakrishna, consistently with the principles of Hinduism, has not given the go-by to the world of time, space and causation but rather asserted that the finite and the individual can become the Infinite and Universal in and through its participation in the workings and progress of the spatio-temporal world. When the Hindu Sâdhaka has seen through this spatio-temporal world and realized the Absolute, he enters into a wider life beyond and above the reach of reason and the senses but not antagonistic to them.[12] Ramakrishna realized this higher truth of Hinduism but preferred to practise its simpler form whose Deity was the Mother Kâli and his sonship to Kâli was at once a glory, a light and a delight to him.

III

Ramakrishna's Social and Religious Ideal is the Need of the Hour

Ramakrishna laid no claim on any one as his follower though every one that came into contact with him was anxious to follow him. He laid no claim on any religion as his personal bequest[13] though his legacy to the religious world appears to be of the richest and finest type. Consequently, unlike Christianity or Buddhism which owed its origin to the life of its promulgator, Ramakrishna's religious life aims at a revival of the Hindu ideal as it was revealed to the ancient sages. It is universal in the sense that it bears no idea of proselytizing others nor does it find fault with any of the positive religions.

[12] *Cf.* Dr. M. N. Sircar: *Hindu Mysticism.*

[13] Swami Premananda once heard him pray: "Mother, do not let me become famous by leading those who believe in beliefs through my voice."

It was the land of India which had once got the inspiration from the giant intellect of Sankara and it was here that Chaitanya's message of love opened up a new vista of spirituality to India of the middle ages and the time was ripe for one to be born, the embodiment of the intellect of Sankara and the heart of Chaitanya. The time was ripe for one who was to sound the symphony of all religions—to recognize variation within unity and integrate the quarrelling masses with a spirit of service and toleration. And the present spiritual atmosphere of India after her vicissitudes of religious experiences, and social filtration is largely the gift of Ramakrishna who saw and felt what the hour needed, and the world has come to see in this cosmic man the fulfilment of its religious aspirations.

What Ramakrishna did towards the elevation of the social and religious life of modern India

The ideal of service that often moved the Great Master haunted the lion-heart of Vivekananda afterwards, when the task of carrying the great message abroad fell on his able shoulders. The task was a tremendous one and Vivekananda took it up after his return from the far-off Western countries. India, more than any other country in the world, is the home-land of the poor and the suffering. Visitations of natural calamities greatly enhance the helplessness of the country and the need of rescuers is felt more keenly in this land of ours than anywhere else. Vivekananda felt the need in his heart and made the cause of the poor, the ailing and the down-trodden, a part of his creed.[14] His clarion call to service was readily responded to and the greatest

[14] *The Life of the Swami Vivekananda*, by his Eastern and Western disciples, Vol. II. Ch. LXXIII.

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gift of Ramakrishna-Vivekananda is the etablishment of rescue-homes, industrial centres and orphan-asylums all over India and abroad. It has set up a country-wide agitation and the people of India have accepted the principle of service as a creed of their own. The Ramakrishna Math and Mission, the greatest organization of the kind in India, has not only taken upon itself the relief works of all manner and dimension, but as a stout step towards national uplift it has opened at many places of India centres for home-industry[15] and has even undertaken the education of masses where possible to reclaim the fallen from the lowest depths of depravity. The institution, inspired with the ideal of Vivekananda and his Master, continues to contribute immensely to the uplift of the Indian society in its ethical and social standards.

The Vedic age had long gone away leaving its excrescences which went on accumulating only to encrust the Hindu society thicker and thicker. The caste-system which formed the backbone of the social unity lost its original significance, and men in the higher ranks of the society developed a superiority complex, and the reaction which followed found expression in the life and teachings of Sree Chaitanya. Chaitanya's overflowing love for all was a step forward towards the religious franchise of the low caste. But it waited on Ramakrishna in this modern age to deal, though only in principle, a stronger blow to this standing evil. Like Chaitanya he not only absorbed the low caste within his religious fold but roused a sense of respect for their religious aspirations. His direct disciples included low caste devotees,[17] for, he held that realization of God, the ultimate aim of humanity, is no personal privilege of any individual high or low in society. Yet, as Vivekananda who represented the practical aspect of the Great Master asserted, the difference between the high and the low, the Brahmin and the non-Brahmin, is only a difference of social functions and abilities and the moment the non-Brahmin acquires the abilities and character of a Brahmin he is to be exalted to Brahminhood.[18] This liberalization of caste specially in matters religious on the one hand, and the vindication of the strong underlying principle of caste-distinction on the other, mark at once the revolution in spiritual outlook that the Paramahamsa ushered into the Indian society without detriment to the ancient ideal of the land.

To study Ramakrishna in isolation from Vivekananda is quite an impossible task. Though in nature the two were exactly opposite, yet the one was the supplement of the other. If Ramakrishna was all inspiration, Vivekananda was all activity; if Ramakrishna was the maker of a religion, Vivekananda was its missionary. And the greatest mission that Vivekananda carried to the different parts of India is the awakening of the Indian youth to a sense of national pride and national respect. He infused into the mind of the young India the ideal of the sanctity of religion as the very basis of Indian life and in this respect he followed strictly his Great Master. Ramakrishna no less than Vivekananda was the real leader of the youth. The contemporary youths of Bengal were attracted by this Godman of the nineteenth century and a batch of "bold Sannyasins" arose out of them. And

[15] The reference is specially to Madras "Students' Home" and its great activities.

[17] As an instance, it may be cited that along with Ramchandra Dutt, one of the earliest disciples of Ramakrishna, came his servant, Latu by name, who was to be one of the direct and most favourite disciples of the Master.

[18] Vivekananda: *The Reform of Caste.*

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Vivekananda's move for social service is in reality a movement for the youth of India. He proclaimed in every corner of India and abroad the call of service to the young generation, and, happily for India, this awakening of the youth of the country at a time when Indian nationality was at its ebb, served to stir up patriotism in this lost land.[19] Since then the Indian national consciousness began to be felt all over the country and attempts were made to bring about a national unity through social service. This impetus to service which has since taken shape in innumerable useful institutions, we all owe to that maker of modern India, that great disciple of a great Master—Swami Vivekananda. The Master sowed the seed and the disciple gave it sap and nourishment.

But it was not the youth of India alone that occupied the Master's thought but the womanhood of India as well shared a large measure of his sympathetic estimation. Ramakrishna saw and felt the deplorable condition of the Indian womanhood of his time and endeavoured to revive its lost glory. He inculcated the ideal of the *Chandi*[20] and learnt to see in every woman the manifestation of his 'Mother', the Primordial Power (Adyasakti) of the universe. His relation with his wife was the sacred relation of mother and her child and he even went so far as to worship her having enthroned her in his 'Mother's' seat.[21] In his religious life he acknowledged with all humility a woman, Bhairavi Brahmani by name, as his preceptress. His life, in a word, is a splendid devotion to the moulding of the Indian social outlook on womanhood which is nothing else than divinity.

Leaving his indelible impress upon the life of the Indian people, nay, upon the world at large, the Messiah of the East took his exit from the world-stage. The river that with its sacred waters sanctified all that was unholy in the religious and social body of India re-entered the ocean of eternal unity, sanctity and equality. Ramakrishna's ideal of a universal religion, his call to the Indians to extricate themselves from the meshes of social prejudices and, finally, his simple ways of religious life to attain God are the most striking of his gifts to mankind for which he is worshipped to-day and will be in ages to come by posterity. Ramakrishna was above all a man; humanity in him was more marked than in any other prophet of the past. As a human being he was always on the alert for the uplift of the human society and he could not afford to keep himself aloof. He has disengaged his self from the narrow adjunct of his body only to pervade the universe with his truer spirit. His bodily appearance we have been deprived of, but we seem to hear his inspiring voice calling us to a better and a truer life : *Uttishthata jâgrata prâpya varân nibôdhata*—"Arise, awake and stop not till the goal is reached."

[19] Vivekananda's call to the Indians : Hero, take courage and be proud that you are an Indian and say in pride, 'I am an Indian and every Indian is my brother.'

[20] *Cf. Chandi*, XI. 6.

[21] Romain Rolland : *Life of Ramakrishna*, p. 99.

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MAN'S PLACE IN THE COSMOS

By Dr. D. N. Roy, M.A., Ph.D.

Some years ago a curious business was started in the Western world. There was a beauty contest in which many self-conscious girls appeared as candidates, each aspiring to secure the highest recognition for her beauty. In that unique contest one fortunate girl was ceremoniously elected as Miss Universe. The girl might have felt exceedingly flattered and very much enjoyed being advertised in such a wonderful manner. We, however, are much less interested in how she felt than what the wise judges thought when they elected her as Miss Universe.

When, in a beauty contest, a girl is elected as Miss Europe or Miss America one may take it with a grain of salt thinking that the persons concerned in this contest—those including the beauty contestants, the people who vote for them, and the judges who elect the most beautiful of them—are all Europeans or Americans and as such may talk of their own people and their continent in their own peculiar way. But when these very judges elect a Miss Universe from such beauty contestants, one cannot help wondering what they mean by the universe. Is it their Europe? Or the countries which constitute the West? Or this world of our five continents? It is hard to believe that they think of the universe as far greater than this our world. Even if some one of them does believe so, his conception may be so vague as to be all but meaningless. Otherwise he could not give his approbation to the very idea of choosing a Miss Universe from a group of girls hailing from only the countries of the West.

I do not know if that modern custom is still observed in Europe. If it is, it certainly gives the people there plenty of fun and amusements and that probably is the important thing for them.

We, however, are interested in the general implication of the custom. It alludes not only to those people who participate in it but indirectly even to many others who do not. It is this that most people do not realize what the term 'universe' actually stands for. They generally use it so loosely that this little planet of ours is large enough for them to be taken for its synonym. It seems they have not profited by time. Astronomy is the most ancient of all positive sciences. It has been talking about the mysteries of the universe since the time of the Chaldeans and the Egyptians. Yet the general people do not seem to have enlightened themselves any better from the rich findings of astronomy. The universe has not yet acquired its fuller meaning for them, at least, in their practical life.

It would not do to console oneself simply by saying that the general people should not be taken so seriously for what they do, that they do not count because they do not think. The general people constitutes a manhood which counts very much, because it has its indelible impress upon all people including the best thinkers of the age.

Neither would it do to dismiss this one instance of people's ignorance by saying that it matters little if the universe is taken by them in a loose sense, that it hardly affects their lives in any real sense. This may be the

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observation of those who have no time to go deeper into the fact. But it is not a wholly correct observation. We all know that a peculiar conception of God has its peculiar influence upon man's life. The God-concept surrounds his mental environment most of the time and directly or indirectly works upon his inner tendencies. In like manner, a certain conception of the universe has its own peculiar influence. The universe surrounds him in a more forceful manner than even his God, inasmuch as it is objectively present before his senses, while to him God is the Great Unseen. The highly rich meaning of the universe has its refining and elevating influence upon man; it has in it a great source of peace and contentment.

We often think of God and talk about His glory and majesty. We feel very much inspired thereby. But we would never use His name loosely. The common people may be stopped from doing it by threats of divine wrath, but the more thoughtful people would be able to see that the divine wrath is nothing but the degrading effect of holding a loose conception of God. Few seem to realize that, similarly, when we think of the universe we should not use it in a loose sense. Of course, the divine wrath is not there because, unlike the Great Unseen, it is visible to our gross senses. We can always see it and what we can always see does not inspire fear in us. Any wrath of the universe corresponding to divine wrath, therefore, is out of the question. We do not think of the greatness of the universe in our practical life, because we always find ourselves surrounded by it. Familiarity may not breed contempt in all cases, but it, at least, breeds indifference. Our indifference to the surrounding universe has caused us to use it less thoughtfully and inspiringly than it deserves to be used and we are thereby deprived of its lofty influence.

Some people may think that to introduce such a contrast between our God-concept and the universe is wholly unwarranted. They would probably contend that our general idea of the universe bears no comparison with our idea of God which is ever inspiring and ennobling. I would agree with them that our idea of God blesses us with the loftiest inspirations of life, but that would not make a contrast with it of our idea of the universe unjustified. If a certain idea is rather obscure to us it becomes clearer when contrasted with some other idea with which we are very familiar. It is undeniable that we are more earnestly familiar with the idea of God than with any other idea. The contrast is very pertinent also in another respect which we shall see as we proceed.

But before that just a passing glimpse of the universe would not be out of place. The educated people including the scientists are found to use the term 'universe' in three different senses.

Firstly, it stands for our great solar system. It has received its name from a huge luminous body called the Sun which keeps its place at the centre. Around it there are nine planets, one of which is our beloved Earth. Some of these planets have a varied number of satellites or what we call moons. There are also other smaller bodies, such as asteroids, comets, and countless meteoric particles. These are what constitute our solar system and often stand for what many people call our universe. They, of course, admit that our universe is only one of a vast swarm of countless universes.

Secondly, it stands for the whole system of bodies in space which are visible to our unaided eye. It includes, besides our solar system, those luminous clouds called nebulæ, the individual

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stars, and the star clusters. As we know that our Sun is just one of the countless stars that beautifully stud the vast body of space, it may be that each of those other stars is also a Sun with its own system of individual universe containing in the same manner, its planets, satellites, asteroids, comets, and meteorites. Thus the second conception stands for a universe of universes. It is a much grander and more awe-inspiring conception than the first one, inasmuch as it takes us farther and farther away where its apparent dimness only hides from us more glories of space. Astronomy has given us wonderful instruments to help our eyes see this vast universe.

But even with such instruments we can reach a distance which is only a point of space. It may be a universe of universes, still there is the endless beyond.

"In the deep abysses yonder,
Others measurelessly grander
Lie beyond them far away.
Those which thou hast deemed the grandest
Are but motes to such as they."

These "deep abysses yonder" suggest to us that our universe of universes is just one again of countless similar universes and the whole sidereal space is strewn with them.

Thirdly, it covers all the systems of universes—those that are visible, those that are not visible but imaginable, and those that stagger even our imagination. Who will count how many they make? But they certainly make one united whole and this great whole is *the* universe. In philosophy Cosmos is the term used for it to avoid ambiguity of the term universe.

How big is the size of the universe? Who can tell? And do we not feel inspired when we try to conceive of it? Maeterlinck's description will convince us:

"There we have in bold outline, some idea of our universe. I say our universe deliberately; and not the universe which is a different affair altogether. We have two universes to consider at the moment; that of our solar system, hitherto regarded as all-embracing but now recognized as comparatively insignificant; and the universe of the galaxy that comprises most of the stars our telescopes reveal in space, all joining in one single movement . . . Beyond or above, still a third universe suggests itself; one that we can only dimly picture, lying farther still than the galaxies, and composed principally of the spiral nebulæ . . . And beyond even these three universes . . . there must almost inevitably be still more, a succession of universes, contained each within the other . . . and the last of these shall never be reached, for beyond would be inconceivable nothingness that cannot exist and can never have existed from the time that something was; for if nothingness ever had been, it would at once have been filled by whatever dropped into it." (*The Magic of the Stars*, pp. 27-28.)

All these beautifully described universes of Maeterlinck make up *the* universe. When at the beginning I brought out a contrast between the conception of God and that of the universe in their bearing upon human life, I meant this great cosmic universe.

There is certainly a very elevating inspiration in the conception of this universe. Why? because it carries us by its mysterious endless beyond to a sphere of thought-life where the vision of the slowly unfolding infinite begins to clear itself. That which approaches the nature of the infinite has its great inspiration for us, since it keeps our

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yearning for the infinite alive by its own indescribable beauty and grandeur. Of the only two objects of supreme admiration for Immanuel Kant one was the starry heaven above and the other the moral law within man. Indeed, the people who are spiritually inclined look for solitude. Far away from the "madding crowds' ignoble strife" he looks for a place where he can feel his being in the midst of the universe, where he can open his eyes to the farther and farther beyond. This is why the Buddha left his royal home and went to sit under the Bodhi tree from where his eyes unobstructedly perceived the greatness of the studded sky and then closed themselves to let the mind seek its eternal joy in that greatness.

Let us now turn once more to that little universe, our own solar system and consider the position which our Earth holds in it. There was a time when the callous egotism of man made this Earth the centre of the whole system because he happened to be in it, when it was considered to be the best of all possible worlds, because it is his world. Such ideas were so flattering to him that for long he was not willing to listen to any different scheme of our universe. But that egotism had to break down before truth, for truth is more permanent than egotism. We now know that our Earth does not hold any very distinguished position in the scheme of the universe.

The supreme position in our own solar system goes, of course, to the Sun which keeps its position at the centre like a benevolent king spending its own wealth of light and heat for the good of its surrounding retinue. It is the only self-luminous body and the greatest of all the great bodies of this system. Our Earth would look like a mere grain of sand if our Sun would be a tennis ball. Yet this Sun is merely one of the countless stars that shine in the sky. It is rather small when compared with many of them. There are stars composed of matter a million times that of our Sun. There are stars composed of matter a million times less dense than the matter of which the Sun is composed, just as there are others "composed of matter two thousand times as dense as gold." Again, there are stars that emit thousand times the light and heat which the Sun emits.

If that is the position of our Sun when compared with its fellows, what position does our Earth hold before them all? Like its fellow planets, the Earth has no light of its own. It is like a "black star," or "stellar corpse," as Maeterlink calls it, borrowing its light from the Sun about which it moves all the time. Even among its fellow planets it does not hold any very exalted position. All of them except Mercury, Mars, and Venus are many times greater than it. Even Venus is almost equal to it. It is true, our Earth has a beautiful moon which affords unspeakable joy to many of us. But it is not a special favour for our Earth. All the planets except Mercury and Venus have their moons. While the Earth has only one moon each of the other five has more than one. Saturn is the most fortunate of them all, having as many as ten moons. We wonder how the inhabitants of Saturn, if there be any inhabitants there, especially of our type, feel about their planet and their life with so many moons emitting romance all the night.

At any rate, it is now very clear that our planet does not hold an exalted position in the grand scheme of the universe. Compared with the vast outside it stands like a simple grain of matter.

And how does man stand in this wonderful scheme? Is he not just a "subatomic creature" on this little grain of matter? He certainly is with all his

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prattling egotism. He can perceive it if he wants to. Let him just come out in the deep silence of midnight when our Earth's own darkness hides all its borrowed glories, let him open his eyes to the studded sky above, gloriously silent with all its majestic greatness and let him focus his mental telescope upon it for a while. Ah, his inflated egotism will burst in its silent shameness, his cosmic insignificance will be as clear as the midday light!

But that need not be a depressing fact for man. The comparative insignificance in his outward cosmic existence does not minimise his essential greatness. He loses the real joy of his greatness in his self-conscious egotism, or as soon he builds up his own world centering around him. His greatness lies in his ability to transcend his narrow self and catch a glimpse of the infinite in all his surroundings. He is apparently surrounded by finite objects and if he cannot see anything more in them it is because his own egotism obstructs his vision and sets limitation to all perceived objects. That egotism vanishes in his unconscious meditation upon the finites, and he begins to see the infinite unfolding itself in and through them. Take, for instance, just a little seed. Does it not tell the story of the infinite in its own finite form? It can produce a number of seeds each of which again can produce an equal number and so on and on until you can see that their numbers together may mount to any possible figure almost pointing to the infinite. That one little seed holds such a possibility in it! Take again a cosmic dust, even an atom. Are we not told that each minute atom is a wonderful world in itself? Do we not know that every bit of microcosm has all the realities of the great macrocosm? The man who can realize this profound truth has his own greatness which bears no comparison. Is the spark smaller than the flame in any essential aspect? If not, man has no reason to be depressed on account of his place in this cosmic order.

THE RELIGION OF NON-RELIGION

By Bhikku Vajrabuddhi

The present man refuses to be bound to any creed, or drilled by a priestly caste. His is the mountain-view commanding wider prospects than his fellow-beings in the mist-enshrouded lowlands can command. He can raise himself above the traditions and prejudices of age and place, circumstances and birth; he sees, more clearly and in a truer perspective, the tangled web of men and things. His comprehensive vision embraces the world.

Sometimes, however, one is inclined to doubt the value of an effacing uniformity. The danger is that in cutting oneself off from one particular tradition, one turns away from all traditions and drifts into that anchorless condition so characteristic of many "moderns." If a man is to study all religions and embraces none, he may in his mind construct an abstract ideal out of the best of all but that does not help him much. It is the same as bloodless cosmopolitanism.

In point of fact, while all things in this world of form are essentially one, they are unique in their outward appearance. The uniqueness of the individuality must be preserved as something

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infinitely precious and as absolutely necessary for the perfection of the whole. As we see the universal Sanatana-Dharma, it is a fellowship in which every one has full scope for the flowering of his own distinctive individuality. Variation and colour are the signs of life, and only through agreeing to differ can the closest unity be attained. Differences are included within the Reality which transcends them and in which we can commune with one another. The basic conception of this "Unity in diversity," of the reciprocal need of the whole for the part and of the part for the whole is in accord with the fundamental principle of the universe, and is in fact the very keynote of Indian culture and thought.

It is a special Divine Ordinance, so to say, that Asia is the mother of all world-religions from probably the dawn of history. It has fallen to the lucky lot of Mother India, by a unique providential dispensation, to produce the greatest number of spiritual giants. Lately it was Sri Ramakrishna who aimed at an all-sided perfection and realized the eternal truth. Thus he could preach with authority the religion of not any particular creed so boldly. He did not preach any faith, but only gave the energy necessary for sustaining one's own faith. He had the highest respect for the personality of each individual, and refrained from enslaving others. The originality of his method of teaching lay in enabling his disciples to realize his self by their own efforts, on their own path, sincerely and zealously. His dynamic message of love and strength is to us a logical deduction from the Advaita of Vedanta.

The golden thread of the creative Vedic idealism not only runs as a common basis of Hindu and Buddhist culture but also of the whole Asiatic thought. All these are imbedded and harmonized in the catholic and synthetic bosom of Vedanta. In the list of Indian Buddhist Patriarchs Asvaghosha and Nagarjuna are counted as the greatest and had a profound influence upon the philosophic thought of China, Tibet and Japan. Vedanta and Buddhism both teach that there is in each one of us the infinite source of bliss and knowledge. All human unhappiness arises from our allowing the discriminating mind to cover, or take the place of this divine Reality. The Nirguna Brahman of Sankara and the Sunya (Tathata) of Nagarjuna are the same. Dr. D. T. Suzuki, one of the greatest living Buddhists, emphasizes: "Indian metaphysics are the deepest in the world and all nations have to bow to the Indians in this respect." In India religion is always associated with experience and philosophy that goes on to an even increasing awareness, and certitude can only come from one's own intuitive self-realization.

When Indian thought came to China as Buddhism, the practical Chinese people took to it partly. But at the same time, owing to ethnological and temperamental distinctions, there was something that did not quite appeal to them. "Zen," said a learned Chinese, is the revolt of the Chinese mind against the traditional Buddhism. Zen (Japan) or Ch'an (China) has its origin in Indian Yoga practice whose Dhyâna was taken up by the early Buddhists as 'Jhana,' but when it came to China, naturally, it assumed a somewhat different form. If the Chinese individuality had to stand against Buddhism it had to take Buddhist philosophy and assimilate it into its own body and make it its own blood. So Chinese philosophy is the result of Buddhist philosophy stimulating the Chinese mind. The result of this penetration and assimilation was Zen (Dhyâna or Yoga), and this work was

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completed by the Sung Dynasty which followed the T'ang.

Tao-Teh-King is the Vedas of the Taoist and if Lao-tze was its finest prophet, Chuang-tzu, the celebrated Vedantist of China, was to Lao-tze what St. Paul was to Christ. Tao, in its essence, is really another word for Brahman or the Buddhist conception of Tathata. They stand for the ultimate Reality or "suchness," That (Tat), which is universal, inconceivable, and inscrutable. Also the doctrine of illusion or relativity as advocated by Chuang-tzu is identical with the Vedantic conception of Mâyâ. This explains the many singular likenesses in these teachings, and also the reason why Indian Buddhism found an affinity with the Laotzuan philosophy and was profoundly influenced by it until by the sixth century A.D. the Dhyâna-type of Buddhism became indigenous.

Meditation as an operative technique, by means of which Moksha or eternal freedom is to be attained, is Buddha's unique contribution to human art of living. Meditation is of value only as it is interpreted in terms of everyday activity. This is the Zen-way of life. And that is the great social value of meditation, for human consciousness attains to a spiritual level when it has a feeling of realization that all life is one.

The Indian monk Bodhidharma, the father of Zen, brought it to China about A.D. 470-520. He was a son of India, and therefore he has always been known in the Far East as the "Bearded Barbarian" in whose eyes was that tremendous spiritual power which is characteristic of Zen. At the present day Zen is the most healthy and influential of all the Buddhist sects in Asia. The central thought of the practical Bodhidharma was that experience and life are primary, while cult, theory and learning are comparatively unimportant. He urged upon all the wisdom of making a determined effort to attain the final experience. To see not in books but into one's own nature and to realize it as life itself —That thou art—that is the living, pulsating force and fulfilment of Buddhist Yoga.

There is a natural Law that a culture, when it is in a vigorous condition, goes beyond its geographical limits and, fearless of absorbing ideas alien to it, impresses its stamp on the life of mankind. The greatest achievement of India in this respect is the silent, triumphal march of its Eternal Dharma all over Asia. Its missionary spirit is singularly noted for its broad-mindedness and gentle-heartedness. Wherever transplanted it has allowed itself to establish a harmonious relationship with its new surroundings. This spirit of tolerance and non-violence is not a sign of weakness. Its character is dynamic too; it quietly comes among the cults and traditions of the people and is at home with them before long. Buddhism no more exists in India as Buddhism, but its original teachings are now absorbed in the religion and the life of the people. It rests with them to give life to it.

When we speak of "the religion of non-religion," the pious reader may be shocked, but this does not mean that the real experience of this religion denies the existence of God, Soul, and so on. Neither denial nor affirmation hits the mark. When we try to comprehend a fact by means of words, the fact disappears, the Reality is not there. We want to find a higher affirmation where there are no antitheses. Nowadays we believe far more in our own experience and facts than in words and holy doctrines, and we feel and know that it is impossible to give special earthly

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names to that very Reality which is both the eternal principle or indivisible basis and the fulfilment of life.

In fact the religion of non-religion is neither a philosophy nor a religion. It transcends all. Our attitude to life arising from the profoundest experience that came to the human spirit intimates us that we are already free and the eternal life is within us. No religion is higher than the realization of this fundamental verity of life.

A BIRD'S-EYE VIEW OF THE BHAGAVAD-GITA

By Principal D. S. Sarma, M.A.

It is impossible to gather together into one short article all that the Bhagavad-Gitâ teaches. For this great Hindu scripture scatters the living seed in all directions with a very liberal hand. Indeed it sows not with the hand, but with the sack. Arising out of a historical incident in the remote past to solve a particular moral problem that confronted Arjuna on the field of battle, it surveys the whole field of man's endowments, his spiritual endeavours, his doubts and difficulties, his relations to God, Nature and society and his ultimate destiny in the Absolute. That is why the Gitâ is called a universal gospel with a message for all men and for all time. The terms that it uses, such as the five causes of action, the four-fold division of castes, the three dispositions of Nature, the two paths of the world, may have been drawn from contemporary systems of science and philosophy, but they are all used in such a way as to point to something in them which is of universal validity.

To divide the whole Gitâ, as is traditionally done, into three sections of equal length, each section consisting of six chapters, and to say that the first section deals with Karma, the second with Bhakti and the third with Jnâna is not very satisfactory. For there is a good deal of overlapping and some of the ideas that are briefly expressed in the earlier chapters are developed at considerable length in the later chapters. Therefore setting aside all notions of artificial symmetry, we may say that the main body of the Gitâ comes to a close with the eleventh chapter in which the Visva-rupa or the cosmic Form of God is revealed to Arjuna to carry conviction home to his mind and to make him see and believe. Appropriately, therefore, this chapter ends with a famous verse which according to Sankara contains the whole essence of the Gitâ.

"He who does My work and looks upon Me as his goal, he who worships Me without attachments and he who is without hatred towards any creature, he comes to Me, O Arjuna."

The next six chapters, from twelfth to seventeenth, are devoted to special problems arising out of the teaching. They may be analysed thus:

Chapter XII. Impersonal God and personal God; and devotion to Him.

Chapter XIII. The relation between body and soul.

Chapter XIV. The relation between God and Nature; and the dispositions of Nature.

Chapter XV. The transcendence and immanence of God.

Chapter XVI. Two types of men—the godly and the ungodly.

Chapter XVII. The relation between

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Shâstra and Shraddhâ, the body and the soul of religion.

Finally, Chapter XVIII contains a general summary of the whole teaching which culminates in the profound secret of all spiritual life revealed in verses* 65 and 66. What is that teaching which is given somewhat briefly in the first ten chapters, driven home by the transfiguration in Chapter XI, worked out in considerable detail in chapters XII to XVII and summarised in the final chapter?

We have said above that the Gitâ is a universal gospel. But it is also a practical gospel. It does not simply point out the goal of man. It also points out the path or rather the paths which men possessing various endowments have to tread in their day. And, what is more, the Divine Teacher takes our hand in His and gently guides us along the path, if only we surrender ourselves to Him and do what He bids us do. He tells us that religious life need not be a thing of tears and groans and painful mortifications. It may easily be one of love and trust and of invisible progress.

Accordingly the Gitâ begins at the very beginning of the spiritual journey. It begins with the natural man—his innate tendencies and the circumstances in which he finds himself placed in life. It teaches him that these very tendencies and circumstances may be sublimated and made the means by which he may rise to a state of supreme happiness and freedom. For if only we use our natural endowments and opportunities in life, not for our own self-centred purposes but for a divine purpose, we enter into a larger life and begin to taste of a higher kind of happiness than that given to us by our creature comforts. And the more we fall into a line with the purpose of God, the Creator, the less are we mere creatures. The more we co-operate with Him, the less are we the slaves of time and circumstance. Thus every man can make his own duties in life, however low and insignificant they may be in the eyes of the world, the means of spiritual realisation and the highest happiness. The Gitâ says:

"He from whom all beings proceed and by whom all this is pervaded—by worshipping Him through the performance of his own duty does man attain perfection" (XVIII. 46).

But service to God, which the Gitâ calls Karma-Yoga, is not the only element in spiritual life. There are other elements like Dhyâna or meditation, Bhakti or love of God and Jnâna or knowledge of and life in God. Disinterested service which the Gitâ teaches with such tremendous emphasis is the first step in spiritual ascent, though probably a vast majority of men would say "One step enough for me." But a man who has taken that step may be said to have entered on the Path. He has entered on the path of fellowship with God which the Gitâ comprehensively calls Yoga. The various aspects of this ever-increasing fellowship are termed Dhyâna-Yoga or fellowship through meditation, Bhakti-Yoga or fellowship through love, and Jnâna-Yoga or fellowship through knowledge. It is wonderful how the Gitâ in a short compass gives illuminating descriptions of all these compartments of spiritual life and yet maintains a perfect balance among them. Take for instance the description of Dhyâna in the sixth chapter, or the description of Bhakti in the twelfth chapter, or again take the description of Jnâna in the thirteenth chapter. There is nothing one-sided or extravagant about these descriptions of the various aspects of spiritual life. They are in refreshing contrast to the excessive emotionalism or the excessive intellectualism

* These verses are quoted at the end of the article.

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of the later schools of Bhakti and Jnâna in mediæval India. The Gitâ indeed teaches us restraint and harmony by example as well as by precept. This great scripture does justice to all aspects of spiritual life—service, devotion, meditation and knowledge of God—and never loses sight of their integral unity.

Thus there is no question in the Gitâ of this sect or that sect, this religion or that religion. There is only one question and that is of the human spirit, its natural endowments, its spiritual needs, its choice of the path suited to it and its goal in God by whatever name we call Him. Our endowments are many and varied, our paths accordingly cannot all be the same. But all of them are God's, as we are all His, and all of them converge in Him alone. Our supreme peace and happiness lie only in our union with Him. As St. Augustine says, our hearts are ever restless till they come to rest in God. In a ringing verse, the Gitâ says:

"Fix thy mind on Me alone, let thy thoughts rest in Me. And in Me alone wilt thou live hereafter. Of this there is no doubt" (XII. 8).

The same idea is expanded in the two culminating verses in the final chapter to which reference has already been made.

"Fix thy mind on Me, be devoted to Me, worship Me and prostrate thyself before Me, so shalt thou come to Me. I promise thee truly, for thou art dear to Me."

"Surrendering all duties come to Me alone for shelter. Do not grieve, for I will release thee from all sins" (XVIII. 65, 66).

A SCHEME OF RURAL RECONSTRUCTION

By Swami Vedantananda

I

Rural reconstruction in our country is a most complicated affair, beset with a variety of problems. In order to succeed in this kind of work one has to understand fully the nature of each problem and to make a concerted attempt to solve all the problems at a time. Otherwise, one cannot expect any good result of a permanent and far-reaching nature accruing from the attempt to solve a part or two of these problems through sporadic work confined to one village or a part of it.

Our villages have to struggle against innumerable wants. Among these, the principal needs are: spread of education, improvement of health, economic progress, and dissemination of moral ideas. All other wants may be considered to be included in these four main desiderata. So we have to adopt a well-thought-out way by which we can at least partly solve all these problems simultaneously within a definite period, and which may enable the constructive activities to flow in a better and wider channel in the near future.

Undoubtedly education occupies the foremost place of importance among these necessities of our villages. By spread of education one must not mean only starting of primary or secondary schools in villages and making arrangements for the attendance of village children in those schools. Under the present circumstances of the country the need of mass education is not a whit less urgent than that of extensive arrange-

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ment for the spread of primary and secondary education. One notes with regret that the little education which boys and girls receive in such schools in an extremely adverse environment of life defeats its purpose to a great extent. A boy learns many a hygienic principle from his school; but when he describes these rules enthusiastically at home or tries to introduce them there, his parents and relatives who are quite innocent of these principles begin to laugh at him for his new-born zeal or show hostility towards his ideas, and thus damp all his high-souled enthusiasm. Thus the ignorance and superstition of the villagers and their love of the beaten track of life are in endless ways keeping the national life crippled and cramped. It is therefore an urgent necessity that along with better arrangement for teaching the village children there should be adequate provision for the education of their parents, relatives and neighbours also almost in every branch of knowledge.

Mass education has many sides. As, on the one hand, there is a necessity for night schools for those boys and youths who have not the opportunity of attending the day schools, so, on the other hand, we have the need of imparting oral or visual instruction to illiterate adults who form by far the majority of rural population. Moreover, success of village reorganisation activities and hence the good of the country, depend to a large extent on putting an effective stop to the wastage through disuse of the education which some partly educated, half-educated or even fully educated villagers may possess. So, the main duty of village workers should be to disseminate useful ideas among the rural public to make the village people realise their own position and to inspire them to works of self-improvement.

But no one should form an idea from what has been said above that we may for the present dispense with the attempts at the spread of primary education, starting of new primary schools and improving the existing ones. There is no doubt about the fact that the sort of education imparted in our primary schools is sadly inadequate to our needs, and that the primary school teachers do not now-a-days receive as much attention and respect of villagers as they used to do formerly. But it must be admitted that still to this day the rural schools are the hearts of the villages and they have a vital and organic connection with the village people. So rural uplift works will prove futile unless the present system of primary education is reformed to suit the needs of the village and the village schools are improved in efficiency and usefulness. Besides, it is quite possible to carry on such uplift works in villages easily and economically with these primary schools as centres. How that may be possible is described below:

The two main things that stand in the way of making even the existing primary education productive of sufficient benefit are want of adequate funds and efficiency of teachers. One must admit with regret that the primary school teacher cannot devote his whole energy and attention to teaching due to the extremely poor pay he gets for his labour. Though there may be young and active teachers in some schools, still they cannot do much to improve their schools for want of sufficient experience in teaching and proper management. Even if compulsory primary education is introduced in Bengal in the near future as contemplated by the Government, one does not find any indication of sufficient improvement of the financial condition of the teachers under that condition.

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II

Let us now go into further details about the practical scheme by which we may, with minimum labour and expense, carry on the spread of primary and mass education as well as all kinds of rural uplift work at a time and gain a fair amount of success. We have to select a centrally situated village, where there are comparatively good opportunities of starting work. Let us form a unit with the villages that come within a radius of two or three miles from it. Two rural workers will be placed in charge of one such unit. It is necessary that these workers should have experience in the principles of education, history, sociology, economics, rural hygiene, physical education, Bratachari movement, scouting and so on. Of course both the workers need not have the same attainments. Among the requisites for such works there must be at least a magic lantern with slides on various useful subjects, and a travelling library.

One unit may contain 20 to 25 villages. Of course, the number of villages or the population of these units will vary in different parts of Bengal. But that does not in any way affect the main plan of work. One such unit may contain or should contain 10 to 15 primary schools within its jurisdiction. But tentatively, let us begin with a unit containing 12 primary schools within it. We have already mentioned that the main cause of the present decadence of such schools is want of sufficient funds. It is, therefore, necessary that a monthly grant of Rs. 3 or Rs. 4 should be given to each of these schools to help its improvement.* This small grant does not only benefit the school concerned but also provides many opportunities to the village workers for doing various kinds of constructive work with their help. Once you get the opportunity of working through these schools, you can have fair chance of improving the minds of children, living in the present low moral atmosphere of our villages, of training them to live better lives, of employing them in various works of common weal, and of reorganising village life itself as a whole. The village school teachers also will then be of much service in constructive works of this type. These schools will thus have to be made a sort

*COST OF CONDUCTING SUCH ACTIVITIES.

CAPITAL EXPENSES :—

	Rs.	A.	P.
One magic lantern (with 12 sets of slides to start with)	600	0	0
Books for travelling library	600	0	0
One Cyclostyle	50	0	0
TOTAL ...	1,250	0	0

RECURRING EXPENSES :—

	Rs.	A.	P.
Monthly grant to 12 schools at Rs. 3/- a month	36	0	0
A weekly paper (Yearly contribution Rs. 3/-)	3	0	0
Expenses of the magic lantern (Carbide, new slides, etc.)	15	0	0
Books for the library (including cost of binding)	10	0	0
Allowance, travelling expenses, sundry expenses of 2 workers ...	30	0	0
TOTAL ...	94	0	0

N.B.—If funds are available, it would be better to raise the monthly grant for schools to Rs. 4 and to subscribe a Bi-Weekly paper with annual contribution of Rs. 6. This will mean an additional cost of Rs. 15 only. After 3 years the expenses of the magic lantern may be reduced by Rs. 5.

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of meeting ground for the villagers, so that their interests may be indissolubly wedded to the welfare of the entire village in the process of time.

The village workers will supervise these schools, but should never take up their actual management in their own hands. As soon as they take upon themselves the task of maintaining and conducting the schools, the village people will try to shirk the responsibility which is theirs. And the main duty of the rural workers is to awaken in the village people a sense of responsibility in their own affairs.

The daily programme of the workers will be as follows: They have to visit each school twice a month. In the morning they will come to a village school, inspect the nature of teaching imparted to the children and give necessary instruction or assistance to improve the methods of instruction followed there. Their aim will be to introduce a system of instruction which does in no way sever the connection of the child with the village life, but strengthen it in such a way that he may, later in life, be considered as an indispensable part of the rural community and may discharge his duties towards society in an effective and efficient manner. Moral and religious training will form the basis of such an instruction. They will have also to see that the child is not occupied with his text books only, but takes regular part in organised games and sports and that his body is developed in keeping with the growing mind. They will start a Bratachari or Scout Troop with the students and try to inspire them wih a spirit of service so that they may joyfully participate in works of improving the sanitary condition of their villages. The workers will also organise the boys and youths, who have given up education, into a group of village workers, give them specific duties and train them in various kinds of healthy games and sports.

The travelling library will be conducted under the control of village school teachers. The library may be started with 5 or 6 hundred books packed in 12 chests. There should be proper arrangements for sending these chests to different village schools by turns. It is quite possible to have the transit done from one school to another by the students themselves.

When the workers come to visit a school, they will enquire about the part of the library kept there at that time, look into the lending and returning of books, suggest better means if necessary, fix up the transfer of that chest to some other school and arrange for its replacement by a new chest.

The workers will take their noonday meal in the village. After dinner they will meet with the villagers and talk to them about the improvement of agriculture, industry, health, education, etc., in that village. They will make these meetings a nucleus of a regular organisation—a Co-operative Rural Reconstruction and Health Society—and try their utmost to develop it and make it function properly. The society should be duly registered by law. It will help the village people to think and act for the welfare of their village. The society shall take upon itself the management of the village school, start night schools if necessary, arrange for the repair and preservation of village roads and tanks, make organised efforts for the improvements of agriculture, settle village disputes and try to spread moral and religious ideas as also to give pure pleasure to the village people through fairs, "jâtrâ" performances, "kathakatâs" and so on. The members of the society will have to pay at least 4 annas as monthly subscriptions. They will be at liberty to spend the income of such

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subscriptions in any way they like on the works specified above. The workers will only help the organisation and maintenance of the society, but will neither be its members nor will they accept any post of responsibility. The members of the society and the band of other villagers organised for uplift work are entitled to the free use of the books of the travelling library conducted by the main centre, and the newspaper kept at the village school.

The education which a boy receives in a primary school is mostly wasted, as the boy soon forgets it when he is out of school. So, the range of knowledge of those village people, who are declared by Government census to be literate, is very narrow. In most cases their knowledge is limited to the ability of signing their names in some way. Village people have no habit of reading, no means or opportunity to buy or read books, or to gather various useful information. There are countless villages where one will not find a single periodical weekly or monthly. So, for the preservation and development of the knowledge acquired by village children, and for its use later in life, it is urgently necessary to start and run a library with books suitable for partly educated people. Introduction of travelling libraries will meet the demands of many at a minimum cost.

The main aim of all the activities of these village workers will be to reorganise the national life of India on a religious basis. They will do well to determine the duties and choose the subjects of instruction in the light of the lives and the teachings of Sri Ramakrishna and Vivekananda, the great prophets of the modern world. In determining the plan of work they must carefully take into account the ancient history of India, her future aim, and her relation to the outer world. Above all, they must preach their ideals in a way most suitable and acceptable to the environment in which they have to work, and must do their best to arouse in the village people a healthy sense of personal and social rights and responsibilities consistent with the national ideal of the land.

In the afternoon the workers will go to some other school in the neighbourhood and pursue the same kind of work mentioned before. Moreover, in the evening they will address a gathering of men, women and children, and talk to them on a useful topic illustrated by magic lantern slides. There must be adequate number of slides on subjects like the present condition of society and on religion, health, history, geography, science, agriculture, economics and so on. In every school a series of lectures will be arranged on these topics by turns and results will be that the interest of the audience will never flag for want of variety.

The workers will visit each school twice a month, once in the morning and for the second time in the afternoon. Their works will be suspended for two months during the rainy season. As regards the villages within their jurisdiction where there are no schools, they should nevertheless try to start the Co-operative Rural Reconstruction Societies in them as well when there is necessity or opportunity for doing so. If the work can be conducted with sincere devotion for 5 or 6 years, it may be reasonably hoped that the sense of duty and the responsibility of villagers will be sufficiently awakened and that the workers will be able to transfer to the people the charge of ameliorating their own condition.

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A JEWISH MYSTIC

By Rabbi William G. Braude, Ph.D.

A writer once said, in his book called "Christian Mysticism," that the Jewish mind and character, in spite of its deeply religious bent, was alien to mysticism. Like many a generalization, this one is untrue, for every great religion has chambers in the many mansions of God.

Two hundred years ago, in the remote hut in the Carpathian Mountains, there lived a wonder-worker named Rabbi Israel. Some now say that he never existed. The like has been said of King Arthur and of Jesus of Nazareth. The legends remain with us. Some say Israel was never a Rabbi but rather an unlearned peasant who took authority upon himself. It is true that even as a child he deserted the village school to run into the woods, where he learned the speech of animals and birds, of trees, stones and flowers. A great man, he knew all the secret mysteries of the Cabala, but he refused to live the stifling life of the Synagogue, and he withdrew to the mountains where he earned his livelihood and where he wandered alone, sometimes for many days, absorbed in his strange reflections. When Israel came down from the mountains it was to teach men to live with abounding joy; for joy in every living thing, he said, is the highest form of worship. The woods were home and the fields, and every stone and blade of grass contained a spark of the living soul. Every act of living, breathing, eating and walking should be accomplished with fervour, joy, ecstasy, for every act spoke of God and to God.

Souls who had passed their pale youth huddled over tomes of the Lord, lifted their heads and for the first time saw the sky. He drew them out of the murky Synagogue into the open fields. There, too, he said, God would hear them. He did not violate tradition. He enlarged it. He said that the full-hearted desire to worship was more important than the form or the place of worship.

Let me illustrate it with an anecdote narrated of Rabbi Israel. It was Yom Kipper, or the day of atonement, which is the holiest festival in the Jewish calendar. On Yom Kipper all the Jews were gathered in the Synagogue. Among those who came there was a Jewish farmer and his half-witted, illiterate son. The boy was standing at the side of his father. He tried to follow the service, but of course, he was unable to. He got hold of a prayer book. He looked at it. He tried to follow the words, but he could not. He held it upside down and he turned it downside up, but it did not work. He was unable to follow the text. He saw some men had spectacles. He got hold of a pair, put them rather crookedly on his nose, manipulated them one way and another, but still he could not follow the service. The intensity in the Synagogue was growing greater; the murmuring was growing louder; the day was beginning to set. The boy was getting desperate. He wanted to give in to his pent-up feelings. Finally he put his fingers into his mouth and he let out a shrill whistle. The ushers ran over to him and were about to expel him, when the aged and sainted Rabbi Israel said, "Let go that boy. All day you men and women prayed, but your prayers remained outside of the outer gates of Heaven. The shrill whistle of the boy transcended all obstacles and is

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even now nestled under the throne of God. Your prayers come trooping after."

Now, a whistle cannot be crowded into any known theological or liturgical formula, and yet you will agree that Rabbi Israel was probably right when he felt that the whistle was more acceptable to God than the set liturgy of the day of atonement spoken, year in, year out, by the Jews. That was the quality of Rabbi Israel's prayer. Disciples gathered about him.

Legends began to grow of the wondrous deeds and teachings of Rabbi Israel, and then he was called the Master of the Good or Wondrous Name. By that name, he had the power to do miraculous deeds; he went from one end of the earth to the other in the space of a single night. He conquered the wild boars that were set upon him. He drew the dead bride from her untimely grave. His friends numbered in the hundreds. Despite the objections of many noted Rabbis, who accused him of ignorance, the number of his followers grew, for his teachings had that beauty of simplicity that goes directly to the heart of the common soul. The secret and delights of Heaven were no longer reserved for the rulers who could pass all their nights and days in the house of study. The water carrier and the mule driver could gather around the table and take part in the discussion. After several generations followers numbered half of eastern Europe; not that they were mystics, but they followed this mystic father.

A weary and sorrowing generation seeks joy again and finds futility. Best then it is to give up the modern struggle, the machinery and materialism,—to go back to the simple faith and the simple ways, back to real mysticism, for he who has realized God has everything he needs.

Sir Ramakrishna lived and passed away in India. Israel, Master of the Goodname, lived and died in Poland. Theirs was a common quest. And today we, though thousands of miles away, are united in a fellowship of faiths in their name, but the quest is endless.

RATIONALISTIC ATTITUDE IN SIKH RELIGION

By Prof. Charanjit Singh Bindra, M.A., LL.B.

Some four hundred centuries back, before seed time and harvest began, in the days of hunting and wandering, the far off days of which we possess no written record, we have it on the authority of the researches of the psychoanalysts that the true man in his primitive stage must have thought much the same way as the child or the ignorant uneducated do even to-day, that is, in a series of imaginative pictures. These observations are based on the study of the egotistic and passionate impulses of the child as restrained, suppressed, modified or overlaid to adopt them to the needs of social life. This view is further fortified by the study of the human interests as indicated by numerous drawings, carvings, statues and symbols that have come down to us from the early dawn of civilization as also by that of the ideas and customs of such contemporary savages as still survive. And finally the record of mental history

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as fossilized in folk-lore and the deep-rooted irrational superstitions of the civilised people of to-day also suggests the same postulate. Systematic thinking is comparatively a late development, and even to-day the number of such men as control and order their thoughts is but a small fraction of the total population of the world. As H. G. Wells has it, most of the men still live by imagination and passion. They act in accordance with the emotions that are aroused in them by the images they conjure up, or the images that present themselves to their minds.

This is most applicable in the domain of religion, where presumption and speculation are the rule rather than the exception. Speculation as to the origin of the universe has always formed an integral part of all the important religious theologies. And the pictorial mode of thought seems to have been applied in all speculation as to the creation of the universe, till at last we come to the Sikh Gurus who frankly declared this mystery to be beyond human investigation and comprehension. When questioned as to the creation or manifestation of the universe, thus spoke Guru Nanak (Japji, XXI):

What was the occasion, the epoch, the phase of the moon or day of the week, the season of the month, when all that is, did come to exist? Neither pandits with all the learning of the Puranas, nor *qazis* who write the Quoran, nor yet the *Yogis*, nor any one else does know of that. The Author of it himself alone understands this mystery of creation.

A large part of the world till recently has believed on the authority of the Hebrew Bible that the world came into existence suddenly in 4004 B.C. The Puranas have put forward a theory of as sudden a manifestation, though the date of occurrence is pushed back by more than three *yagas*. The present one, the *kaliyuga*, consists of 432,000 years; and the preceding ones, *krita* (*satya*), *tretâ* and *dvâpara*, are four times, three times and twice the duration of the present.

That the universe in which we live has existed only for a few thousand years is now an exploded idea. The speculation of scientific men as to the age and origin of the earth, as an independent planet flying round and round the sun, puts it down to a figure exceeding 2,000,000,000 years. This is a length of time that absolutely staggers imagination. The telescope reveals to us in various parts of the heavens luminous spiral clouds of incandescent matter, the spiral nebulae which appear to be in rotation about a centre. It is supposed by many astronomers that the sun and its planets were once such a spiral, and before their separate existence they might have been a great survival of diffuse matter in space that had been undergoing concentration for majestic aeons. And only with a tremendous slowness through that vastness of time the earth could have cooled down and grown more and more like the earth on which we live, but as yet there could be no life on the earth. The geologists have endeavoured to trace the history of life before the beginnings of human memory and tradition from the markings and fossils of living things in the stratified rocks; and the whole compass of time represented by the record of the rocks is estimated at 1,600,000,000 years. The earliest of these rocks that lie uncovered in North America and present no traces of life are of a thickness indicating a period half the above geological record, *i.e.*, half the great interval of time since land and sea became distinguishable has left us no traces of life. The first indications of life we find in the Lower Palaeozoic Age; but these are the vestiges of comparatively simple and lowly beings; there

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are no signs whatever of land life of any sort, plant or animal. This is more than a sufficient refutation of all theories conceiving of the origin of the world as a sudden phenomenon.

As regards the claim of the Puranic theory the following facts will be found interesting. The Azoic (lifeless) period along with the age that followed it as has been described above is estimated at 1,400,000,000 years. The third geological age, Mesozoic period, came to an end some 80,000,000 years ago; and between this and the present is placed the Cainozoic or new life period, a period of great upheavel and extreme volcanic activity, when the vast masses of mountains, the Himalayas, the Alps, the Rockies and the Andies were thrust up, and the rude outlines of our present oceans and continents appeared. The first monkeys and lemuroid creatures, poorer in brain and not so specialised as their later successors, appeared only some 40,000,000 years ago. It was not till the period of the First and the Fourth Glacial Ages (that long universal winter coming on 600,000 years ago and lasting till 50,000 years back), that the first man-like beings lived upon our planet. Yet now the ethnologists tell us that these creatures were not true men. They were of a different species of the same genus, and have been christened the Neanderthalers. The story of mankind begins only some thirty or thirty-five thousand years ago, when a race of kindred beings, more intelligent, knowing more, talking and co-operating together, came drifting into the Neanderthaler's world from the south and ousted him from the European region. Where the true men originated the scientific men do not know. The relics of a third species of man, intermediate between the Neanderthaler and the human being, were found in 1921 at Broken Hill in South Africa. True that the greater part of Africa and Asia has never been traversed yet by a trained observer interested in these matters and free to explore; but so far as India is concerned the Indo-Gangetic basin was still under water. The primitive true man was either negroid or resembled the savages of North America. It was only fifteen or twelve thousand years ago that a fresh people, the Azilians, who had the use of the bow and could draw vividly reducing their drawings to a sort of symbolism, appeared in the South of Spain. They had only chipped implements; and cultivation in Europe began some ten or twelve thousand years ago with the dawning of the Neolithic Age. In the face of this evidence the Puranic theories also appear to be so much speculation without any historical data to support it.

Even the theories put forward by scientific men as to the origin of life are not final. There is absolutely no definite knowledge and no convincing guess as yet of the way in which life began, though their speculations are of great interest. The truth, according to an admission of H. G. Wells, is that the physical and astronomical sciences are still too undeveloped to make anything of a sort more than an *illustrative* guesswork. The Gurus realised the futility of all imaginative flights; and seeking to place religion on a sounder basis, they sang of the new way of life, of rational living.

Great stress is laid in the Sikh tradition on the control of one's conduct and thought by achieving mastery over lust, anger, greed, fondness and pride, the five human emotions that lead one astray. Thus the life regulated by the principles of righteous living is considered the only path of enlightenment that leads to truth (Japji, I). That is the ideal for the devoted Sikh. All attempts at pampering the imagination and feeding

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the flame of emotion with a view to winning over the human heart to purity of life are scrupulously avoided by the Sikh Gurus. Though the cult of *bhakti* (devotion to a personal God), in a highly spiritualised form, has been incorporated in Sikhism, all emotionalism has been severely tabooed. No secret is made of the limitations of human knowledge either; and a note of warning has been sounded repeatedly to make the disciple aware of the pitfalls that abound in this new path of rationalism, as will be made clear from a perusal of the Japji. Faith, that creates confidence and is to be attained by remembering the Almighty, is the chief guarantee against the hazards of this new road to celestial beatitude. Herein lies the highest achievement of the soul, not in the cessation of *karma* or in the observance of mystic ritual.

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Siddhanta

Advaitin's position refuted

Even if the co-ordinated statement 'That thou art' were meant to show that the Jivahood denoted by 'thou' does not exist in Brahman denoted by the word 'That', still we have to give up the direct meanings of the terms 'That' and 'thou' and take to implied meanings, 'That' denoting a universal substrate Brahman and 'thou' denoting that the Jivahood has withdrawn from it; while the other objections shown already remain. In addition, two more defects would be added if this interpretation is accepted. Where shell is taken for silver and we have the wrong perception, *viz.*, 'this is silver,' the silver is sublated by an independent evidence got through a later perception 'this is shell and not silver', but in the case of 'That thou art' there is no independent evidence which sublates the Jivahood, and we have only to assume it through our helplessness. Further, where shell is taken for silver the possession of an attribute by shell which is the substrate of the wrong perception and which attribute is later perceived contradicts the perception of silver which is therefore sublated; but here the word 'That' denotes the substrate Pure Consciousness and no attribute besides that, and as such the impression of the Jivahood will not be nullified, for the perception of Brahman without any attribute is not inconsistent with wrong perception. It may, however, be said that Consciousness which is the substrate remains concealed and the function of the word 'That' is to reveal it. But in this case such a concealed substrate cannot be an object of error or the subsequent sublation. Nor can it be said that the substrate is not concealed in so far as it is an object of wrong perception, for in its non-concealed state it is opposed to all wrong perception. Hence unless we accept an attribute of the substrate besides its substance we cannot explain

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wrong perception and sublation. It is only when such an attribute exists and is concealed that wrong perception is possible and when the attribute is revealed the wrong perception is nullified. If, however, the text is interpreted as referring to Brahman having the *jivas* for its body, then the words, 'That' and 'thou', will convey their primary meanings and the principle of co-ordination also will be justified, as the text refers to a single substance, Brahman, existing in two modes and a further attribute of Brahman will thereby be enunciated, *viz.*, Its being the inner ruler of the individual souls. Moreover, it would be in keeping with the introductory portion of the section and also with the promissory statement that by the knowledge of one thing every thing is known, as Brahman having for its body the *jivas* and the matter in their gross state is the effect and the same Brahman having these for Its body in the subtle state is the cause.

On this interpretation it may be questioned which of the two is the original statement. This objection is not valid, for the text 'That thou art' does not make any such statement as it is already made at the beginning of the section in the text, "All this has That for its Self" where it is clearly stated that Brahman is the Self of 'all this', *i.e.*, of the world of matter and the individual souls which form Its body. This is justified by a previous text, "All these creatures are born of Brahman, in It they live and in It they are merged again." Other texts also declare this identity of Brahman with the individual souls and matter in so far as they form Its body, for in the *Brih.* 3. 7. 3, and the *Taitt.* 2. 6, Brahman is said to be the Self of this sentient and insentient world which is Its body. Moreover, the *Chh.* text, "Having entered into them let me evolve name and form," shows that all things attain substantiality due to the individual soul which has Brahman for its Self entering into them. This text along with *Taitt.* 2.6 shows that the individual soul also has Brahman for its Self, Brahman having entered into it. Thus the whole of the sentient and insentient world has its Self in Brahman in so far as it constitutes Its body, and as the whole world derives its substantiality from Brahman all terms whatsoever denoting different things ultimately refer to Brahman in so far as It is distinguished by these different things. The text "That thou art" is therefore only a special statement of the universal truth, "In That all this has its Self."

On the other hand the Advaitins, the Bhedâbhedavâdins and Bhedavâdins will find it difficult to explain texts stating the doctrine of universal identity. If, according to the Advaitins, there is only one non-differentiated substance, then with respect to what is this identity taught? It cannot be said with respect to Itself, for that is already known from texts like, "Brahman is Truth, Knowledge, Infinity," and there is nothing further to be known from texts depicting this identity. It may be said that this teaching of identity is necessary to remove the imagined differences in Brahman. It has already been shown that such imagined differences cannot be removed by texts teaching identity by way of co-ordination. For, co-ordination cannot be used at all except to show that the substance exists in two modes, which will go against the conclusions of the Advaitins, the absolute oneness. According to the Bhedâbhedavâdins also, in either case, *i.e.*, whether the difference is due to limiting adjuncts or it belongs to Brahman due to Its very nature, Brahman which is the Self of everything and which is free from all taint would be contaminated by imperfections. Lastly, the Bhedavâdins will have to entirely ignore these texts teaching uni-

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versal identity inasmuch as it is meaningless to say that things which are entirely different are identical also.

To sum up: Texts declare a threefold classification: matter, individual souls and Brahman—matter being the object of enjoyment, souls, the enjoyers and Brahman, the ruling principle. Matter and souls which other texts declare to be connected with Brahman as Its body are controlled by It. It is therefore the Self of everything—the inner ruler. "He who inhabits the earth but is within it" etc. (*Brih.* 3. 7. 3-23). Other texts again teach that Brahman which has matter and souls for Its body exists as this world both in the causal and effected states, and hence speak of this world in both these aspects as that which is the real (Sat). "Sat alone was this in the beginning, One only without a second" etc. (*Chh.* 6. 2. 8); "He wished, 'May I be many' " etc. (*Taitt.* 2. 6) and so on. These texts also uphold the threefold entities essentially distinct in nature from one another —a view which is supported by texts like, "Let me enter these three divine beings with this living self and then evolve names and forms" where the three divine beings or primordial elements stand for the whole material world and the living self refers to the individual soul. Brahman is in Its causal or effected condition, according as It has for Its body matter and souls either in their subtle or gross state. The effect being thus non-different from the cause, it is known through the knowledge of the cause, and the initial promissory statement of the scriptures that by the knowledge of one thing everything is known holds good. As Brahman which has for Its body matter and souls in their gross and subtle states constitutes the effect and the cause we can well say that It is the material (*upâdâna*) cause of this world.

Texts which teach that Brahman is without qualities teach that It is free from all evil qualities. Similarly texts like, "True, infinite, knowledge is Brahman," which declare knowledge as Its essential nature declare that the essential nature of Brahman which is all-knowing can be defined as knowledge, while texts like, "He who is all-knowing" etc., show that It is essentially a knowing subject. Again texts like, "He desired, 'May I be many' " (*Taitt.* 2. 6), teach that Brahman exists as this manifold world, thereby denying the reality of all things different from It, which is the true import of texts like, "From death to death he goes who sees any plurality here" (*Brih.* 4. 4. 19.). Thus we find that texts which declare matter, souls and Brahman to be essentially different in nature, which declare Brahman to be the cause and the world the effect, and finally the cause and effect to be non-different, do not in the least contradict the texts which declare matter and souls as the body of the Lord—matter and soul in causal condition existing in a subtle state, not having assumed as yet names and forms, while in the gross or effected state they are designated by such names and forms. Thus some texts declare that matter, souls and Brahman are three different entities, while others teach that matter and souls in all their states form the body of God who is their Self, while still other texts teach that It in Its causal and effected states comprises within It these three entities. "All this is Brahman".

Bondage is real and is the result of ignorance which is of the nature of Karma without a beginning. This bondage can be destroyed only through Knowledge, *i.e.*, through the Knowledge that Brahman is the inner ruler different from souls and matter. Such Knowledge

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alone leads to final release or Moksha. This Knowledge is attained through the Grace of the Lord pleased by the due performance of the daily duties prescribed for different castes and stages of life, duties performed not with the idea of attaining any results but with the idea of propitiating the Lord. Works done with a desire for results lead to impermanent results while those performed with the idea of pleasing the Lord result in the Knowledge of the nature of devout meditation which in turn leads to the intuition of Brahman as the inner Self different from souls and matter. This leads to Moksha. As the due performance of the duties prescribed requires a knowledge of the work portion of the Vedas, an inquiry into Brahman must be preceded by an inquiry into the works.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have dwelt at length upon the organised sham and vandalism of the modern age, pointed out how the sublime gospel of the Prophet of Nazareth is being stultified in the Christian world and also shown that it must go back to the original teaching of Christ to find an antidote against the soul-killing philosophy of the Western world. In his thoughtful article on *Art and Morality*, Dr. A. C. Bose, M.A., Ph.D. (Dublin), Professor of English, Rajaram College, Kolhapur, has discussed the relation between art and morality and pointed out that beyond the schools of didactic and pure art, which represent respectively the puritan and aesthetic outlooks on life, there is a third school that understands life neither in terms of its struggles, nor exclusively in terms of its joy and beauty, but in terms of both. Asoka Kumar Bhattacharya, in his article on *Sri Ramakrishna's contribution to the social and religious life of India*, has presented a graphic account of the part played by Sri Ramakrishna in moulding the socio-religious life of India. In *Man's place in the Cosmos*, Dr. D. N. Roy, M.A., Ph.D., formerly Professor in the Department of Philosophy in the University of the Phillipines, has discussed the various conceptions about the universe and pointed out man's relation to God and the world as also his ultimate spiritual destiny. Bhikku Vajrabuddhi, a German Buddhist monk of the Sivali College, Ratnapura, Ceylon, has shown in *The Religion of non-religion* that all religions including Buddhism are encompassed in the catholic fold of Vedantic thought. In a *Bird's-eye view of the Bhagavad-Gitâ*, Principal D. S. Sarma, M.A., of Pachaiyappa's College, Madras, has dealt with the salient features of the Song Celestial and shown how it gives in a short compass illuminating descriptions of all the varied aspects of spiritual life and yet maintains a perfect balance among them. Swami Vedantananda of the Ramakrishna Mission has presented a practical scheme for the uplift and education of the poor and ignorant village-folk with primary schools as centres in his article on *A Scheme of Rural Reconstruction*. The article on *A Jewish Mystic* by Rabbi William G. Braude, Ph.D., Lecturer in the Brown University, U.S.A., gives a short life-sketch of Rabbi Israel, a Jewish mystic

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of Poland, as also his teachings. Prof. Charanjit Singh Bindra, M.A., LL.B., of the Khalsa College, Amritsar, Punjab, has discussed in the light of the available historical data the antiquity of the modern world and given in a nutshell the cardinal teachings of the Sikh Gurus in his article on *Rationalistic attitude in Sikh Religion*. Swami Viresworananda of the Ramakrishna Mission concludes the first sutra according to *Sri-Bhashya* which gives the most important features of the philosophical position of Sri Ramanuja.

A CALL FOR HINDU-MUSLIM UNITY

Communalism has appeared like a terrible comet on the horizon of India's socio-political life. It has so much obsessed the imagination of a certain section of the Indian people that they can hardly dream of any communal harmony which is so vital to the organic growth of India's national existence. It is however a hopeful sign of the times that this unfortunate state of things has attracted the serious attention of a number of Indian leaders who want to banish this evil once for all from the arena of Indian life. Recently Sir Akbar Hydari, President of the Executive Council, Hyderabad State, rightly observed, "I for one refuse to believe that those differences are not capable of lasting solution such as would, on the basis of a common nationalism and of national endeavour in the service of a common patrimony, lead to mutual respect and understanding." This lasting solution is only possible when the members of the two principal communities, Hindu and Muslim, will be quite aware of the beneficial and virtuous effects of toleration and sympathy and the suicidal and baneful results of the mad pursuit of communal discord and enmity. They must know, as Sir Akbar Hydari said, that 'we cannot follow the radical path of secularisation.' Indian social fabric is so knit together that none of its parts can be separated without the dissolution of the whole. Those who dream of the triumph of their own religion and the destruction of others, really build castles in the air. Rather they should bear in mind that mutual friendship and co-operation will bring peace and prosperity which are the crying needs of the present-day society. This can best be effected by means of participation in the religious festivities of the two communities. It is not possible for all to understand the intricate philosophy of religion, but everyone can join the festivals, which want to preach religion in the popular way and to create a common meeting-ground for free mixing of the rich and the poor, the ignorant and the learned. Thus they will understand that there is very little difference in these two religions which always teach toleration and harmony. It is gratifying to find that recently a Mohammedan High Court Judge and a Mohammedan Minister of the Government of Bihar paid glowing tributes to Lord Sri Krishna on the Janmastami Day. The examples set by these Mohammedan gentlemen of high position should be emulated by their co-religionists.

Care should be taken to educate the public mind by creating a literature which will foster communal harmony and friendship. Nowadays a few self-seeking persons are utilizing the press and the platform for the propagation of the dangerous doctrine of religious bigotry which has fairly succeeded in creating a mass hatred and jealousy. Even the text-books for small boys are written in such a fashion that they stir up this communal spirit from the very beginning of their lives. So, to nip this feeling in the bud, such books and papers

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should be published as would reveal the true spirit of each religion and promote goodwill and peace, love and brotherhood amongst the adherents of different faiths.

In fact no religion preaches narrow-mindedness. When sincerely practised, it will make its followers holy, tolerant and wise. So, as a matter of fact, those who want to foment communalism in the name of religion, only show their inability to understand the true spirit of religion. What is needed is the proper understanding of the sacred ideal of each religion and the cultivation of fellow-feeling which will stamp out the bogey of communalism that has recently appeared on the horizon of Indian life.

India, the fountain-head of spirituality, where the various sects have been living for centuries in amity and peace, should not be allowed to become a battle-ground of warring creeds through the fanatical zeal of a band of rank communalists. Rightly did Swami Vivekananda say, "If anybody dreams of the exclusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, inspite of their resistance, 'Help and not fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.' "

REVIEWS AND NOTICES

ESSAYS ON THE GITÂ, FIRST SERIES. By Sri Aurobindo. *Arya Publishing House, 63, College Street, Calcutta. Pp. 380.*

Sri Aurobindo's *Essays on the Gitâ* ranks today among the great classics of India. Herein we find displayed in all its depth, subtlety, and profundity of learning one of the most mighty and original minds of modern India. His influence upon a large number of distinguished contemporary writers on Indian philosophy has been marked, though this has not been always recognized or even acknowledged; and among his works which have exerted this influence these Essays are by far the most important.

The work deserves to be read widely not only as a deep and acute analysis of one of the most celebrated scriptures of humanity, but also as a book whose understanding is essential to grasp the full significance of Aurobindo's philosophy. For, it is plain that his ideas have developed in the course of his interpretation of the message of the *Gitâ*. It is of course true that the writer begins his essays not in the spirit of a narrow dialectician or a metaphysician, for he holds "it of little importance to extract from the Gitâ its exact metaphysical connotation as it was understood by the men of the time, —even if that were accurately possible," but with the object of discovering its central message and "the living truth it contains apart from their metaphysical form" and of presenting them in the most vital and neutral form and expression that will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity. But as we follow him through his brilliant expositions we find him committed in the end to some very definite metaphysical views.

This is inevitable. For, it cannot be regarded as of little moment to enquire into and to ascertain the views of the *Gitâ* on nature, God, and man, as a firm grasp of them is a necessary basis for our spiritual striving. The comprehension need not—and perhaps cannot—be metaphysically immaculate and finely rounded off; still a tolerably firm hold on the ideal is of the utmost importance, for spiritual endeavour and growth is nothing short of growing into the likeness of our ideals.

What then is the central drift of the ideas contained in the *Gitâ*,—what in short is its perennial message? And though the writer has expressed it in his own distinctive and individual way, it is the same message we meet with in the works of its classic commentators, if of course we are not very particular about the author's precise metaphysical

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leanings. The *Gitâ* urges the radical transformation of our normal outlook on life and existence, the lifting of our being to a superior plane of consciousness, the discovery of our true bearings in God ; in fine, the leading of divine life. The *Gitâ* is emphatically not a gospel of 'duty for duty's sake,' —an interpretation which a series of illustrious modern commentators beginning with Bankim Chandra Chatterji down to Tilak and others of our own day would fasten upon it. It is indeed a gospel of works, but of works "which culminate in knowledge, that is, in spiritual realization and quietude, and of works motived by devotion, that is, a conscious surrender of one's whole self first into the hands and then into the being of the supreme, and not at all of works as they are understood by the modern mind, not at all an action dictated by egoistic and altruistic, by personal, social, humanitarian motives, principles, ideals."

The disinterested performance of social duties, the right to action and the rejection of the claim to the fruit do not constitute the great word, the *mahâvâkya,* of the *Gitâ,* but only a preliminary word governing the first stages of the disciple as he proceeds on the path which leads to supreme knowledge and devotion. And this standpoint is clearly superseded at a later stage, when the disciple is enjoined to follow the divine life, to abandon all dharmas, *sarvadharmân,* to take refuge in the Supreme alone. And "the divine activity of a Buddha, a Ramakrishna, a Vivekananda is perfectly in consonance with this teaching. Nay, although the *Gitâ* prefers action to inaction, it does not rule out the renunciation of works, but accepts it as one of the ways of the Divine. If that can only be attained by renouncing works and life and all duties and the call is strong within us, then into the bonfire they must go, and there is no help for it. The call of God is imperative and cannot be weighed against any other considerations."

If the disinterested performance of social duties were the final answer of the *Gitâ,* the book might well have ended with the sixth chapter, and an ethical or a pragmatical or even an ideal solution of Arjuna's dilemma would have sufficed, for there was no necessity in the immediate problem to lead up to the "whole question of the nature of existence, and of the replacement of the normal by spiritual life." The *Gitâ* did not end there because it recognized that no such solution from an intellectual or ideal standpoint could be absolute. And as Arjuna was not in a mood to accept such a practical solution, the *Gitâ* proceeded to develop a new standpoint to give a different answer. Failure to grasp this crucial factor has vitiated numberless works and in particular has rendered Tilak's otherwise valuable work a monument of misspent ingenuity and stupendous waste of effort.

The *Gitâ* then works out a great synthesis of works, knowledge, and devotion ; and though the writer emphasizes the theistic character of the teaching no reasonable objection can be had against this manner of approach, if this is not pressed as the only true way of regarding it to the exclusion of others. The broad message of the *Gitâ,* which is capable of being viewed with equal cogency from a number of different standpoints, would itself repudiate such interpretation.

This series which is devoted to the first six chapters of the *Gitâ* ends with an essay on "the Gist of Karmayoga" where we obtain a glimpse into the metaphysical position of the author. We meet in this chapter, where he has found it necessary to anticipate some of the results of his study of the later chapters, with his views on Nature as the power of the Supreme going forth in cosmic creation, on the eternal individual, the immutable Self of man which is above the mutations of Nature, and on the Supreme, the Purushottama, the Master of works who is above Nature and the immutable Self of man, above *Kshara* and *Akshara* even. About some of these we may honestly express our misgivings ; and we are far from having any assurance that the *Gitâ* finds in a conception, which is only a variant form of the doctrine of *Lilâ,* any easier solution of the riddle of existence than in the theory of an incomprehensible *mâyâ,* though the former is more acceptable to common sense and less resisted by our instinctive tendencies. On matters like these we are guided by faith and inherent traits of character. But talking of authority and its reasonableness, many of us would prefer to be governed in their ultimate beliefs by the deliverances of those rare souls who claim our allegiance by the plenitude of their power, purity, and holiness, and knowledge of the highest truth in life rather than by assumptions arrived at by fine intellectual efforts, however novel, intriguing, and fascinating they might seem.

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THE MESSAGE OF THE GITÂ: AS INTERPRETED BY AUROBINDO. EDITED BY ANILBARAN ROY. *George Allen & Unwin Ltd. Museum Street, London; The Gita Prachar Karyalaya, 108/11, Monoharpooker Road, P.O. Kalighat, Calcutta. Pp. 281. Price 7s. 6d.*

This is a commentary on the *Gitâ* based on Sri Aurobindo's famous exposition of the work. It gives the text and English translation of the *Gitâ*. The notes which have been compiled from the *Essays on the Gitâ* have been arranged under the *slokas* in the manner of the traditional commentaries. This summary of a celebrated classic in the writer's own language will be of great value to all students of the *Gitâ* and of Aurobindo's philosophy.

NEWS AND REPORTS

THE NEW PRESIDENT OF THE RAMAKRISHNA MATH AND MISSION

Swami Virajanandaji Maharaj, a direct disciple of Srimat Swami Vivekanandaji Maharaj, has been elected President of the Ramakrishna Math and Mission in place of Swami Suddhanandaji Maharaj, who passed away last month.

Inspired by the life and teachings of Sri Ramakrishna, Swami Virajananda renounced the world and joined the Ramakrishna Order at Baranagore in 1891, at the age of 17. He had the rare privilege of living with most of the direct disciples of the Master, and profiting by their life of intense spiritual practices.

After Swami Vivekananda's return from the West in 1897, Swami Virajananda had the opportunity of serving him personally. In the same year he was initiated into 'sannyasa' and was sent to Eastern Bengal on a preaching tour. During the next few years he was in different parts of Northern India, particularly at the Advaita Ashrama, Mayavati, District Almora. He was made a trustee of the Belur Math in 1906, and that very year he was put in charge of the Mayavati Ashrama on the demise of its first President, Swami Swarupananda. He successfully held this office till 1913, and in addition was the editor of the *Prabuddha Bharata*, the English monthly organ of the Order. During his regime the early volumes of the complete works and the life of Swami Vivekananda were published.

The next year he founded, in the same district, a beautiful Retreat, called the Vivekananda Ashrama, at Shyamala Tal, where he passed many years in meditation amid the quiet and sublimity of the Himalayan forest.

In the year 1926 he came down to the Belur Math to attend the first Convention of the Order. Thereafter he was actively in touch with the work of the Headquarters of the Ramakrishna Math and Mission, of which he was elected Secretary in 1934 and Vice-President in May last.

His life is a harmonious blend of contemplation and action. His purity, steadiness and spirit of service are sure to prove a blessing to all spiritual aspirants, particularly to the members of the Sangha of which he has been chosen the leader.

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

REPORT FOR THE YEAR 1937

The 37th annual report of the R. K. Mission Sevashrama at Kankhal, Hardwar, shows how since its inception in 1901, the Sevashrama has been trying its level best to serve the poor and the distressed in various ways. Its present dimensions and importance bear eloquent testimony to the admirable work done during these years.

The Sevashrama maintains an Indoor Hospital of 50 beds. The total number of patients admitted during the year under review was 934, of whom 853 were cured, 44 relieved, 23 died and 14 remained at the close of the year. There is a well-equipped outdoor dispensary where 25,772 patients were treated.

The following are some of the present needs of the Sevashrama:—

(1) *Workers' Quarters:* A building was constructed for housing the workers. A sum of Rs. 1,500/- was received for the purpose. The remaining sum of Rs. 2,000/- is yet necessary.

(2) *Night School for the Harijans:* The school had about 50 students on its roll. The municipal monthly grant of Rs. 10/- is insufficient and so public help is urgently needed.

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(3) *A Guest House :* It was constructed at the cost of Rs. 12,734-15-9. Still a sum of Rs. 2,100/- is necessary to pay off the expenditure.

(4) *Permanent Endowment Fund :* Out of 50 beds 15 were provided for and the remaining 35 beds are yet to be endowed.

(5) *Library :* It consisted of 1,876 volumes of different languages but money is necessary to make it a well-equipped one.

(6) *A Prayer Hall :* It was constructed at the cost of Rs. 3,000/-. The sum of Rs. 200/- was subscribed and the remaining sum is to be collected to meet the deficit.

(7) *Funds for a Sevashrama at Rishikesh.*

(8) *General maintenance Fund.*

With the growth of the activities of the Sevashrama the necessities have also grown apace and so the active sympathy of the public is earnestly solicited. Any contribution towards any of the departments of the Sevashrama will be thankfully acknowledged by the Hony. Secretary, Ramakrishna Mission Sevashrama, P.O. Kankhal, Dt. Saharanpur, U. P.

RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR MATH P.O., DT. HOWRAH

Report for the year 1937

To impart vocational education among the poor boys this institution has opened the following courses:—(1) Cabinet-making, (2) Weaving and dyeing, (3) Tailoring and (4) Dairy and agriculture. The minimum qualification for admission is the completion of the Middle English Standard. The Session begins from January. With the exception of an admission fee of Rs. 5/- and a game fee of Re. 1/- no other fees are charged for tuition. The number of students at the close of the year was 41. Of the 13 students who appeared for the final examination, 9 came out successful. 21 boys were accommodated in the Students' Home attached to the institution. Apart from the instructions given in the school, religious and music classes, physical training and other recreative and social functions were arranged for the benefit of these boys. The total cost of running the school in 1937 was Rs. 6,259-15-6.

A large number of applicants are refused admission for want of accommodation. A room may be built in the Home at a cost of Rs. 1,000/-, and an endowment of Rs. 2,000/- can permanently maintain a poor student by means of a scholarship. An endowment fund of Rs. 30,000/- and another sum of Rs. 20,000/- are urgently necessary for the extension of the work-shops, library, etc.

SRI RAMAKRISHNA ASHRAMA, DHANTOLI, NAGPUR

Report for 1937

This Ashrama which was established in 1928, has been silently and unostentatiously attempting to serve the people without any distinction of caste or creed. The Charitable Dispensary which was situated at the Ashrama premises, treated 47,738 patients and the branch dispensary at Khamla attended to 1,292 patients during the period under review. In addition to the medical help, periodical lectures were arranged when the basic principles of hygiene, preventive measures and curative remedies were lucidly explained in Marathi with the aid of magic lantern slides.

The Students' Home accommodated eight inmates, of whom three were full free, four part-paying and one paying. Two students of the Home creditably passed their M.A. Examination, one of whom secured first place in the first class.

The Study Circle arranged regular classes on the Geetâ etc., by the monastic members of the Mission. The library had 2,913 books on different subjects and had 105 regular members on its roll. The Free Reading Room attached to the library received 11 monthlies, 6 weeklies, 3 dailies, etc. About 25 students attended the Free Gymnasium which was kept open for the school and college students. In response to invitations from the public, the Swamis of the Ashrama delivered lectures on religious and other subjects in schools, colleges and other parts of the city. Anniversaries of Sri Krishna, Sri Ramakrishna and other prophets were held with *Bhajan, Kirtan* and public lectures. The Birth Centenary of Sri Ramakrishna was also celebrated with *Bhajan, Kirtan* and other religious discourses, feeding of the poor and a convention of Religions. The said Centenary celebrations were organised in 27 other district towns of C. P. and Berar. The Ashrama published 6 books in Marathi and 5 books in Hindi on the life and teachings of Sri Ramakrishna and Swami Vivekananda. Amongst various needs of the Ashrama, a Dispensary building is an

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immediate necessity, the approximate cost of which is Rs. 8,000. Any contribution for the Building Fund or for any other departments will be thankfully acknowledged by the President.

THE SONARGAON RAMAKRISHNA MISSION, P. O. AMINPUR, DACCA

Report for 1936 and 1937

This Ashrama, ever since its inception in 1915, has been carrying on multifarious activities, social, educational and spiritual. To alleviate the distress of the suffering millions, this Ashrama has been maintaining a Charitable Dispensary which attended to 6,231 patients during the period under review. To minister to other wants of the people the institution doled out rice to 107 families and 304 poor persons and ran a Free Library of 500 books and a number of weeklies and monthlies which were profitably utilised by the local public. To ameliorate the moral and spiritual condition of the people the Ashrama organised 153 religious discourses on various subjects and 22 magic lantern lectures were also delivered in the neighbouring villages. The Birth-Centenary of Sri Ramakrishna was celebrated with due eclat. Lectures on different religions, readings from the scriptures, industrial and agricultural exhibition, feeding of the poor were some of the main items of the nine days' programme arranged on this august occasion. The birthday anniversaries of Swami Vivekananda and other prophets were also duly celebrated.

Any contribution, however small, will be thankfully acknowledged by the Secretary.

SRI RAMAKRISHNA VEDA VIDYALAYA 86A, HARISH CHATTERJEE STREET, BHOWANIPUR, CALCUTTA

Report for 1933-37

The quinquennial report of this Vidyalaya shows how from a very humble beginning this institution has been able to intensify the academic atmosphere and to widen the scope and ideal of its work. The teaching staff consisted of three stipendiary pandits who were noted for their scholarship. The total number of students in 1937 was 57, amongst whom there were five M.A.'s, two B.A.'s and several college students. It is really gratifying to note that the students of this institution secured one or more scholarships every year. There was a library attached to the Vidyalaya which contained many rare and valuable books. The special features of this Vidyalaya were the free teaching of the higher branches of Sanskrit literature and philosophy, free board and lodging to a few deserving students, and the sittings of Sri Ramakrishna Vidyarthi Parishad, an assembly of students to develop the power of speech and writing in Sanskrit.

The immediate needs of the institution are a suitable house of its own and a permanent endowment fund for the maintenance of poor students and efficient Adhyapakas. Any contribution will be thankfully received by the Secretary.

RAMAKRISHNA MISSION SEVASAMITI, HABIGUNJ

Report for 1936 and 1937

This institution, started in 1920, has been carrying on its work of service by arranging occasional lectures and religious classes for the propagation of the true knowledge of religion and by establishing schools and Co-operative Societies to foster education and industry. A 15 days' programme was arranged to celebrate the Birthday Centenary of Sri Ramakrishna, which included lectures by learned scholars, selected readings from the scriptures, magic lantern lectures, Students' Day, Ladies' Day, procession, and feeding of 5,000 persons. The birthday anniversaries of Swami Vivekananda and Holy Mother were also duly celebrated. The Ashrama conducted 4 primary schools specially for the Harijans, the average numerical strength of which were 20, 18, 20 and 40 in 1936, and 19, 16, 18 and 39 in 1937. The library which contained 846 books in 1936 and 879 books in 1937 and the Reading Room which was furnished with a dozen magazines and newspapers were fairly utilized by the reading public.

Two Co-operative Credit Societies were established which worked nicely by opening shoe factories and helping other industries. Four patients were treated and nursed in the Ashrama and 16 families were helped with 3¼ mds. of rice in 1936 and in 1937, nine patients were served with medicine and diet, and cholera preventive medicines were distributed amongst 143 persons, and 11 families received 2 mds. and 27 srs. of rice.

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THE RAMAKRISHNA MISSION (CEYLON BRANCH)

REPORT FOR THE YEARS ENDING JUNE 30TH, 1936 AND JUNE 30TH, 1937

The seventh and the eighth annual reports of Ceylon Branch of the Ramakrishna Mission record a steady development of its activities, missionary and educational. It was able to carry the spiritual, cultural and moral ministrations to the doors of the inhabitants of this island, who in their turn received them with sympathy and generous support. Its new building known as the "Centenary Math" was opened on the 24th February, 1936, the inauguration day of the Birth Centenary of Sri Ramakrishna. A public meeting was arranged on this occasion; good-will messages from the President and the Secretary of the Ramakrishna Mission were read and speeches were delivered by eminent men of the city. In 1937, a special programme was organized to celebrate the Birth Centenary of Sri Ramakrishna, which included *puja*, devotional music, lectures on the life and teachings of Sri Ramakrishna, distribution of leaflets containing his teachings, feeding of the poor and a Convention of Religions which was attended by learned scholars who spoke lucidly on the different religions of the world. At Batticaloa the important item of the Centenary celebrations was the opening of the Anaipanthi Girls' School, the Kalmunai Tamil School, the Karativu Girls' Orphanage, the science laboratory and class rooms of the Shivananda Vidyalaya and the new building of the Karativu Boys' School. Celebrations were also observed in all the Mission Schools at Trincomalie and Jaffna; there were special *pujas, bhajans,* lectures and religious processions. The centenary was observed at Hatton and Anuradhapura.

The educational work of the Mission has considerably grown during these years. The Mission managed 15 schools with 84 teachers and 2,624 pupils. There was an increase of three schools, six teachers and nearly three hundred pupils over the numbers given in last year's report.

The Rural Reconstruction Centre started at Kalladiuppodai worked satisfactorily and was able to receive the support of the generous public.

The urgent needs of the Mission are:

(1) Funds for the maintenance of the Ashrama,

(2) Funds for the educational work, and

(3) Funds for the maintenance of the Students' Home and the Rural Reconstruction Centre.

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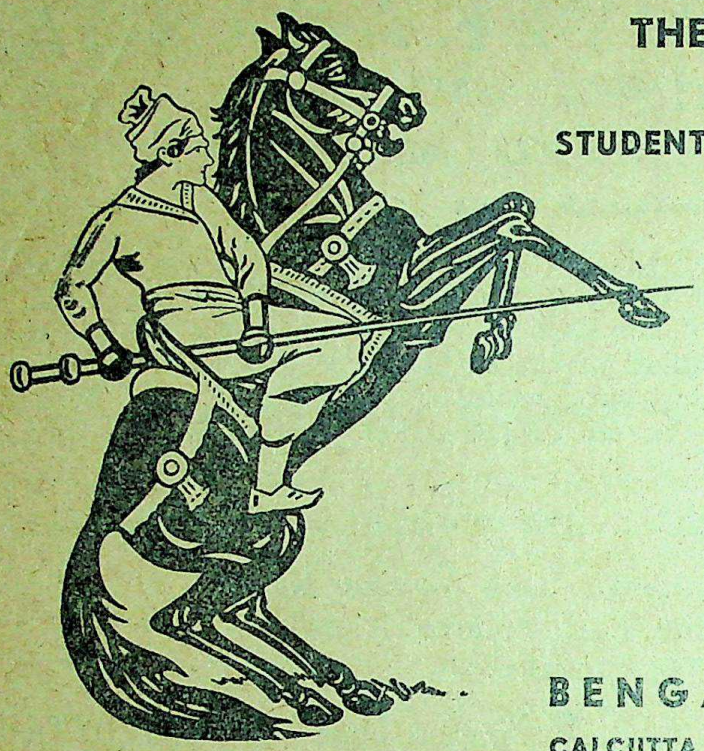
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